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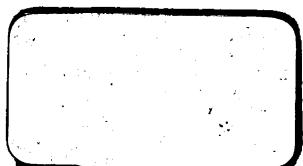
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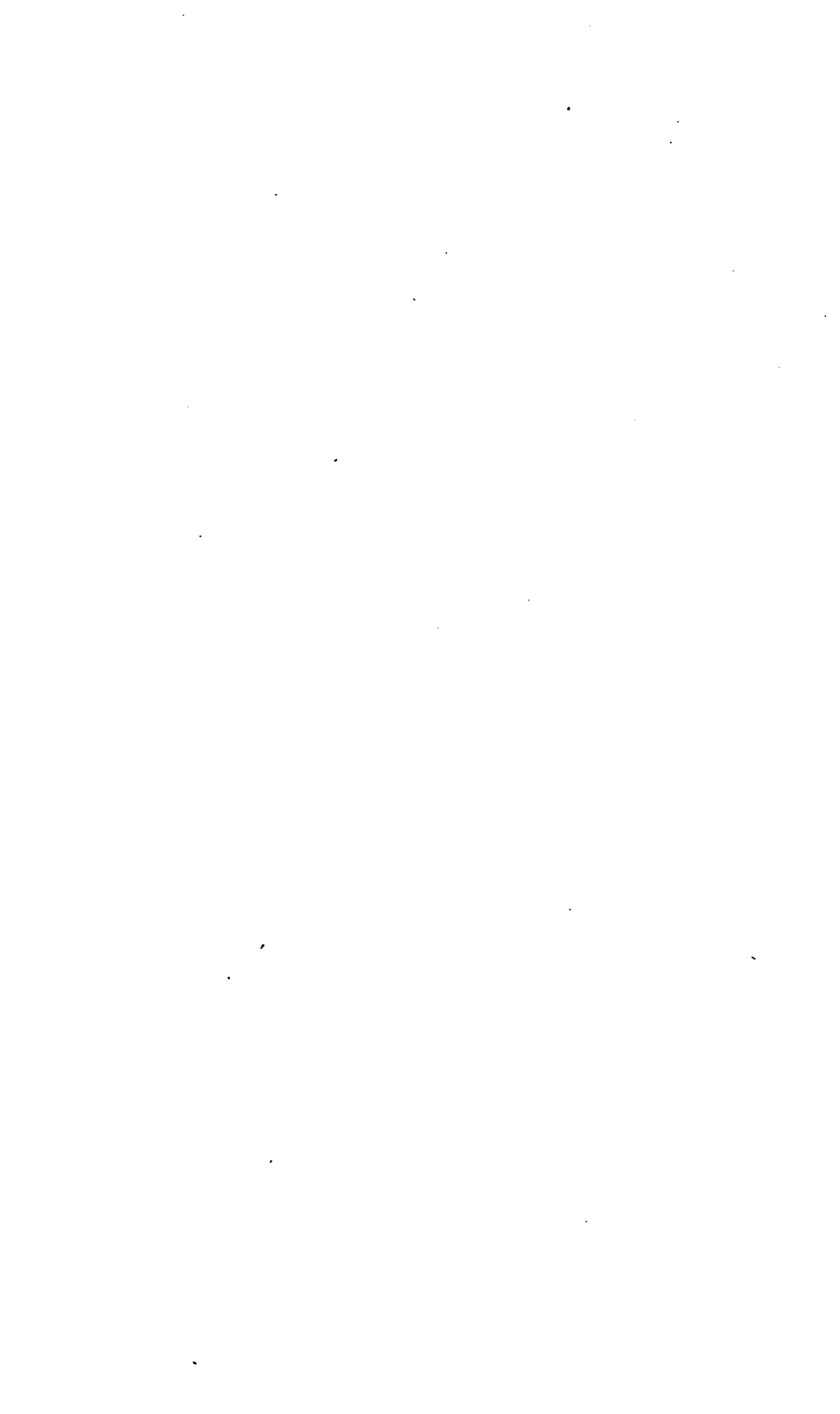
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THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

VOL. IV.—1875.



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THE BULWARK;

OR,

REFORMATION JOURNAL.

JANUARY 1875.

I.—TO THE MARQUIS OF RIPON.

MY LORD,—Latin casuists, like the Pharisees, transgress the commandment of GOD by their tradition. We learn from the canonists that popes are above and beyond the law; and certainly they have the power of condemning works of an immoral as well as of an heretical character, but so far they have been from taking upon themselves this office, that they have sanctioned the violation of duty both in private and public life. Plenary absolution, and the sale of dispensations, not only from oaths and vows, but even for the commission of crimes—facts too notorious to be denied—originate in doctrines which no ingenuity could have wrested out of the written Word. The punishment of presumed heresy by death, whether by open violence, as inflicted on the Albigenses, under the direction of Dominic, or as reduced to system by the Inquisition, is a dogma which has never been retracted; and Gregory XIII. may be said to have gloried in his shame, when he caused the massacre of St Bartholomew to be commemorated in painting on the walls of the Vatican, by Vasari, in the Sala Regia: and struck a medal in honour of that slaughter of the Huguenots, "*Numismata Pontificum Romanorum*," by the Jesuit Bonanni, Romæ, 1699, tom. ii. p. 336. Pius V., in excommunicating our Queen Elizabeth, and all who adhered to her, expressly absolves her subjects from their allegiance; and the preamble of his bull, in which he claims the right of plucking up and of pulling down, as well as of planting and of building, affords a singular contrast to the reproof of Him whose representative he assumes to be: "The Son of man is not come to destroy men's lives, but to save them" (Luke ix. 56). The case of William Parry shows how a pope departed from the written Word (Matt. xiii. 30), which God has provided for the guidance of individuals and communities. C. H. Collette quotes this case in his reply to Cobbett's (so-called) "*History of the Protestant Reformation*," p. 198. It is referred to in Froude's "*History of England*," vol. ii. pp. 627-630 (London, 1870). Parry discovered his scheme for the assassination of Queen Elizabeth to the Grand Inquisition at Milan. He also consulted a Jesuit acquaintance in Venice. This Jesuit commended his devotion to the cause, and introduced him to the pope's nuncio as a chosen vessel, and sent word of him to Pope Gregory. Parry, however, met a priest of the old school who as strongly condemned what Cardinal Allen as warmly commended. The matter

was discussed between them, and Parry at last consented to refer the question to the Vatican; if the pope would sanction his purpose, and give him absolution for it beforehand, he promised to be satisfied. Morgan, another Romish conspirator and Jesuit, took Parry to the nuncio at Paris. The nuncio undertook to lay the case before "his Holiness," and meanwhile to remember him in his prayers! Before the answer came from Rome, Parry had started for England, resolutely determined to perpetrate the murder. He had an interview with the queen, but felt conscientious scruples as to the deed he was about to perpetrate; but soon after this the answer came from Rome. The Cardinal of Como wrote to Parry in the name of the pope, requesting him at once to lay aside his needless scruples. The holy father, the father of Christendom, the infallible head of the Roman Church, sent his benediction with plenary indulgence and remission of all his sins according to his request, for the faithful son who would do the Church so great a service; and not only promised him favour in heaven, but also substantial acknowledgment upon earth! Lo! Regicide *ex cathedra* is authoritatively stated as matter of belief.

These facts are all stated in the first volume of "The State Trials." The documents were found on Parry himself. The original text of the absolution, indulgence, and dispensation to murder is given in William Cobbett's edition of "The State Trials," an. 1584, No. 60, vol. i., col. 1105. The translation is given by Strype, in his "Annals of Elizabeth," vol. iii., pt. i., b. i., c. xxi., p. 361 (Oxford, 1824). And see Camden's "Annals," b. iii., p. 274, London, 1635.

There cannot be the slightest doubt that the Pope of Rome did grant an indulgence for the remission of the sin of murder about to be perpetrated, with an absolution in anticipation of the act. The pope, as head of the Roman Church, claimed and did exercise this power for what it was worth; and what one pope had done, another pope can, of course, claim to do again. Luke xi. 44, "Among my people are found wicked men: they lay wait as he that setteth snares: they set a trap, they catch men." "As a trap is full of birds, so are their houses full of deceit" (Jer. v. 27). The sacred writer compares Babylon with a crop of every unclean bird (Rev. xviii. 2). The national gratitude was excited for God's providential care over Queen Elizabeth, who sang (Ps. cxxiv. 7), "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Many years elapsed, another generation arose. Britain ignorant of Roman canon law, unversed in the ways of papal diplomacy, and unpractised in Jesuitry, was beguiled into making concessions inconsistent with the true interests of the country in the year 1829. Protestants were told that the popes of a more liberal age, although they cannot, in consequence of their claim to infallibility, annul the decrees of their predecessors, yet silently reject them; but as if to show how little foundation there is for this charitable conclusion, and that Rome is ever the same, after an interval of nearly a century and a half, when indignation against the Reformation might be supposed to have subsided, it pleased Clement XI. to select out of the long catalogue PIUS V. for an object of worship, and to place the "faithful" under the protection of this new saint, whom God, we are told in the Collect for his day, has vouchsafed to choose, both to restore divine service, and to CRUSH the enemies of the Church:

"Ad *conterendos* Ecclesiæ tuæ hostes" is correctly rendered *crush* in the translation of this collect, in the "Ordinary of the Mass," published by Coghlan, London, 1799; but softened down to *depress* in the Roman missal, for the use of the laity: Keating, London, 1815. Such a prayer, such teaching and example, have had effect on a pupil of the Jesuits, Kullmann. In answer to questions, this fanatic said it was last Easter he first thought of killing Prince Bismarck, and he then began to busy himself with the plan of assassination. He aimed at the Prince's head, thinking he might wear a shirt of mail. He made the attempt because he regarded Prince Bismarck as the originator of the present religious conflict. It was stated that Kullmann admitted belonging to a "Catholic" Society. Kullmann's design is "*truly Catholic*" in its origin, and in perfect harmony with the spirit that now rules at the Vatican. The Duke of Norfolk, Lord Bellew, Lord O'Hagan, Sir George Bowyer (a pervert), Sir Bernard Burke, Sir Coleman O'Loughlen, Judge Barry, and other papists, who believe in the pope's infallibility, and the justice (when expedient) of carrying out his bulls, anathemas, and decrees, should unanimously support the German Government, if they disapprove of "heretics" being murdered by the "faithful," as on the occasion commemorated by Pope Gregory's medal. Be their decision in the matter what it may, it is certain that men of their creed can never be true both to the pope and the monarch. "A vulture in Babylon can see a carcase in Palestine." Though the sight of the Roman Jesuit is keen, he has missed his aim this once. But, my Lord, your allegiance to a Protestant queen demands that you ask Pope Pius IX. to suppress finally the Order of the Jesuits. Nominally, Pope Clement XIV. disestablished them, July 21, 1773. They revived, and have caused many troubles in Europe. Some urge in favour of the order that it is not responsible for the opinions of individual members. The remark will have little weight with those who know how this society, which was founded to withstand the Reformation, in addition to the monastic triple vow, is pledged to implicit obedience to the pope. Both Henry III. of France, and his successor, Henry IV., fell by the daggers of two fanatics who had been educated by the Jesuits, and gloried in the act as pleasing to God (John xvi. 2). Sixteen years after, Sanctarellos, one of the order, published at Rome, 1626, with the approbation of the general, his "*Tratatus de Hæresi*," in which he maintains that the pope, because he hath supreme power, may depose sovereigns for any crime, and even for insufficiency, *sed etiam propter insufficientiam*; and after admonition, punish them by death. After the murder of Henry IV., the doctors of the Sarbonne stated to the Parliament of Paris that the works of Jesuits were circulated full of the doctrine that those whom they called tyrants may be lawfully killed. The ablest of these is the "*Tract de Rege*" of Mariana, the celebrated historian of Spain, who derives the power of kings from the people. He discusses at length the question, whether it be lawful to put to death a tyrant? He writes, "Henry III. lies slain, by the hand of a monk, *nobile monumentum, insigne, animi confidentiam, facinus memorabile*," by which princes may be taught that impious darings do not occur with impunity, for he was preparing to leave his kingdom to Henry, who had been infected with bad opinions on religion from his tender years, and therefore devoted to hell by the

Roman pontiff, and deprived of the right of succession! A synopsis of the book may be seen in Sharon Turner's "History of Queen Elizabeth," chap. xxxi., the result of which is, that any man may kill a tyrant. But who, we may ask, of acknowledged sovereigns, comes under that description? The Council of Constance, he admits, censures the doctrine that a tyrant may be slain by treachery, as well as by violence; but as this sentence was not approved by Eugenius IV. and his successors, he pays no respect to it. He allows, however, that it is braver to rush openly upon a tyrant, but the prudent will make use of fraud and ambush. The reader of history remembers the murder of William the Silent, committed by Balthasar Gérard, twenty-six years after the assassination of Henry IV. by Ravallac. Permit me to draw your lordship's attention to the "Provinciales" of the Jansenist, Pascal, that masterpiece of wit and literature of a pious genius, alike unequalled in science and eloquence, who has consigned to infamy the morality of the Jesuits, as long as the language of France shall be understood. Pascal shows that the Jesuits lengthen the creed and shorten the decalogue. My space does not admit of proofs in detail. In order to recommend themselves as confessors, they have annulled morality by their specious doctrine of probability, so fully exposed by Pascal (*Lectures*, v. 10). If the judge had cited Kullmann's director to appear in court and cross-examined him, we might have learned if the pope had granted, issued, authorised an indulgence and absolution to enable Kullmann to commit murder with impunity, as a predecessor of Pius IX. had done in the case of William Parry. I pity Kullmann from my heart. He has to undergo his severe sentence at the house of correction at St. Georgen, Baireuth, because he has not been at the house of scriptural instruction from his earliest years. He was taught that the pope is infallible; that the Scriptures are supplemented by human authority; that what is opposed to the pope shall not be tolerated. The teacher is at large, the taught is imprisoned. Alas! when doting pontiffs urge unsound resolves, their subjects feel the scourge.—I am, my Lord, very faithfully,

ROBERT ASKEWITE TAYLOR.

II.—AUGUSTIN THRIENER, PREFECT OF THE SECRET ARCHIVES OF THE VATICAN:

A PERSISTENT OPPONENT OF PAPAL INFALLIBILITY.

AMONG the most noteworthy deaths of the year is that of Augustin Theiner, a priest of the Oratory, unequalled in the Roman Catholic Church for his historical and antiquarian erudition, who, notwithstanding his eminent services to that Church, is reported to have died in Civita Vecchia "in a state almost of destitution, certainly of neglect." This remarkable man was the author of a large number of works displaying not only the most painstaking and conscientious research, but great intellectual power. His writings had secured for him high academic honours. The Prussian Government esteemed his labours so highly that it commissioned him to prosecute literary investigations in France, England, and Austria. Becoming a warm admirer of the Papal authority, he was admitted to the confidence of the Roman Pontiff.

He was appointed Prefect of the Secret Archives of the Vatican, and to him were intrusted documents most studiously guarded from the public eye. The few which he was permitted to publish contain matter of prime importance for the future historian.

Unfortunately for the comfort of the aged scholar, he could not persuade himself that the Pope was infallible. Perhaps his relations of comparative familiarity at the Pontifical court may have afforded him opportunities for forming a judgment respecting this point which were denied to those who lived at a greater distance. At any rate, he was forced into an attitude of opposition to the Jesuits, who were the chief advocates of the "dogma," and, indeed, to Pius IX. himself, of whom he had previously been a great favourite. Subsequently to the Vatican Council, and up to the time of his decease, Augustin Theiner led a retired life, deprived of the office which he had filled so well, and devoted to private study. To those friends who still continued to seek him out, he is reported to have been accustomed to say that of all the pontificates disastrous (*funesti*) to the Holy See and to the Church, the present was the most disastrous; that Pope Mastai, in spite of the purity of his manners and morals, had proved more pernicious than the infamous Borgia, and that "the reigning Pontiff, called by his adulators infallible, immortal, angelic, holy, had approximated much more to Antichrist than any other man upon the earth."

Notwithstanding these notorious facts, we are informed by the *Fede e Scienza*, of September 10th, 1874, that "the Jesuits, who never rest, have had the audacity to eulogise him since his death, speaking of the benediction sent him by telegraph from the Pope, and giving it out that he was one of the supporters of the Syllabus and of Infallibility!" In refutation of these false or misleading statements, the Pisan journal reproduces from the *Gazette* of Cologne two interesting letters of Augustin Theiner, written three or four years ago. Not only are they of value in themselves, but they are conclusive as to Theiner's views. We must confine ourselves to the translation of a few paragraphs.

In the first, dated "Rome, the Vatican, December 23d, 1870," he writes, "The question of the Council is assuming that deplorable shape which I predicted from Rome and from Ischia; nor will it go better until that great motto of the Romans is put into effect: *Delenda Carthago*! I send you opportunely a most important document—a pastoral of the Archbishop of Burgos in Spain, of the year 1768, on the doctrine and the intrigues of the Company of Jesus, then just suppressed. It is a masterpiece. I have never seen the dealings of the Jesuits so unmasked as well in science as in Church and State; their machinations against the Pope, against the bishops, against the secular and regular clergy, against the universities and schools, and lastly against princes. You would therefore do a useful work translating and printing this pastoral in German as soon as possible. It will open the eyes of our blind men. This Archbishop, Rodriguez d'Avellano by name, descended from one of the most ancient noble families, was at once the most highly educated and the most learned prelate of Spain, and moreover a Dominican. Our Ultramontanes, therefore, will with difficulty tax him with being a low fellow, a heretic, or an infidel! The pastoral is written with much eloquence, and with a fine and biting satire. It speaks, among other things, of the intrigues of the Jesuits,

from their very birth, against the religious orders, in order to obtain possession of their convents.

"Here we still live, and every day more and more, in a true hallucination and a Pharaonic blindness. The *White Pope* [Pius IX.] is still, in agreement with his college, under the domination of the *Black Pope* [the General of the Jesuits]; which is incredible, as is also incredible the comedy of the *addresses* of our bishops and laity."

In the second letter, Rome, April 21st, 1871, Theiner writes, "My heart bleeds for the events at Munich! These gentlemen must feel very strong to behave in such a manner. Whither will it lead? May God protect His Church! What will Strossmayer and Hefele now do? The events at Munich make a deep and terrible impression here. Men begin to tremble. All Italy takes the part of Döllinger; still I hope that he will estimate these ovations for what they are worth. The Italian has no native inclination and seriousness for religious controversy, and takes advantage of this dissension only with political ends.

"The Italian Government is destroying Rome utterly. All the great convents, the Minerva, S. Andrea della Valle, Sant. Agostino, S. Silvestro, and our Convent di Chiesa Nuova, and so on, are transformed into buildings of the State. With great trouble I succeeded in saving a few cells, the library and the sacristy for our fathers. . . . They labour night and day, by night with torches, without cessation. The Piedmontese proceed with so great vigour in the new arrangements, in order not to leave a trace or shadow of a possible restoration. What a humiliation for the Pope, who was flattering himself that he had crowned his edifice, and had placed at his feet princes and people merely by means of the Jesuit tricks! All compassionate him, even his enemies, as a pitiable victim of the blind and, in its consequences, wicked policy of the Jesuits. . . . God strengthen you and guide you and Döllinger, in these disastrous days, for His own glory and the good of the Church."—*Christian World* (New York).

III.—THE INNOVATING SPIRIT OF ROME.

THE Church which has long been making the loudest boasts of its antiquity and immutability seems bent at the present moment on the most radical changes. Never was profession less consistent with practice than in the Roman Church of the nineteenth century. While an open disavowal of the past could be a step too fatal to be even proposed, the actions of the hierarchy have been such as to discredit any claim that might still be advanced in Rome's behalf to the possession of a complete and infallible religious system. Novelty in doctrine and in ecclesiastical life is the order of the day. There is an evident and urgent need of something to check the rapid progress of reform. And so new remedies are sought for, and, when found, are applied with the apparent confidence that they will prove effectual.

Now it is the exaltation of the Virgin Mary to a new dignity that is pronounced the cure for the decay of popular faith. The mother of our Lord must be raised to a still more perfect equality with her Son by the declaration of her immaculate conception. The promulgation of this

doctrine, it is maintained, will undoubtedly silence the enemies of the Roman Church.

As this remedy, too, proves insufficient, and something more is required for the repression of an ever-increasing tendency to revolt from the authority of "Mother Church," the powers of the Roman Pontiff must be increased. The voice which his adulators have been wont to cry out was the voice of a God, must be invested with divine attributes by the solemn sanction of an Ecumenical Council. Once pronounced Infallible, who will dare to dispute the jurisdiction of the Pope over the whole earth? It matters little, in view of the great object to be attained, what innovations must be made, what time-honoured customs must be changed, what rights trampled in the dust. The liberties of the Gallican Church are not to be thought of any longer, although the purest and best men in the communion of the French Papal Church regarded them as deserving their most passionate attachment, and the most gifted pens defended them with arguments that were never fairly answered. If only Rome, the Pope and the Privy Council which conducts the affairs of the entire Church, can be maintained in pristine splendour, it is of no moment what becomes of the individual rights of the provinces of the great religious despotism.

When even the most sanguine are brought reluctantly to the admission that the drugs hitherto administered have disappointed expectation, and the patient is rather worse than better, the delusive endeavour to treat the great moral change that is passing over the face of Christendom as a disease which must be combated by fresh remedies, is not abandoned. And, strange to say, the physicians do not seem to lose any of their confidence in the ultimate success of their medicaments. Pilgrimages are instituted to shrines hitherto unheard of. Every effort is made to attract crowds to join them by making the journey a delightful pleasure trip. As if this were not enough, a novel pilgrimage, less troublesome and expensive even than any which cheap excursion trains can afford, is set on foot. For the first time we hear of a pilgrimage in imagination, to which shadowy performances are attached spiritual advantages once difficult to be earned by a veritable pilgrim. Henceforth the weary palmer will scarcely spend long months in bringing home the palm branch and cockle-shell, when the indulgences he could gain by a personal visit to the Holy Places can be won by the luxurious devotee within the walls of his own native city, or indeed without leaving his comfortable abode.

Closely connected with the novel pilgrimages of the day come in new objects of devotion. The Romish world has long been accustomed to the worship of Mary, the mother of our Lord, and the divine honours paid to her. But when man begins to concede to fellow mortals the respect due only to his Creator, it is impossible to say where he will end. If Mary is entitled to homage because she was the mother of Jesus in His human nature, why should not Joseph be worshipped, who was her husband? If Mary deserves adoration because she was the mother, is not St Catharine entitled to it, because she was Mary's mother, and so the grandmother according to the flesh of the great Messiah? And thus by degrees the effulgence investing the only-begotten Son of the Father is communicated to surrounding objects until we begin to doubt whether the whole human ancestry of Jesus

will not ultimately be held up for the reverence of believers, and their intercession invoked between the suppliant and the loving Redeemer who invited to *Himself* all the weary and heavy-laden. We are now told that St Joseph and St Catharine have been too much forgotten and neglected by the faithful in their meditations and prayers. How long will it be before the same neglect will be asserted respecting the relations of Mary at still another remove?

The Romish Church has for ages fostered a superstition which discriminates between the various appellations or titles of the Virgin Mary and the saints. Not only has Rome its separate shrines for St Mary of the Angels, St Mary of Grace, St Mary of the Altar of Heaven, St Mary of Miracles, and so on, each with its own distinct image and special attributes, but the people are taught that the worship which they offer at one of these shrines is more acceptable to God than that rendered at another. In proof of this are adduced the prayers that have been answered, the vows that have been heard, the miraculous cures and deliverances that have rewarded the judicious selection of the worshippers at the more highly favoured altars. But now a new species of devotion has been consecrated and made a law for universal Christendom. The dreams or impostures of the crazy Maria Alacoque of Paray-le-Monial, for many years treated by sensible people with contempt, or rejected with scorn for their absurdity, are now accredited by the highest authorities in the Church. The "Sacred Heart" of Jesus, and the "Immaculate Heart" of Mary are held up to the worship of the pious in all parts of the globe. Dioceses and archdioceses, entire nations, religious and secular societies, are devoted to these new objects of adoration, and from this act of consecration are expected to flow that peace and prosperity which are so much longed for throughout the Christian world.

But what has been gained by this system of innovation? Little or nothing. True, the opposition to its introduction has been overborne. A dogma of the most absurd and repulsive character, combated from within the Church by all that were most intelligent and learned in the ranks both of the laity and of the clergy, has been forced upon the consciences of all who remain in communion with the Papal See. All resistance has been crushed out: bishops, theological professors, even to the humblest ecclesiastic, have found themselves powerless to resist the pressure which Rome knows so well how to bring to bear upon men. Those few whose moral courage was equal to the effort, have discovered that there was no place for them within the bounds of the so-called Catholic Church: they must either retire or renounce the sincere convictions of their hearts. It is unnecessary to state which alternative the majority have resolved to embrace.

The result has undoubtedly been a great accession of authority to the head of the Roman Catholic Church. The Pope's word is now law. No one can dream of resisting a pontiff who has been declared "infallible" by a council of representatives from entire Christendom. To do so, whether in word or by writing, would be to provoke the anger of Heaven, for it would be resisting the manifest will of God as made known through His chosen mouthpieces. But what has become of those who at first so sturdily opposed the doctrine that any mere man can lay claim to the Divine attribute of entire exemption from error?

With all charity we can scarcely suppose them to be convinced by any arguments that have been adduced in support of it. These arguments have been so shallow and puerile that it would be doing injustice to the intelligence and learning of the able men to whom they were addressed to suppose that they could have had any such effect upon them. Incredulity has consequently been hushed, not destroyed. In many cases open resistance has been replaced by a hypocritical pretence of submission to the authority of the Church. In a few instances, the more manly course has been adopted of retiring from association with a Church whose doctrines could not be held in common honesty. But as regards the great majority of persons who think for themselves, and who occupy no such prominent position as to require them to resort either to an open acceptance, or to a definite and public rejection of the new dogma, the effect produced by the entire discussion has been one of dissatisfaction and well-nigh disgust. Firm believers in Christianity have been unsettled, the doubtful driven into avowed scepticism. Theology has been exposed to derision as a system admitting of doctrines utterly inconsistent with the human reason; and many who previously were confident in the possibility of reconciling Religion and Science have thought themselves forced at length to admit that their reconciliation is impossible. While Protestantism has, perhaps, seemed to gain little by the promulgation of the new-fangled dogmas, by the strange devotions and lying wonders to which Rome has lately treated its votaries, there is one power that has gained much—*Infidelity*, under the garb of a due respect for the human reason, counts its proselytes by thousands, and, perhaps, by millions.

Meanwhile, what has the Papacy accomplished in a less purely spiritual field by its new measures? Not a single victory worthy of the name has it won. On the contrary, the feud which previously existed between it and modern civilisation has become only the more pronounced. The happy results that were promised to flow from each successive innovation in dogma and worship have not been realised. And instead, the See of Rome finds itself this very day at war with almost every country where it has adherents. Had the Pope desired the speedy separation of Church and State, with the consequent withdrawal of that temporal support which has been a prime cause of retarding the great Reformation in its progress throughout Europe and America, he could scarcely have devised a more effectual method for the accomplishment of his design. The most sincere of Roman Catholic statesmen, almost equally with their Protestant brethren, have come to entertain a profound disgust for the unnatural alliance. The new tactics of the Roman *curia* have convinced them that Rome can be satisfied only when she realises the wild dreams of Gregory VII. and Innocent III., by becoming the recognised superior of all human governments, and when kings, emperors, and republics, shall deem it their highest privilege to execute unquestioningly the mandates of the Supreme Pontiff. Therefore it is that at this moment Roman Catholic Austria, Italy, Spain, Mexico, Brazil, and Venezuela are arrayed by the side of Protestant Prussia and Switzerland in a conflict against the Papacy which can only end in overwhelming disaster to the latter. — *Christian World* (New York).

IV.—THE INQUISITOR OF SARAGOSSA MADE A SAINT.

TWO hundred years had glided by since the festival of the centenary of St Peter had been kept, the last previous occasion having been on St Peter's Day, June 29, 1667. Three days before, the Pope had delivered to his forty cardinals a special Allocution to prepare Christendom for the coming event. At the solemnity itself Pius IX. was surrounded, not only by these princes of the Church, but by no fewer than five hundred other bishops also, and twenty-five thousand of the inferior clergy. The Pontiff was borne on men's shoulders into the midst of the gorgeous scene. There he stood for several minutes as if transfixed. It was thought that he looked pale, yet there were no indications of weakness in his voice. The cardinals having paid their homage by kissing the hand of the great crowned priest, and some of the bishops by kissing his knee, the grand function of the day, the canonisation of the martyrs, began. When all was ready, the cardinal charged to conduct the canonisation advanced to the throne, accompanied by a master of the ceremonies and an advocate of the Consistory, who, in the name of the cardinals, begged *instantly* that "his Holiness would permit the names of the twenty-five *beati* to be enrolled in the album of the saints." The prelate secretary of the papal brief addressed to the "Catholic" princes throughout the world replied in Latin that "the Holy Father was well acquainted with their virtues, but before deciding on so important an affair, exhorted that intercession should be made to the apostles and all the court of heaven for light to guide him." The Pope and all the mitred host then knelt, while two singing chaplains intoned the litany of the saints, the other ecclesiastics joining in, and the vast multitude responding as with the voice of many waters. Not a voice was silent, and a body of sound swelled through the vast edifice that made men's nerves thrill with emotion.

The same forms being observed as in the first instance, a second time the cardinal advanced, and the request was made, *instantly et instantius*, that the *beati* should be canonised, when, in answer, prayers to the Holy Spirit, the source of light and holiness, were presented. Again, Pius IX. and his prelates knelt and prayed; and rising, the Pontiff intoned the *Veni Creator Spiritus*.

A third time the postulants presented themselves and entreated, *instantly, instantius, et instantissime*, that the canonisation should take place; and an answer was returned that "the Holy Father, convinced that the act was approved by God, would now pronounce his definitive decision," which he accordingly did, seated in his chair of state, with his tiara on his head. After some further forms, the solemn *Decernimus* ("We decree") was repeated, the silver trumpets sounded, the cannon roared from the Castle of St Angelo, and all the bells in the city were rung for joy.

The Pope now intoned the *Te Deum*, which rose grandly and died away as it was sung by the choir, and was then taken up by forty thousand voices, pealing forth as with the blended tones of all the organs in Rome till the tide of sound ebbed into silence.

High mass was performed immediately after the conclusion of the formal canonisation. It presented no peculiarity till the offertory was

reached, which on this occasion included the presentation of the gifts of gratitude to the Pope brought by the friends of the new saints or the religious orders to which they belonged. During the whole of the morning they had lain on tables to the left of the high altar of St Peter's. They consisted, first, of five large wax candles, two of them weighing sixty Roman pounds each, and the rest twelve pounds each. They were beautifully painted with flowers, intermingled with arabesques in gold and silver. Secondly, two large loaves on silver salvers, one of which was gilt, bearing the arms of the Pontiff. Thirdly, two barrels, one plated with gold, the other with silver; one filled with wine, and the other with water. Fourthly, three cages, of elegant construction, in one of which were two turtle-doves, in another two pigeons, and in the third other small birds of various kinds. Each saint, the dovelike Arbues amongst them, presented the offerings above described; and the ceremony of these heavenly beings thus expressing their thanks to their august mortal patron for the honour done them, was conducted with great pomp. As many saints, so many processions, each formed by a brace of mace-bearers and a master of the ceremonies, two cardinals, preceded by other gentlemen, and followed by two members of the monastic order to which the saint belonged, or by a couple of priests or laymen, the postulator of the cause and two other cardinals with their gentlemen in waiting bringing up the rear. The ceremony, therefore, continued for some time, and during the interval, lest the congregation should grow weary, it was indulged with a litany composed expressly for the occasion by the well-known soprano, Mustafa, whose name sounds like that of a Moslem, converted, we may presume, for the sake of his magnificent voice. Into this litany the names of the new saints were introduced for the first time. To give effect to the music, three several choirs were formed, one of which was placed, under the direction of Mustafa, near the high altar; another, under the great window at the entrance of the church, was directed by Melizzi; and the third, composed of four hundred voices, in the dome, under the direction of Capocci. Never was heard, it is said, such delicious music, as the dulcet tones floated in a series of echoes through the vast building, first rising from earth in a full body of sound, then gradually diminishing in power, though not in distinctness, and then softly breathing forth as though they were angels' whispers. As the pontifical high mass proceeded, and the incense began to spread its misty veil over every object, nothing could exceed the beautiful effect of colour. His Holiness took the sacrament in both kinds, the benediction was given, and the long-expected ceremonies were over.

A singular circumstance is recorded by the chroniclers of the day as having threatened an interruption of the ceremony. One poor creature in the vast congregation cut his throat as the rites were proceeding! According to the strict letter of the canon law, this suicide in the church required the re-consecration of St Peter's. The Pope, however, being appealed to, rose from his throne, gave his pontifical benediction, and the ceremony was resumed. Logically enough! for was not the blood-stained butcher of Saragossa at the head of the choir of newly canonised saints? Another incident of the occasion is not without significance. There was an alarm of fire, causing the many myriads of the new St Peter's worshippers to rush madly to the doors in their

eagerness to escape a fate like that of his 8000 victims. One of the window curtains had really become ignited, through the carelessness of a workman who was helping to arrange the five and twenty thousand wax candles used to simulate the glories of Paradise! It was thought the dazzling effect of all this theatrical glare, mingling with the sunlight, upon the weak brain of Achille Rossi, had tempted him to take a short cut to the heaven which seemed to him so near.

Amongst the 499 bishops who "assisted" at this remarkable canonisation—a greater number, as was noted at the time, than had ever before gathered at Rome, being not far from two-thirds of all in her communion—were fourteen from Ireland, with Cardinal Cullen at their head, and eight from England, under the "Archbishop of Westminster." Perhaps Dr Manning—who, in recent articles entitled "Christianity and Antichristianism," seeks to parry the retort that his protest against the alleged German persecution reminds men a little of Gracchus denouncing sedition, and to rid his Church of the unpleasant reek still cleaving to her after stirring the fires of a hundred thousand more genuine martyrdoms than that of Peter Arbues, by the worn-out plea of the ferocity of bygone times—will seize some fitting occasion of solving for the men of this milder age the riddle of that solemnity, the Eighteenth Centenary of St Peter and St Paul. In these days of pilgrimages, who can say how soon the Archbishop may lead his flock to kiss the shrine at Saragossa, with its startling inscription, telling us that "*this Saint Peter [Arbues] was the most unshaken rock on which God had built His work [the Inquisition]*"? If so, a preparatory discourse may fairly be expected from him on this strangely new St Peter, to inform us, ay or no, whether Dr Zirngiebl is guilty of calumny in saying that "the Bishop of Rome and his greedy and ambitious Curia are still looking wistfully back—the canonisation of Peter Arbues warrants the assertion—to those times in which the Inquisition bloomed blood-red, and fruited gold-yellow." To every true Catholic it seems men must have travelled very far from the sainted Apostle who bled for the faith to the sainted Inquisitor who gloated in shedding the blood of others, until, having taken the sword, he perished by the sword.—*True Catholic.*

V.—ERECTION OF THE TRIBUNAL OF INQUISITION.

From Dr Wylie's "History of Protestantism."

THE main object of the crusades was now accomplished. The principalities of Raymond VI., Count of Toulouse, and Raymond Roger, Viscount of Beziers, had been "purged," and made over to that faithful son of the Church, Simon de Montfort. The lands of the Count of Foix were likewise overrun, and joined with the neighbouring provinces in a common desolation. The Viscount of Narbonne contrived to avoid a visit of the crusaders, but at the price of becoming himself the Grand Inquisitor of his dominions, and purging them with laws even more rigorous than the Church demanded. The twenty

years that followed were devoted to the cruel work of rooting out any seeds of heresy that might possibly yet remain in the soil. Every year a cloud of monks issued from the convents of Cîteaux, and, taking possession of the pulpits, preached a new crusade. For the same easy service they offered the same prodigious reward—paradise—and the consequence was, that every year a new wave of fanatics gathered and rolled towards the devoted provinces. The villages and the woods were searched, and some gleanings, left from the harvests of previous years, were found, and made food for the gibbets and stakes that in such dismal array covered the face of the country. The first instigators of these terrible proceedings—Innocent III., Simon de Montfort, the Abbot of Cîteaux—soon passed from the scene, but the tragedies they had begun went on. In the lands which the Albigenes—now all but extinct—had once peopled, and which they had so greatly enriched by their industry and adorned by their art, blood never ceased to flow nor the flames to devour their victims.

It would be remote from the object of our history to enter here into details, but we must dwell a little on the events of 1229. This year a Council was held at Toulouse, under the Papal legate, the Cardinal of St Angelo. The foundation of the Inquisition had already been laid. Innocent III. and St Dominic share between them the merit of this good work. In the year of the fourth Lateran, 1215, St Dominic received the Pontiff's commission to judge and deliver to punishment apostate and relapsed and obstinate heretics. This was the Inquisition, though lacking as yet its full organisation and equipment. That St Dominic died before it was completed alters not the question touching his connection with its authorship, though of late a vindication of him has been attempted on this ground, only by shifting the guilt to his Church. The fact remains that St Dominic accompanied the armies of Simon de Montfort, that he delivered the Albigenes to the secular judge to be put to death—in short, worked the Inquisition so far as it had received shape and form in his day. But the Council of Toulouse still further perfected the organisation and developed the working of this terrible tribunal. It erected in every city a council of Inquisitors consisting of one priest and three laymen, whose business it was to search for heretics, in towns, houses, cellars, and other lurking-places, as also in caves, woods, and fields, and to denounce them to the bishops, lords, or their bailiffs. Once discovered, a summary but dreadful ordeal conducted them to the stake. The houses of heretics were to be razed to their foundations, and the ground on which they stood condemned and confiscated—for heresy, like the leprosy, polluted the very stones, and timber, and soil. Lords were held responsible for the orthodoxy of their estates, and so far also for those of their neighbours. If remiss in their search, the sharp admonition of the Church soon quickened their diligence. All last will and testament was of no validity unless a priest had been by when it was made. A physician suspected was forbidden to practise. All above the age of fourteen were required on oath to abjure heresy, and to aid in the search for heretics. As a fitting appendage to these tyrannical acts, and a sure and lasting evidence of the real source whence that thing called *heresy*, on the extirpation of which they were so intent, was derived, the same Council condemned the reading of the Holy Scriptures. "We prohibit," says the fourteenth

canon, "the laics from having the books of the Old and New Testament, unless it be at most that any one wishes to have, from devotion, a psalter, a breviary for the Divine offices, or the Hours of the blessed Mary; but we forbid them in the most express manner to have the above books translated into the vulgar tongue."

In 1233, Pope Gregory IX. issued a bull, by which he confided the working of the Inquisition to the Dominicans. He appointed his legate, the Bishop of Tournay, to carry out the bull in the way of completing the organisation of that tribunal which has since become the terror of Christendom, and which has caused to perish such a prodigious number of human beings. In discharge of his commission the bishop named two Dominicans in Toulouse, and two in each city of the province, to form the Tribunal of the Faith; and soon, under the warm patronage of St Louis (Louis IX.) of France, this court was extended to the whole kingdom. An instruction was at the same time furnished to the Inquisitors, in which the bishop enumerated the errors of the heretics. The document bears undesigned testimony to the scriptural faith of the men whom the newly-erected court was meant to root out. "In the exposition made by the Bishop of Tournay of the errors of the Albigenses," says Sismondi, "we find nearly all the principles upon which Luther and Calvin founded the Reformation of the sixteenth century.

If the crusades were now at an end as hitherto waged, they were continued under the more dreadful form of the Inquisition. We say more dreadful form, for not so terrible was the crusader's sword as the Inquisitor's rack, and to die fighting in the open field or on the ramparts of the beleaguered city was a fate less horrible than to expire amid prolonged and excruciating tortures in the dungeons of the "Holy Office." The tempests of the crusades, however terrible, had yet their intermissions; they burst, passed away, and left a breathing-space between their explosions. Not so the Inquisition. It worked on and on, day and night, century after century, with a regularity that was appalling. With steady march it extended its area, till at last it embraced almost all the countries of Europe, and kept piling up its dead year by year in ever larger and ghastlier heaps.

These awful tragedies were the sole and deliberate acts of the Church of Rome. She planned them in solemn council, she enunciated them in dogma and canon, and in executing them she claimed to act as the vicegerent of Heaven, who had power to save or to destroy nations. Never can that Church be in fairer circumstances than she was then for displaying her true genius, and showing what she holds to be her real rights. She was in the noon of her power; she was free from all coercion whether of force or of fear; she could afford to be magnanimous and tolerant were it possible she ever could be so; yet the sword was the only argument she condescended to employ. She blew the trumpet of vengeance, summoned to arms the half of Europe, and crushed the rising forces of reason and religion under an avalanche of savage fanaticism. In our own day all these horrible deeds have been reviewed, ratified, and sanctioned by the same Church that six centuries ago enacted them: first in the *Syllabus* of 1864, which expressly vindicates the ground on which these crusades were done—namely, that the Church of Rome possesses the supremacy of both

powers, the spiritual and the temporal; that she has the right to employ both swords in the extirpation of heresy; that in the exercise of this right in the past she never exceeded by a hair's breadth her just prerogatives, and that what she has done aforetime she may do in time to come, as often as occasion shall require and opportunity may serve. And, secondly, they have been indorsed over again by the decree of infallibility, which declares that the Popes who planned, ordered, and by their bishops and monks executed all these crimes, were in these, as in all their other official acts, infallibly guided by inspiration. The plea that it was the thirteenth century when these horrible butcheries were committed, every one sees to be wholly inadmissible. An infallible Church has no need to wait for the coming of the lights of philosophy and science. Her sun is always in the zenith. The thirteenth and the nineteenth century are the same to her, for she is just as infallible in the one as in the other.

So fell, smitten down by this terrible blow, to rise no more in the same age and among the same people, the Protestantism of the thirteenth century. It did not perish alone. All the regenerative forces of a social and intellectual kind which Protestantism even at that early stage had evoked were rooted out along with it. Letters had begun to refine, liberty to emancipate, art to beautify, and commerce to enrich the region, but all were swept away by a vengeful power that was regardless of what it destroyed, provided only it reached its end in the extirpation of Protestantism. How changed the region from what it once was! There the song of the troubadour was heard no more. No more was the gallant knight seen riding forth to display his prowess in the gay tournament; no more were the cheerful voices of the reaper and grape-gatherer heard in the fields. The rich harvests of the region were trodden into the dust, its fruitful vines and flourishing olive-trees were torn up, hamlet and city were swept away, ruins, blood, and ashes covered the face of this now *purified* land.

But Rome was not able, with all her violence, to arrest the movement of the human mind. So far as it was *religious*, she but scattered the sparks to break out on a wider area at a future day; and so far as it was *intellectual*, she but forced it into another channel. Instead of Albigenianism, Scholasticism now arose in France, which, after flourishing for some centuries in the schools of Paris, passed into the Sceptical Philosophy, and that again, in our day, into Atheistic Communism. It will be curious if in the future the progeny should cross the path of the parent.

It turned out that this enforced halt of three centuries, after all, resulted only in the goal being more quickly reached. While the movement paused, instrumentalities of prodigious power, unknown to that age, were being prepared to give quicker transmission and wider diffusion to the Divine principle when next it should show itself. And, further, a more robust and capable stock than the Romanesque—namely, the Teutonic—was silently growing up, destined to receive the heavenly graft, and to shoot forth on every side larger boughs, to cover Christendom with their shadow, and solace it with their fruits.

VI.—THE PERVERSION OF A LONDON FAMILY.

SOME time ago we gave a short description of the increase of Romanism in several metropolitan parishes where the clergy were not sufficiently on the alert in stemming its progress, and of other parishes where the ministers of different Protestant creeds were more energetic, and where, instead of making converts, the Romish Church had no little difficulty in holding its own ground. We further stated that no inconsiderable portion of the success which Rome had obtained in some of our wealthier parishes was due to a great extent to the enormous use of female agency—both lay and ecclesiastical—in preparing the consciences of the weaker-minded members of the Protestant faith for the sophisms and arguments of the Roman Catholic priests. We shall now proceed to narrate the particular manner in which female agency especially was used in the perversion of a whole Protestant family. It will afford a good example of the insidious manner in which the advances of Rome are being made, and how totally different their system is from that open and undisguised advocacy of their religious tenets which has hitherto been one of the distinguishing characteristics of Protestant Churches.

The family consisted of the father—a middle-aged man—his wife, three sons, and two daughters. They were in a highly respectable position in society, and the father was well known as a man of great ability. The wife was an amiable and highly-educated lady, who performed her duties to her husband and children in an energetic manner, and who was gifted with considerable talent and shrewd common sense. The only member of the family in whom any tendency towards the Romish Church could be discovered was the eldest son, a clever young man, a student in a certain college in Oxford, noted for more of its members quitting the Protestant faith and entering the pale of the Church of Rome than any other in the kingdom. The two other sons were clever lads; and the daughters—one eighteen, and the other twelve years of age—were amiable, clever, and affectionate girls.

One autumn, the father and mother, with the eldest daughter, left England on a tour through Normandy and Brittany. For the first few weeks everything went off pleasantly enough, not a single occurrence arising to mar their happiness, or to interfere in any manner whatever with the pleasure and comfort of their journey. And then, one evening, the father complained of loss of appetite, severe pains in the head, and a chilly sensation down the back. This last symptom occasioned considerable anxiety in the mind of his wife; for, although he had frequently suffered from headache and loss of appetite, the chilly sensation was perfectly new to him, and was the more remarkable as the weather was at the time intensely hot. She determined, however, to wait till the following morning, to see whether it might not be a mere temporary indisposition, which would soon pass off.

The next day the invalid found himself far more indisposed than on the evening before, and his wife now proposed calling in the assistance of the principal medical man—a Frenchman—residing in the town. The husband, however, objected to see him, and the subject remained in abeyance till the following morning, when, as he was somewhat deli-

rious, the wife requested the attendance of the physician, who soon afterwards arrived at the hotel. A very short examination convinced the medical man that his patient was labouring under an attack of brain fever, which was the more dangerous as he was a heavy athletic man. We will not detain the reader with a description of the medical treatment adopted; suffice it to say the patient rapidly became worse, and the physician proposed that a nurse should be engaged to attend on him. The wife, however, objected to have assistance, saying that she and her daughter were amply sufficient without calling in a stranger. They continued their ministrations for two days longer, when the gentleman continuing to grow worse, the physician at last insisted that a nurse should be engaged, at any rate for the night-time, as the two ladies were showing signs of fatigue, and the patient required a greater amount of skill than they were able to afford him. The wife, noticing the pallid countenance of her daughter, agreed to the suggestion, and the physician promised to engage a Sister of Mercy from a convent in the town to sit up with the sick man. He, moreover, told them there were several very expert nurses among them, and one especially who had resided some time in England. He added, if she were disengaged he would select her in preference to any other, as she was better acquainted with the manners and arrangements of an English family.

About seven o'clock in the evening the Sister arrived, and was introduced into the sick-room. She advanced towards the bedside, and, after gazing calmly on the patient for a few moments, she quietly seated herself in a chair near the head of the bed, with her eyes fixed on him, never addressing a word to the wife or daughter, though answering any questions put to her. When near midnight, she, for the first time, spoke to them, earnestly advising them to seek some repose, otherwise they would injure their health. To this they demurred, but at last it was agreed that the daughter should remain in the room for some hours, and then be relieved by her mother—the Sister remaining on duty the whole of the night.

Next night the Sister returned at the stipulated time, and resumed her duties in the same quiet and composed way. Beyond the ordinary civilities, and inquiring after the health of the patient, she entered into no fuller conversation with the lady and her daughter. If addressed by them she answered calmly and explicitly, and again resumed her taciturnity.

As the gentleman continued to get worse, however, the lady began at length to enter into conversation with the Sister of Mercy, endeavouring to find out her experience in cases of the kind; and all her questions were readily answered, and without any reservation. And here a singular fact became noticeable in the behaviour of the Sister. The reticence which she had shown at the beginning had evidently had the effect of stimulating the wife and daughter of the patient to enter into conversation with her, thereby making it appear that the intimacy which afterwards sprang up between them was rather sought for by them than by the Sister herself.

Some English friends, residing in the same town, now conceived the idea that the medical attendant did not understand the case, and suggested that an English physician should be sent for from London. This was immediately agreed to, and a physician who had known the

family for many years was requested to act with the doctor already in attendance. On his arrival, he at once informed them that there was but a slight chance, if any, of the patient's recovery—adding, at the same time, that it would have been impossible for any person to have shown greater skill than had been exhibited by the French doctor.

That night, as the patient appeared particularly restless, the English physician proposed to sit up with the Sister of Mercy. The offer was willingly accepted, and shortly afterwards the Sister came on duty. The meeting of the two was somewhat different from that which had taken place between the patient's wife and the Sister. The latter now showed a willingness to enter into conversation with the man of science. As the night passed on, she became more communicative, and during the moments of the patient's repose she entered with the physician at considerable length into the different principles of medical practice and nursing, both in France and England, arguing with great ability on the various merits and defects of each. Highly pleased with the intelligence and devotion to her vocation exhibited by the Sister of Mercy, the physician questioned her on the organisation and discipline of her convent, what were its rules, whether it had any endowments, and other matters. To all his questions she gave ready replies.

For some days longer the case ran on, and our physician gained more information as to the routine of the convent life of the Sisters of Mercy. Another night he questioned her on the regulation of her order with respect to Protestant patients—whether they were allowed to interfere with their religious opinions, or try to convert them to the Church of Rome.

"So far from being allowed any power of the kind," replied the Sister, "we are imperatively ordered not to interfere with the religion of any patient under our care."

"Do you mean to say," said the physician, smiling, "you have never committed a breach of those rules?"

"Never, I assure you," replied the Sister, with a marked seriousness of countenance, which left no doubt of her sincerity; "I should consider it little less than a mortal sin to do so."

The physician, who had hitherto been somewhat prejudiced against convents and sisterhoods, began now to believe that he had done the latter a great injustice. But, although the more he saw of the nursing of the Sister of Mercy the greater became his admiration, still, when he thought over the subject, he could remember certain points in which it contrasted unfavourably with that of a good Protestant nurse in England. There appeared wanting in her that warmth of womanly sympathy so often shown by the Protestant nurse. She seemed also to be but little moved by the distress the family were in—at least in the presence of the physician—though far more intimacy now existed between them than when she first came on duty. This absence of sympathy for their grief was particularly observable when death relieved the sick man from his suffering. Though present at the moment, not one word of comfort or consolation did she offer to the afflicted wife and daughter, as they stood weeping beside the bed.

In accordance with the French law, the body was buried the following day, and the next morning the Sister called at the house to receive for her convent the remuneration for her services. The widow received

her, and after a short stay, the nun left the house, meeting the physician as he entered. The widow for a moment had left the room, and the doctor saw upon the table a handsomely bound book, which on opening he found to be a Roman Catholic book of prayers. Thinking the Sister must have forgotten it, he ran after her and placed it in her hands. As she took it, he noticed an angry expression on her countenance, but no words passed between them on the subject, and he returned to the house. Here he saw the widow, and told her what had occurred. She made no remark at the time, but afterwards the doctor remembered an expression of vexation on her face, without any apparent cause for it.

The party now left for England. During the passage across, the weather was so calm that the widow remained on deck the whole of the voyage. After she had been conversing for some time with the doctor on the terrible misfortune which had befallen her, she asked him if he did not believe that the prayers of all good persons were heard.

"Undoubtedly," he replied, "none but an ultra Roman Catholic could hold the contrary opinion."

"I dare say," she continued, "you will think me very foolish, but I had Mass said every day in the church for my husband's recovery."

"I certainly think you did act very foolishly," said the physician.

"Do you? Understand then," she continued rather angrily, "I would have had prayers said in a Mohammedan mosque or a Buddhist temple had I thought that, by so doing, there would have been the remotest chance of saving my husband's life."

A silence now ensued for some minutes, which was broken by the physician saying—

"And who might have advised you to have the Masses said?"

"The Sister of Mercy who nursed my husband. She told me that the Masses could not possibly do any harm, and there was much reason to hope they might lead to my husband's recovery."

Nothing particularly worthy of notice occurred during the remainder of the journey; and, on their arrival in London, the physician quitted his friends, who returned to their own home. The eldest son, who was in Italy when his father died, soon after returned to England, and received from his mother and sister a detailed account of all the circumstances connected with the lamentable misfortune which had befallen the family since they last met. Already strongly disposed to look favourably on the doctrines of the Church of Rome, he now found his respect for that creed greatly increased. His mother's description of the behaviour of the Sister of Mercy, and her indefatigable exertions in nursing his sick father, particularly interested him; and he warmly expressed his regret that the orders of Sisters of Charity and Sisters of Mercy were not extensively established in England. His mother informed him that more than one house of these orders was already established among us; and that the Superior of the convent of the Sisters of Mercy who had attended his father had recommended her to a branch house of her order established in London. She further added that, in case of any attack of sickness in her family, she had

determined, if possible, to engage one of these Sisters in preference to any Protestant nurse. The next year she had an opportunity of putting her determination into practice. Her younger daughter was laid down on a bed of sickness, and a Sister of Mercy was engaged to attend her. She did so with the same skill and care displayed by the French sister, but her plan was somewhat different. She entered more into domestic affairs, and was the indirect means of introducing several Catholic ladies to the family; and the result was, that the different members of the family, one by one, became converts, and are now ardent members of the Church of Rome.

GEORGE BOYCE, in "*The Day of Rest.*"

VII.—A GERMAN VIEW OF MR GLADSTONE'S EXPOSTULATION.

(*From the German St Petersburg Zeitung.*)

IT is a peculiar phenomenon that truths must frequently be spoken and taught over and over again before that they are in their full bearing recognised and properly comprehended; then they may be repeated for the thousandth time; they are at length most thankfully received by the public, as though then only the ground was sufficiently prepared for the seed. It is just in this that every one who contends unweariedly for truth and light finds the only valid encouragement which impels him to look forward with confidence to the hour when recognition becomes general.

Thus have matters gone with the Roman Catholic Church. What always could be alleged on the grounds of reason, law, morality, and politics, has been brought forward and patiently repeated. And yet the appearance of the English ex-Premier before the scenes has called forth a sensation, as though a new and unexpected revelation had burst upon the world. The great success which has attended his appearance has come, indeed, in part from the fact that his position was a prominent, distinguished, and influential one. Gladstone it was who, for many years leader of the Liberal party, and the extraordinarily distinguished chief of the Ministry, had at the same time striven to procure for Catholics in England, but more especially in Ireland, full civil and educational rights; and if the full complement of these were not attained, the failure came not from Mr Gladstone himself, but from the unwise pretensions of the Catholic clergy. Hence it came to pass that in England the Liberal leader was looked upon not only as a warm combatant for Catholic rights, but also as a secret adherent of the system. It was this which, in no small degree, was the cause of the defeat which he suffered on the dissolution of Parliament, and which brought the speedy but, even to himself, unexpected end of his ministry. The necessary consequence of this, moreover, was, that Disraeli was looked upon as the proper opponent of Popish pretensions, and confidence was placed in his Cabinet because it was believed he would labour against the damaging influences which the sentimental policy of Gladstone had, with short-sighted benevolence, fostered and strengthened in refer-

ence to the Romanists. In opposition to all this, Mr Gladstone declares his decided opposition to everything belonging to Rome and Papistry. In expressions, than which scarcely more cutting are to be found, he glances through the world's history in order to show that the clergy of the Roman Church have boldly taken up out of the dust of long-forgotten centuries their ancient claims, in order to declare war upon every worldly power, and more especially to counteract those State constitutions which they regarded as their main opponents—viz., the Italian Kingdom and the German Empire. It is true that the Romish Church has at present no worldly, no physical power at its disposal, but the allurements thrown out by it could at any moment place unlooked-for powers in its hands—powers of so much the greater signification, that they have their root in the hatred of individual nations. Meanwhile the wary enemy prowls round about the camp, and has sounded his war-cry, which no foreseeing person will leave unheeded.

In this splendidly-written manifesto there are, in the first place, for England, points of special interest. Gladstone rightly points out that there is no real progress of Popery in England. The opposite, no doubt, is often held; but statistics show in fact a diminution of the Catholic population. It is true there are frequent conversions in the higher circles; but the English people, properly so-called, only mock at the Romish propaganda; and as Mr Gladstone ironically observes, herein manifests itself a complete alteration in the Romish Church—that she presents herself no longer as a religion for the poor, but turns to the rich and wealthy, to whose jaded palate she guarantees a splendid satisfaction. Hence it comes to pass that the Pope gains more in acres of land than in souls. But even if this question had no direct interest for England (although we are not without doubt how far Mr Gladstone's position may be beneficial for the Irish relations of his party), still there remains the significant fact that this utterance of Gladstone's has struck away from the Disraeli Ministry a very important ground of support. Men are generally on a stretch of expectation for an energetic declaration of the Cabinet which should disavow the tendencies of the former Ministry, and draw out with firm hand the outlines of an Anti-Romish policy. This is now an impossible policy for the English Ministry. Mr Gladstone has taken up a definite position in advance of them. While he presents the painfully won civil equality of the Catholics as wise and just, he at the same time summons the whole power of the State to hold ecclesiastical assaults in check; and he has at the same time placed himself adroitly in such a position that the present Cabinet can only appear at the very best to be followers in his steps. In England such impressions are not without their signification; already there are not wanting important voices which lament the fall of the late Liberal Ministry, while they assert that Mr Gladstone's Expostulation, issued before the late election, would have had a very decided effect. The inevitable result is a manifest increase of the inclination to return to a Liberal Ministry as soon as possible.

But, besides, the effect upon English public opinion, so far as regards a correct judgment of the German Church controversy, is not to be over-estimated. It is undeniably difficult for those who are not Germans to place themselves in the fluctuations of this German struggle, so as to determine clearly what is Prussian, what is German, what is

provincial, and what belongs to the empire; and especially it appears as though these relations were sometimes purposely obscured in order to cover the manifest inconsequence with which the same things are declared to be outrageous in Prussia, which have for generations been exercised in Bavaria and Wurtemberg without the least remark. England has been especially perplexed by these difficulties, and not seldom is there to be found in her press the most singular views, which give striking testimony to her incorrect apprehension of the real situation in Germany. Not otherwise was it in the face of the Church controversy in Prussia and its relations to the German Empire. Even here has Mr Gladstone's pamphlet wrought a manifest alteration, for it is impossible for English journals not duly to estimate at their true worth the deductions of a popular English statesman. That these deductions contain in themselves nothing new is no ground of reproach, since the truth need not be a novelty. And singularly does it invalidate what Manning maintains as the ground of defence against Gladstone that these thoughts have already been set forth by Dr Dollinger. Manning shows himself in this the grossest ignorance of the German relations when he maintains that Dr Dollinger had first lighted up the torch of religious hatred. That Dollinger—deeply learned, it is true—is yet without great or widespread influence, is apparently to the Archbishop as little known as that for generations every cultivated German has suffered from the Romish claims and power exercised over the laws of marriage, betrothal, and burial. The Vatican decrees have obtained so weighty a place because they are the final outcome and logical conclusion of the system, and have made its working obvious not only to oppressed individualities as before, but shown their destructive and negative character clearly in relation to the State as a whole.—*Daily Review* (Edinburgh).

VIII.—SCOTTISH REFORMATION SOCIETY.

THE friends of the Protestant cause will be glad to learn that in connection with the above society a large number of classes are at present in operation throughout the country. Many ministers and others belonging to the different evangelical denominations are directing the attention of the young of both sexes to the errors of the Romish Church, with the view of grounding them in those Scripture doctrines which bear specially against that pernicious system. The following, among other places, may be mentioned, where this work is prosecuted this winter with increasing tokens of encouragement and success. The Rev. Dr Fraser of Paisley, who for a number of years has conducted the studies of the Bible Institute, has resumed the study of Romanism this winter, and there is an attendance of over 200 young men. The Rev. James M'Naught of Glasgow has a class of 150, and is arranging for a course of lectures to be commenced by the Rev. G. Divorby on the second Sabbath of January; the Rev. David Sutherland of Inverness is also engaged with a similar class. The Rev. Robert Dey, the minister of the Congregational church at Nairn, commenced the work of a class to be conducted by him there, on the 6th December, by a public lecture, which was remarkably well

attended, and there was every prospect of a large and enthusiastic class. In Perth there are two classes in operation, the one for young men, conducted by Rev. Messrs Sutherland and Wardrope, both of the U.P. Church, the other for females, conducted by Mr James Duncan. The work was commenced by a public lecture in the City Hall, by the Rev. G. Divorty on the 8th November, which was well attended. A class was opened in Lockerbie on the 8th December, to be conducted by the Rev. A. D. Campbell of the Free Church, Mr Divorty having given a lecture there on the previous Sabbath to a large audience. There are classes also at the following places: at Stranraer, taught by the Rev. S. Easton of the Reformed Presbyterian Church; at Barrhead, by the Rev. W. Clark of the U.P. Church; at Girvan, by the Rev. John Jackson of the Reformed Presbyterian Church; and at Lauder, by the Rev. John Mitchell of the Free Church. Besides the above, there is a similar work going on or about to be commenced in several other places. These operations are much needed at such a time as this. They are commended to the people of God as the subject of earnest prayer. There are the best grounds of hope that they will not be in vain, and that while the young are being warned against the ruinous errors of a false Christianity, their minds may at the same time be imbued with the saving truths of the gospel of Christ.

IX.—POPIISH PRINCIPLES.

SOME weeks ago a novice in Romanism rashly wrote a letter to the *Edinburgh Courier*, indignantly, but most imprudently, denying that his Church ever acknowledged so dangerous a doctrine as that it was right and lawful to do evil that good might come.

An answer soon after appeared, satisfactorily proving the fact by quotations from the received text-book of *Lignori*. But as that book is not generally accessible to the laity, we deem it right to give some quotations from a little book generally known and taught in Ireland to the rising generation.

The book now before us has the following inviting title-page:—
 “What *every* Christian must know and do—for missions and *general* use. By the Rev. J. Purniss, C.S.S.R. Dublin: James Duffy, 7 Wellington Quay. 1856. Price one halfpenny, or 100 copies for 3s. 2d., and sent free by post for ten stamps. Hymns for children.”
 At the close there is the authoritative “Imprimatur ✠ Paulus Cullen, Archiepiscopus, Dublinensis.”

We make some few selections from the many fearful principles inculcated in this little book, more or less bearing on the point now under discussion. Under the section of oaths, after giving the judicial form, it is added, in italics, “*if you do not know that what you say is an oath, or do not mean to take an oath, then these words are not oaths*” (p. 20). Again, it is laid down under the article “*Murder*,” that it is not a sin to *desire* some temporal misfortune to another, in order that it make him cease to give scandal, or be converted, or not persecute the good” (p. 23). The sinless *desire* is too often followed in Ireland by the fulfilment of the desire of temporal misfortune, though it be assassination.

Under the *seventh* commandment (the *sixth* in God's table, the Pope having erased the second) it is laid down that a servant to keep back materials from his employer is a sin, unless "there is a common custom of doing it, and it is necessary in order to gain a reasonable profit." And so it is sinful to adulterate liquors, "except there is a common custom of doing it, and it is necessary in order to gain a reasonable profit." "A promise to give does not oblige *at all*, if it is about anything hurtful, unlawful, or useless, or when things change so much afterwards that if you had foreseen it you would not have made the promise" (p. 27).

We could add many other startling doctrines detrimental to the existence of social obligations taught in this manual of "What *every* Christian *must* know and *do*." It would be well were this book reprinted and scattered broadcast throughout the land, to show the real features of a system so detrimental to public morals and social wellbeing, and yet, which receives no small encouragement from persons who nominally are adherents of the Church, and advocates of civil and religious liberty.

X.—A BISHOP ON SACRIFICE AND CONFESSION.

PREACHING on Wednesday evening, at the Church of the Holy Trinity, Hulme, the Bishop of Manchester, said it had been said—Bishop Vaughan had said so—that the Church of England was no true Church, because it had no altar and no priesthood. He (the preacher) did not find that either those words or the ideas which they expressed were applied to the Christian Church in the New Testament. The question was, Is there any true and proper sacrifice such as implied the presence and action of the priests specified in the New Testament as attaching to and characterising and differentiating the Christian Church? There were, if he remembered rightly, two passages in the New Testament where Christians were called priests; but the sacrifices which were meant were spiritual sacrifices, and sacrifices of the body as well as of the spirit, which St Paul said were reasonable sacrifices to God. No doubt there were certain things which priests, or elders, or presbyters, or ministers, did for the people, or in their names, which might be called sacrifice, but that merely meant a sacred act; and he (the Bishop) was not aware that any such word was ever applied to any material act in the New Testament. He was open to conviction upon the subject, but he did not remember any ministerial act in the New Testament to which the word sacrifice was applied. How any one could say by any process of reasoning that the offering up of bread and wine was the same as the offering up Christ, he could not for one moment comprehend. He would ask ministers and people to get rid of these new phrases said to be revived, but new and strange to us, and unknown to the earliest age. Phrases were creeping in more and more amongst us, which twenty-five years ago he would venture to say were not known in the Church of England, and had never been heard for 300 years. A service had never been called "mass" by any clergyman of the Church of England until now. He did not think the clergy had one whit too much influence over the people; on the contrary, he thought they had far too little; but he did not want to get an undue

influence over the people, or any influence, by other than legitimate means. It was not by getting people—young, weak, hysterical women—to come and whisper their tales of sin or of sorrow into our ears in the confessional that we should get influence over the people. He defied any one to go to his Bible and find in it these modern notions of Eucharistic expiatory sacrifices, or confessions, or sacerdotal absolution, which were causing such sensation, so much—he was going to say indignation—alarm and apprehension amongst us just now. These things would not make the Church of England really Catholic, but would merely remediate her.

XI.—LETTERS TO THE EDITOR.

EMANCIPATION ACT.

SIR,—It is impossible not to admire the fervid patriotic Protestantism that appeared in the late addresses at the Anti-Papal meeting in Glasgow, as reported in your journal. But, alas! what practical effects can be expected to result from so much eloquence, when one of the speakers, wholly unchecked by the rest of the audience, positively approved of the very measure which, by giving power to the Apostasy, arms it with those weapons of offence so greatly deprecated.

The Rev. D. L. Aikman remarked, that “it could not be regretted that the Roman Catholic Emancipation Bill had passed, and that the Catholics *had got equality* in civil rights.” And then Rev. Dr Wyllie rises, and, in the most emphatic manner, calls on the British Parliament to oppose, by all means in their power, the claims of the Popish hierarchy. Surely there must be something very blind in modern Liberalism, when one so highly gifted as Dr Wyllie can expect anything adverse from a Parliament wherein Popery, as a governing legislative power, is not only admitted, but approved. How forlorn the hope! when Mr Newdegate’s modest attempt for the inspection of convents merely, not their abolition, was entirely frustrated by a small body of Home Rulers. It may startle some Liberal Protestants to affirm that Rome’s ascendancy in Great Britain may in great measure be ascribed to their mistaken views of equality and justice, as though civil rights could be justly exercised by individuals at the expense of the community, or that, in the general welfare, all were not included.

The only reasonable hope for Protestant ascendancy in this country lies, then, in the repeal of that fatal Act of 1829, which, by legalising the Papacy, closed the mouths of our rulers, and neutralised their power. Our God has a controversy with us for this breach of covenant engagements, but there are few who appear to consider their binding nature, or that the Lord God of recompenses will not surely requite the ungrateful nation that is not afraid to trifle with its most solemn responsibilities. Entreating your consideration of this most important subject as regards our national well-being,—I remain, dear and much esteemed sir, faithfully yours,

J. B.

GRAVESEND.

"BEHOLD I COME AS A THIEF."—Rev. xvi. 15.

RESPECTED SIR,—The warning given to the Sardinian Church is here repeated, and, as may be gathered from the context, with a wider application—one not unsuited to us as a people at this present time, for are we not being robbed in detail of the grand inheritance our fathers bequeathed to us? He who knows and overrules Satanic subtlety allows the spoliation, and as He did to Israel of old, "curses our very blessings, because we lay it not to heart" (Mal. ii. 2).

For freedom of speech—the cherished right to testify openly for truth, without legal hindrance—we have its abuse indeed, by frothy demagogues and rebel teachers; but the advocates of Protestant truth, when opposing Popish error, are either silenced by the magistrature, or being unprotected from the emissaries of a Jesuit priesthood, are exposed to the greatest personal violence, as in the case of the lamented and murdered Murphy. From being once the honoured asylum of persecuted Huguenots—of the injured and unfortunate—Great Britain is fast becoming a sink of nations. Here the political incendiary, the Communist and the infidel—whom not even France can tolerate—are allowed ample liberty to hatch their treasonable projects, and spread their pestiferous principles.

The Jesuits expelled from Germany—detested even in Roman Catholic Austria—we have welcomed with open arms. They receive endowments from persons of wealth and education, although the law is as yet unrepealed that forbids their landing on our shores.

Thus do abused privileges entail the heaviest judgments. Our much vaunted British liberty, for which heroes have bled and statesmen toiled, ceases to become a coveted birthright when exercised by the political incendiary or brain-sick Communist for destructive revolutionary purposes, the despot's chain becoming, as we have seen in France, the sad yet preferable alternative. These remarks on our stolen civil liberties might be extended with yet greater force to those of a religious nature; for we are already robbed in many churches of our National Establishment of that sweet Gospel of salvation our fathers won for us at so dear a price; but on this it is unnecessary to treat in the pages of a magazine especially devoted to those Popish encroachments which the spirit of an infidel Liberalism has introduced among us.—With Christian regards, dear respected sir, truly yours,

THE AUTHOR OF "ENGLAND IN THE APOCALYPSE."

DEAR SIR,—Kullmann's case offers an opportunity of giving information on various subjects connected with the Pope and the Jesuits' creed. Dr Linacre, a learned Papist, taking up the New Testament once, read a little, threw it down again, saying, "Either that book is false or our religion is." The contrast is between a *real* man (Jesuit) and one who is *not* a real man (Kullmann), one easily deceived—a dupe or *cully*. The authoritative statement of doctrine from Rome has put Kullmann in his present position; and Prince Bismarck ought to have met the guide of Kullmann's conscience and held him responsible, and said publicly, "The settlement of matters of belief, by human authority,

is what no true freeman in Christ can or will submit to. You must follow scripture (St Matt. xiii. 28-30); and I call upon the Pope to declare authoritatively that the doctrine of Mariana is heretical and damnable. The Jesuits must not declare that faith is faction and religion is rebellion." In Germany, or in Britain, shall we ever have a Reformation Ministry, strong enough to do, or abstain from doing, what they think right, *because it is right*? Even some sensible and pure men, who are under a *bigotry of toleration*, cannot say NO to any "Catholic" pretension!! Everything seems to go by mere *roaring*, which is called the public voice! Since the Catholic emancipation, and *including that measure*, every advance has been a concession to popular clamour, and not to reason; and as to Holy Scripture, Jer. viii. 8 comes into view, "How do ye say, we are wise, and the law of the Lord is with us? Lo! certainly in vain made HE it; the false pen of the scribes worketh for falsehood."

SIR,—The Marquis of Ripon is no logician, else he would see that Dr Manning's argument is a vicious syllogism from a *petitio principii*, a begging of the question, or assuming in the premises the question Dr Manning undertakes to prove. Thus, that Pontifical undertakes to prove the Infallibility of Pio Nono, and takes for his premises—(1) *Jesus Christ* promised to keep the apostles and their successors in all the truth; (2) the Popes are the regular successors of the apostles, and therefore the Popes are infallible. Behold a demand of the principle! Dr Manning tacitly assumes the proposition to be proved as a premise of the syllogism by which it is to be proved. In other words, it consists in the taking a thing for true, and drawing conclusions from it as such, when it requires to be proved before any conclusions can be deduced from it. Logic should be "*true as Ripon steel*." It should not be *new*—dissembling.—I am, yours truly,

MARCUS.

XII.—NO PEACE WITH ROME.

No peace with the masked and insidious foe,
 Who would the bulwarks of our faith lay low;
 In deadly poison steep our purest joy,
 And every blood-bought privilege destroy.
 Shall this fair land of liberty and light
 Be smitten with foul Popery's withering blight?
 And the disciples of a risen Lord,
 Adhering to the teachings of His Word,
 Behold unmoved the ravages of Rome,
 Nor to the rescue of their brethren come?
 Rise, England, from thy lethargy awake,
 From off thy feet Rome's slavish fetters shake,
 Or shall thy honour in the dust be laid,
 And all the brightness of thy glory fade?
 Thy valiant sons, the noble, brave, and free,
 Hence willing dupes, be led by strategy
 Of Jesuits in Anglican disguise,
 As mean and servile as the subtle lies
 With which they sear the consciences of men,
 And tether fast in Superstition's den?

Thy daughters, fair and virtuous, bow the knee,
 In reverence and meek humility,
 To priestly arrogance, assumptive pride,
 To hasten on the swiftly flowing tide
 Of Popery's senseless dogmas and false creeds,
 Which myriad souls in cruel bondage leads.
 Shall Tyranny and Superstition reign ?
 To enact the horrors of the past again ?
 The rack, the inquisition, and the stake,
 Shall martyrs yet endure, for conscience' sake ?
 Our Christian isle, a beacon to the world,
 Shall scorn of nations at her heart be hurl'd,
 That Freedom on her lofty shrine is slain,
 And Albion's birthright bartered for a chain ?
 And freeborn sons and daughters wear the yoke,
 And meekly bend beneath the crushing stroke
 Of tyrannising, superstitious rod,
 An insult to their country and their God,
 Slaves to the sorceress, with siren charms,
 To lure the weak and wavering to her arms,
 Drugged with her opiates, mixed with falsehood dire,
 In seething caldron of Satanic ire ?
 The gorgeous splendour of her outward show
 Veils her dark dens of desolating woe,
 False friends more dangerous are than open foes,
 And Judas' kisses, deadlier than blows.
 Without a mighty struggle every home
 Shall groan beneath the iron heel of Rome.
 Ye who have never bow'd the knee to Baal,
 True worshippers of God, would ye prevail ?
 Arise, go forth, in one vast army spread
 O'er all the earth, with Christ your living Head ;
 In His strong might to battle with the foe,
 Lay the usurper's foul pretensions low ;
 Bid every man in his true colours stand,
 And Christians, one and all, join hand in hand ;
 Nor minor differences of sects divide
 True followers of Christ by faith allied.
 Quit you like men ; be valiant in the fight,
 For conscience, liberty, and gospel light.
 Sweep the fell curse from off our favoured isle,
 And God's rich blessing on the conquest smile.
 " No peace with Rome ! " shall be our battle-cry,
 Before God's truth shall Error pale and die,
 And the glad tidings spread from shore to shore,
 King Jesus reigns and triumphs evermore !

M. J. B.

XIII.—TO OUR READERS.

WE enter upon another year's labours with an undiminished conviction of the importance of the cause which we are called to defend ; with a persuasion that the crisis in the Romish controversy which the *Bulwark* has so often foretold is near at hand ; and with the earnest hope that, by God's blessing, our efforts in the cause of truth may not be altogether in vain. Will our readers unite with us in supplicating that blessing ?

THE BULWARK;

OR,

REFORMATION JOURNAL.

FEBRUARY 1875.

I.—MR GLADSTONE AND HIS RESPONDENTS.

BY THE EDITOR.

THE nest of hornets which Mr Gladstone's pamphlet has aroused have so buzzed in discordant notes, as to furnish us with a notable test of the unity of Romanism. We have replies by three clergy, Drs Manning, Newman, and Capel; and by three laymen, Lords Acton and Camoys, and Mr Petre, and no two of their replies are consistent with one another. Those of Lords Acton and Camoys do not indeed differ very widely from each other, or in respect of very important particulars; but they differ as widely as possible from the other four, and these four differ widely from one another. Mr Petre alone has really answered Mr Gladstone. This he has done by denying his premises; and that was, indeed, the only pertinent reply. But unfortunately for him this denial has been rightly understood as an abandonment of spiritual Romanist doctrines, and has brought upon him the terrible penalty of excommunication. The others have held that the Pope is indeed infallible; that in the event of any difference betwixt him and the civil powers of a nation, he must be right and they must be wrong. Holding this, they shift and shuffle in various ways to claim that a Romanist may yet be fairly loyal to the civil rulers of his country. Dr Manning, as might have been expected, takes the highest ground of all, maintaining that loyalty is necessarily subject to various limitations and restrictions, and that as it is admitted by all that there may be cases in which a man ought to refuse to obey the rules of his country, because these commands are contrary to his conscientious convictions, so a Romanist must refuse to render obedience to the civil powers when their commands are inconsistent with the requirements of the Pope, whose judgments are to him the highest conscience.

Now, in answer to this we have to say that this is all very well as between the Romanist and the Pope, all very well as between the Romanist and himself, but as between the Romanist and the Government under which he lives, it leaves the matter precisely where Mr Gladstone left it. Is a man whose loyalty is dependent upon the dictate of an irresponsible foreigner, fairly entitled to the same privileges of citizenship which are accorded to the man who acknowledges his obligation to render obedience or be personally responsible for disobedience?

But the mere matter of obedience to the laws is as nothing compared with the power of framing the laws. Is that man fit to be a free

and independent legislator whose judgment is liable at any moment to be set aside by an authoritative mandate from an irresponsible alien? Is it within the bounds of possibility that a man should be so an Englishman as to be capable of being an English legislator who acknowledges himself bound to legislate according to the bidding of a man who may be an Italian, or a Spaniard, or a Russian, or a Japanese? We throw not.

When we first read Mr Gladstone's pamphlet we felt that he had materially mis-stated the matter in dispute; and we are confirmed in this impression by the fact that his opponents have fastened upon what we then felt to be his weak point. Dr Manning may well say that his loyalty is not affected by the decree of the Vatican Council declaring the infallibility of the Pope; and this just because his loyalty was all along dependent on the supremacy of the Pope. The *locus* of ecclesiastical infallibility was a matter of uncertainty until 1870; but the right of the Pope to command, and the obligation of all men to obey, has been for centuries most firmly believed by all Romanists. If I am bound to render absolute obedience to a man, it matters little whether I regard that man as fallible or infallible. The obligation to obey him is not dependent upon the quality of his commands, but upon the authority of him who gives them. The testimony of the Irish prelates and others in 1827 justified, according to Mr Gladstone, the passing of the Emancipation Act. The decrees of 1870 does not, according to Dr Manning, alter the relation between Romanists and the Pope that subsisted at the time when these prelates gave their testimony. But will Dr Manning say that that testimony, as then given, was in his judgment true testimony? Will he say now what the Irish bishops said then? Rightly or wrongly, the British legislation believed that testimony, and mainly on the ground of it granted civil immunities to Romanists. Of course Dr Manning holds that these immunities ought to have been granted on other grounds and independently of such testimony; but in point of fact, it was on the ground of that testimony that they were conceded, and that testimony was inconsistent with these Ultramontane views which Dr Manning and M. Capel advocate. This is the way in which Rome fights her battles. A Gullieum or national section comes to the front, and makes representations of the harmlessness of Rome. On the ground of these representations concessions are made, when *presto* the Ultramontane section advances, denies the assertions that were made by their predecessors, but grasps the privileges that were obtained by these assertions. It is the old fable of the man who cherished the torpid snake in his bosom, and imparted to it that vital energy which enabled it to drive its fangs into his heart. Who so meek, who so harmless, as Romanism while it is "left out in the cold!" But the fangs are still in the jaws.

II.—BISHOP VAUGHAN AND MR HENRY PETRE.

THE following correspondence was published in the *Times* of Jan. 11:—

"SIR,—I have read in your issue of the 7th inst. a circular addressed by the Catholic Bishop of Salford to the clergy of his diocese, which contains extracts from a correspondence that has recently passed between the Bishop and myself. I feel it incumbent upon me to publish that portion at least

of the correspondence which preceded and led up to the issuing of the circular in question, and which I now forward to you, requesting the favour of its insertion in the *Times*.

"I must leave it to your readers to form their own estimate of the spirit and tone characterising every line of that extraordinary document, in which so striking an illustration is presented of the dictation and clerical absolutism which distinguish the action of the Ultramontane party—a party which, unfortunately for the true interests of the Catholic Church, at the present time inspires and guides its policy. The claims to entire submission, joined to a suppression of all individuality, which are now sought to be imposed upon the Catholics of this country—for it is nothing less than the Bishop of Salford virtually demands—may possibly be wrung from those who in thought, and in word, and in act, abdicate their freedom; but they are pretensions against which the reason and common sense of all independent men must protest.—I have the honour to be, sir, your obedient servant,

"HENRY PETRE.

"12 BERKELEY SQUARE, *January 9.*"

"BISHOP'S HOUSE, SALFORD, *November 26, 1874.*

"MY DEAR MR PETRE,—I am sure you will bear with me if I write to express how deeply pained I have been by what you have published, on account of the grievous consequences which follow the rejection by a Catholic of the dogmatic definitions of the Church. They are nothing less than excommunication. May I ask whether you have really read the documents proclaiming them, and whether you are aware that they have been accepted by the entire Episcopate?"

"It will be a relief if you can give me the assurance that you admit the power of the Church to make definitions of faith and morals, that you are willing to accept them unreservedly, and that you do accept those of the Immaculate Conception and Vatican Council.

"I regret to write upon so painful a subject, but you will, I am sure, understand the grave reason which moves me to do so.—Believe me to be, your faithful servant,

† HERBERT, Bishop of Salford.

"H. Petre, Esq."

"12 BERKELEY SQUARE, *November 28, 1874.*

"MY DEAR LORD BISHOP,—You must permit me to say that the contents of your letter, dated the 26th inst., and received by me this morning, have occasioned me much surprise. My letter to which you allude is entirely restricted to the practical, not theological, part of the discussion now going on. Without intending the slightest discourtesy to your Lordship, I feel myself called upon to say that I adhere to the opinions therein expressed.—Believe me to be, your faithful servant,

HENRY PETRE.

"To the Lord Bishop of Salford."

"12 BERKELEY SQUARE, *December 7, 1874.*

"MY LORD BISHOP,—I have seen in to-day's issue of the *Times* extracts taken from your Lordship's Pastoral of the 6th inst., read yesterday in every church of your diocese. I regret to say I cannot for one moment entertain a doubt but that I am the person to whom you have thought it becoming to make so public an allusion in the following passage:—'Only one of these owns himself in any way a spiritual subject of our jurisdiction, and towards him we have acted as became our duty.'

"I consequently lose no time in informing your Lordship that I now no longer consider our correspondence to be of a private character, and I reserve to myself the right of making it public should I feel bound to do so on further consideration, or should I find that inferences prejudicial to me have arisen from the language of your Pastoral. It will then be for the public to decide whether the interrogatories to which I have been subjected are be-

fitting the times in which we live, or whether they do not rather belong to that unhappy period when the Inquisition flourished.—I have the honour to be, my Lord Bishop, your obedient servant,
HENRY PETRE

"To the Lord Bishop of Salford, &c., Manchester."

"BISHOP'S HOUSE, SALFORD, *December 9, 1874.*

"MY DEAR MR PETRE,—I beg to say that I make no objection to your publication of our correspondence ; but if I might venture to make a suggestion to you, it would be to recommend you not to do so.

"Believe me to be, with sincere regret that there should have been any occasion for the correspondence, yours faithfully,

"† HERBERT, Bishop of Salford."

"BISHOP'S HOUSE, SALFORD, *December 17, 1874.*

"MY DEAR MR PETRE,—I have purposely delayed writing again till you may have had time to read the Pastoral Letter which I sent you some ten days ago, treating of the subject of your letters published in the *Times*. As those letters have been understood to be a rejection of the definition of the Immaculate Conception and of the definitions of the Vatican Council, and as your reply to my note of November 22 did not relieve my anxiety on this head, but rather confirmed the impression received from your public letters, I am reluctantly obliged to trouble you with another communication.

"Permit me, therefore, to express an earnest hope that you will now be able to inform me that you admit the power of the Catholic Church to make definitions of faith and morals, and that you accept unreservedly the definition of the Immaculate Conception and those of the Vatican Council.

"I trust you will understand that this letter, the subject of which may probably cause pain to yourself, as it certainly causes the greatest pain to me, is written in my capacity of Guardian of the Faith for my flock. I entreat you to consider that the purity of the faith is worth more than all the world besides ; that no Catholic can depart from it without suffering consequences which are fatal and eternal, and that, having been educated as a Catholic, and instructed on the grounds of faith, your soul is in a position of the greatest peril.

"If, after a third representation to you of your duty as a Catholic, you should persist in the rejection of the definitions referred to, no alternative will be open to me but to inform you officially of the last penalty of the Church thereby incurred.—Believe me to be your faithful servant,

"† HERBERT, Bishop of Salford.

"H. Petre, Esq."

"12 BERKELEY SQUARE, *December 19, 1874.*

"MY LORD BISHOP,—I beg to acknowledge the receipt of your Lordship's letter of the 17th inst. I had hoped that my letter of the 28th ult., in reply to yours of the 26th ult., would have been a sufficient repudiation of the inferences you had drawn from my letter to the *Times*—viz., that it discussed the question of the truths and dogmas of the Catholic Church. Beyond a statement of the fact that the Immaculate Conception and Personal Infallibility of the Pope had been recently promulgated as 'Articles of Faith,' no opinion whatever was expressed upon them. These are subjects that did not appear to me as falling within my province to dispute or discuss. It only remains for me to repeat, that the purport and intent of that letter is directed to the practical points raised by Mr Gladstone's pamphlet. I must maintain that every Catholic, in common with his fellow-countrymen, enjoys with them an equal privilege and unfettered freedom to express his opinions upon this controversy of the day. I do not admit the right of any one to address to me interrogatories of the nature contained in your Lordship's letter, and with all respect, but most decidedly, I decline complying

with any such remarks, from whatever quarter they may emanate. It is, of course, as open to your Lordship, and those who share your views, to adopt any course of action that may approve itself to you, as it is open to those differing from you to call into question the propriety or justice of the conclusions and decisions at which you may arrive.

"I must here be permitted to take my final leave of this correspondence, which it can serve no purpose to prolong, and at the same time to express to you my great regret that any occasion for it should have arisen.—I have the honour to be, my Lord Bishop, your obedient servant,

"HENRY PETRE.

"The Lord Bishop of Salford, Manchester."

III.—PROTESTANTISM IN MADRID.

A CORRESPONDENT in Madrid gives some opinions on this subject, from which we make a few extracts:—

"Considerable alarm has been created amongst the Protestants of Madrid by the report that the new Government intended to interfere with religious liberty. It appears that as soon as the Restoration was universally proclaimed in Spain, a deputation of priests waited upon the new Ministers to ask them to restrict the liberty which has been granted to the Protestants. Senor Canovas del Castillo, Prime Minister, unhesitatingly refused to listen to such imprudent demands. However, nothing daunted, they pressed the matter through a more powerful channel, and several of the Ministers requested that some measures should be taken to satisfy the expectations of the Ultramontane supporters of the Restoration. The Ministers could not countenance the very arrogant demands which were made, such as the suppression of civil marriage, and a return to all the rules of the Concordat of Queen Isabella; to hand over, as formerly, to the priests of Spain the registries of births, deaths, and marriages, and to suppress the civil register, is simply tantamount to obliging all Spanish Protestants and foreigners to become Catholics if they wish to have a legal status for their families and children. This would be the case, because no Catholic priest in Spain would open his registry to a heretic. The Prime Minister has so far successfully kept down these imprudent designs of the Catholic party, who want to return to that state of things when, under the Concordat, the Pope ratified all elections of bishops, when the clergy were paid by the State, when no other religion but the Roman Catholic was tolerated in Spain outside Embassy and Consular chapels. To all this the Prime Minister urged the necessity of acting with prudence, so as not to give Radicals and Republicans a war-cry in religious liberty. He went on to say that the King of Spain had paid his respects to the chief of his Church, and he gave the most positive assurances that the Government would indeed restore to the Church all her rights and prerogatives under the old treaties, as far as was consistent with the progress of modern society. He implored his colleagues not to insist upon measures of religious intolerance which would alienate the sympathies of Protestant and powerful nations, and which would increase the strength of the opposition.

Senor Castillo has felt it necessary to yield some points; amongst others, the publication of a circular blaming the Revolution of 1868, and promising peace to the Church and respect to the Papacy. One

concession has brought on another, and this has been followed by several acts of intolerance to Protestants. Senor Castillo had given to several ambassadors positive assurances that religious tolerance would be observed in Spain, except to native-born Spaniards, and he doubted the existence of Protestantism in Spain to any appreciable extent, and particularly in Madrid. This state of matters has been followed by various petty intolerances. For instance, a woman belonging to the congregation of Spanish Protestants went to register her child at the civil registry of Madrid; she was told that this could not be, because, until the King should decide, the authorities had suspended the execution of the law of registration. She stated that she was a Protestant, and could not go to a priest, who, besides, would probably decline. The official said his orders were strict; and the child remains unregistered. This return to the old customs of clerical registration is one of the principal desiderata of the Catholic party. Again, there are two Protestant papers published in Madrid, the *Luz* and the *Bandera*. They were suppressed very summarily, and after two weeks' suspension, the *Luz* received permission ungraciously to publish. As to the *Bandera*, it is still prohibited. The civil governor of Madrid, the Duke of Sesto, received the deputations sent by the Protestant communities, and he reassured them against all fear of persecution, but he could not refrain from telling them that public worship and schools might be interfered with. Another indication of the subservient policy is the resolution that all Masonic lodges were to be closed, and Freemasonry altogether prohibited, by an order of the Ministry. Mr Layard, the British Minister, having taken the matter up, the decision is adjourned for the present.

As to Senor Castillo's remark on the existence of Protestantism in Spain, the following will be interesting:—Before 1868 there were penal laws against Protestants, and some converts paid dearly for their devoted zeal. When the revolution introduced religious tolerance, the tenets of the Reformed Church spread slowly in Spain. In six years and a few months, the Church Missionary Society have sold or given 476,475 Bibles in Spain alone. The depot of the society, in one of the streets near the Puerta del Sol, is a large office extending from one street to another. They have agents who circulate the Bible over all Spain; but the Carlist war had within the last eighteen months greatly interfered with the Society's work. All the Bibles and tracts are printed in Spain here on the spot, and bound by themselves. Near the Embassy, under the direction of the Rev. Mr Jamieson, an excellent and courageous clergyman, there is a school for the purpose of educating children and boys. To those who can afford to pay a small sum, education is given in a large and spacious school-room. In another room are the poorer children, who receive an equally good education. He has a chapel, which is full every Sunday, and even on week-days. This church and the schools are supported by contributions from Britain. There are besides, in Madrid, two other Protestant churches, also supported in the same way, and others supported by Swiss and German Protestants. It is calculated that there are about 1600 Spanish and native Protestants who attend very regularly in their six or seven chapels, exclusive of foreigners. The Spanish Protestants belong to all classes of society, but mostly to the lower and middle ranks of life;

outside these regularly registered Protestants the churches are attended by many people who are led there by curiosity and by interest in the doctrines which are taught, but are not members of the Reformed Church.

The registered Protestant schools of Madrid are attended by about 300 children of both sexes. The Protestant Church of Spain last year held its first Synod, when twenty ministers assembled in Madrid; they came from Andalusia, and from several towns of the Mediterranean coasts, and all represented congregations of Spanish Protestants. It is painful to read of the petty vexations and numerous hardships which these congregations encountered. Take one instance, that of Cadiz, where an alcade and secretary of the town council, even under the last Government, put every possible difficulty in the way of the opening of a church, going to the extent of having the building declared unsafe by a friendly architect. It required diplomatic intervention to obtain a place of worship in the suburb of San Fernando of Cadiz. This happened a few months ago, and intelligence from that town has informed the Protestant legations that the same municipal authorities closed the church again as soon as the new party came into power. These apparently insignificant facts are only serious as indicating the tone of public opinion under the pressure of the Catholic party.

It is well known that the distinct and pointed representations made to the new Spanish Government by Prince Bismarck respecting the suppression of the Protestant journals, and the intolerant action to Protestantism generally, have had their effect; and it is also supposed that Senor Castillo has been informed by the German and British Governments that they cannot recognise the new order unless complete religious toleration is conceded. If the Protestant Governments of Europe are firm, Senor Castillo and those members of the Liberal party in the Ministry may succeed in preventing the Ultramontanes from accomplishing their desires, and putting their heel on the neck of the Protestant Church in Spain.—*Weekly Review*.

IV.—MR GLADSTONE ON POLITICAL ROMANISM.

(From *Harper's Weekly*, New York.)

ENGLISH statesmen seem to have discovered at last that the political position of the Papal Church toward all civil communities is very different from what it was fifty years ago. It was then mild and even submissive. The days of Armadas, Inquisitions, of religious wars and papal aggressions, had apparently passed away for ever. Irish bishops, as Mr Gladstone tells us, rejected the authority of the Pope in all civil affairs, and received gratefully the favours of a Protestant government; French prelates were still unwilling to yield up their Gallican independence; German bishops held a position in their Church not very different from that which Dr Döllinger has assumed and maintained in spite of excommunication or deposition; and American bishops seemed to enter heartily into the free impulses of republicanism. The Liberal rulers of England lavished favours and grants upon Irish Catholics, the Irish members of Parliament formed the chief support of the Liberal administration, and it was believed even by prudent men

that Roman Catholic priests might become the friends of human progress, and prefer the welfare of mankind to the advancement of their Church. How rudely and suddenly Mr Gladstone was awakened from so perilous a theory his recent pamphlet tells us. In a moment he was betrayed, abandoned, and overthrown by the treacherous allies whom he had favoured and trusted. Not the friendship of forty-five years, to which Dr Manning is now willing to recur, was remembered then, nor all the benefits the minister had heaped on the Irish Church. Honest and too confiding, the eminent statesman discovered for the first time the nature of the power he had fostered in England, the innate duplicity of his priestly allies, the overruling authority of the infallible Pope.

It is now five or six years since the pages of Harper's periodicals began to point out that important change which had taken place in the political conduct of the papacy, and to suggest the real dangers that awaited every free government from those principles and practices that seem at last to have aroused Mr Gladstone from his vision of repose. We suggested that the contest between the civil power and the papal had been revived by the imprudent assumptions of the latter, that the world was menaced by fresh religious discord, and that modern Hildebrands and Loyolas were once more aiming at the destruction of civil and spiritual freedom. We pointed to the fact that the Pope had denounced popular education, the liberty of the press, and all the chief foundations of republicanism, that he claimed to speak with the voice of infallibility, and that every priest and prelate were forced to obey him. And unhappily we had before us an example of the fatal influence of the papal authority that Mr Gladstone had no means of studying. For nearly twenty years the city of New York has lain under the rule of political Romanism. Its Roman Catholic population, whether guided by a foreign impulse or merely complying with the natural tendencies of their faith, had sunk into the willing tools of a certain class of politicians. Whoever would help to degrade or depress the public schools, whoever would appropriate the public money to the advancement of the Roman Church, whoever threatened the freedom of the press, or offered violence to those who remonstrated against political Romanism, was sure to rise high in the esteem of the papal faction, and however immoral or corrupt, might readily win high office. These men were almost always Democrats in name. The Roman Catholic vote was, and still is, the chief reliance of the Democratic party. Without it that faction would be in a poor minority in every State in the Union except at the South, and it is by its intrigues with the Democratic party that the Papal Church has been enabled to fasten its hold upon New York, and even shake the stability of the Union itself.

The fatal effects of political Romanism lay before us. New York had been subjected for a series of years to the rule of the worst class of its population. Thieves, forgers, and speculators occupied its highest offices, and were persistently kept there by the Roman Catholic vote. The priests drove their people from the public schools, and left them in gross ignorance. Yet the Roman Catholic body, united and immovable, ruled in every election. It furnished two-thirds of the paupers and criminals of the city, and it filled also all the chief official stations either with its own members or its pliant tools. And the

result has been so disastrous to New York that it may always remain a warning to its sister cities of the dangers of a foreign rule. Its debt was more than trebled within a few years. Wastefulness, speculation, and robbery have marked all its departments. Its resources have been squandered in building Roman Catholic asylums and protectories, in maintaining Roman Catholic paupers, criminals, and priests, in paying the cost of Democratic canvasses, and in supporting in luxury and riot a horde of profligates and gamblers. Only its unparalleled natural advantages, and the late awakening of the people, saved it from utter ruin. Its enormous taxation, the result of Roman Catholic fraud or wastefulness, drove off its commerce and diminished its population. New York has long sunk behind its sister cities in many of the elements of civil progress. Its uncared-for streets, its miserable wharfs, its disgraceful markets, its fearful death-rate and brawls and constant crimes, may be traced with ease to the influence of that political faction which has never learned cleanliness, decency, or honesty in the school-house, and whose gross ignorance is the source of perpetual barbarism. Nor has the welfare of the whole people been less affected. As the master of the Democratic party, an infallible Pope may be properly said to have performed no unimportant part in American politics. During the rebellion the Roman Catholic faction resolutely voted for the preservation of slavery and the destruction of the Union. Some notable exceptions there were, and some patriotic names shone out from the papal ranks. Yet in New York the Irish Catholics voted uniformly for disloyal men, and it is to be feared that in every other part of the country their conduct was not different. Irish orators in New York and Philadelphia demanded the cessation of the war, and Archbishop Hughes but faintly rebuked the rioters who had seized upon the city and given it up almost into the hands of the followers of Davis. It is quite certain that the whole tone of thought of the Irish Catholic population during the rebellion was guided by some mysterious and unseen hand. It is stated by the official records that of the foreign-born population of New York only three thousand joined the Federal army. It is well known that in the darkest period of the war the Irish Roman Catholics held aloof from the cause of freedom; and when, in 1870, France planned its crusade against Germany, it was observed again that our whole Irish Catholic population, moved by a similar, yet unseen influence, gave all its sympathy and some money to the papal invaders, and would have rejoiced had the Turcos and the French Zouaves swept with rapine and terror the fair banks of the Rhine, and covered Germany with a horrible desolation.

It is easy to see how dangerous to the purity of the republic must be the existence in our midst of a powerful party guided by an infallible Pope at Rome. Nor will it be the fault of Protestantism should a general association arise among us pledged to extirpate every trace of sectarian influence from American politics. If the foreign Church persists in political intrigue, it should be everywhere baffled and beaten. Yet since we first drew attention to the position of political Romanism in our own country, all Europe has suddenly awakened to the sense of a new danger. The declaration of infallibility has converted the papal see into a centre of political action. The Roman Catholics of Germany, France, Spain, and Ireland, look openly to Rome for instructions how

to vote. A brief telegram from the Vatican overthrew Mr Gladstone's ministry. A papal intrigue in Germany startled Prince Bismarck in the midst of the triumphs of Versailles. He discovered easily that the unity of Germany had no enemy so dangerous as the Roman Camera. And in all the elections of France we are assured by the republican papers the hand of the infallible Pope is everywhere visible, and his submissive prelates sacrifice the welfare of their country to the interests of Rome. No Roman Catholic, indeed, dares to vote anywhere for free institutions and human progress, lest he may incur the anathemas of the Syllabus and the Council; and from Lyons to St Louis, from the Danube to the Columbia, the Roman Catholic citizen must prefer before country, friends, or personal purity, the extension of a rude superstition and the politics of his papal master.

In the midst of his refined Liberalism, humane, tolerant, accomplished, the first orator of England, and of his age, even Mr Gladstone, startled by the assumptions of political Romanism, the constant interference of the papal agents with the domestic policy of almost every land, has been at last forced, and evidently with extreme reluctance, to infer that no Roman Catholic who holds the doctrine of the papal infallibility can be a good citizen of a free country. He sees that with the revival of the barbarous superstitions of the Middle Ages must come the renewal of the struggle between the Pope and the temporal rulers; that persecution and a new Inquisition must everywhere follow upon the prevalence of the papal faith; that even now the Pope is willing, in order to regain his temporal power, to plunge Europe in another religious war, and cover the world with discord. And the question he presents to English Roman Catholics in reality is, "If the Pope commands you to commit murder, treason, or any political or civil crime, can you venture to disobey him? Does not the declaration of infallibility sanction and revive all the terrible traits of the worst days of the Papacy?" To this question he has received two replies. Lord Acton, who represents the milder form of English Romanism, at once answers, "No; the Pope in certain cases may be disobeyed." Yet it is easy to see that Lord Acton might readily be reduced to obedience by a papal excommunication. Dr Manning is more daring, and retracts nothing, nor promises any submission to the civil law beyond what his Church allows. He has been one of the strongest advocates of the papal infallibility. His answer to Mr Gladstone is a puzzle that reminds one of the replies of the Jesuit father in the "Provincial Letters." With his usual inaccuracy, he boldly asserts that the doctrine of infallibility has always been held by his Church. With an amusing reticence he evades every inference that must follow from his bold assumption. Yet if his Church has never changed, and his Pope is infallible, it seems plain that he has answered Mr Gladstone's question in the affirmative, and admits that all that has been done in the past may be done again, that a Pope may properly stir up rebellion, depose princes, or send out assassins from Rome to slay heretical rulers, like another Innocent III. or Pius V. Mr Gladstone's pamphlet has already gained a wide attention; it has circulated in vast numbers in Ireland; it will be read with eagerness in all Catholic and Protestant lands. It may serve, we trust, even in our own country, to lead Roman Catholics to a new sense of their duties to their government, and a less servile dependence upon the politics of Rome. This has been our own aim

in treating with extreme plainness our similar theme. We should have been glad to have passed it by had we dared. But a period of danger has come which the founders of our republic evidently never foresaw, and for which they have made only general provision. A swarm of immigrants have poured in upon us within the last twenty years who owe allegiance to a foreign power, and whose masters abroad seem resolved to suffer them to know no remission of their bondage. The declaration of infallibility has completed their mental servitude. They have become the obedient slaves of the worst enemies of freedom. We are forced to conclude that they can no more be looked upon as loyal citizens of a republic so long as they obey a foreign priest, and it has become the duty of all those who would save the free institutions of their ancestors to unite in opposing by all rational means the growth of the papal power.

EUGENE LAWRENCE.

V.—MARY ALACOQUE AND THE SACRED HEART.

(Translated for the *Christian World*, from the French of Louis Asseline.)

THIS little book is not a casual pamphlet. It is a serious historical study, a critical description, based upon facts which it will be difficult to disprove, since they are drawn from the most trustworthy sources, and even from documents published by the partisans of the Sacred Heart.

I shall, therefore, doubtless be assaulted with abuse, which, in a certain quarter, is a more convenient weapon than argument. It is fortunate indeed—thanks to the progress of the age—that abuse has become the substitute for the sharp gripe of the secular arm.

I desire to draw attention chiefly to this point, namely, that the establishment of the new worship met with the strongest opposition in the Church itself; and we may count among those who have most vigorously attacked it, popes, cardinals, bishops, and magistrates.

I do not place myself under their protection, being already under that of free inquiry, which is sufficient for me; but at this moment, when coalitions are the fashion, I may be allowed to display, in the army of my arguments, a battalion raised by these distinguished personages.

DECLINE OF JESUIT INFLUENCE.—Towards the end of the seventeenth century, the Jesuits began to perceive that the higher ranks of society were escaping from them. The aristocracy of the gown, the monied and the civic classes, inclined very visibly towards Jansenism; they were weary of the petty ceremonies with which the Jesuits had overloaded Catholicism.

The withering sarcasm of Pascal in his "Provincial Letters," the crushing logic of Arnaud in the "Frequent Communion," had alienated from them the serious-minded and the enlightened. From this they inferred, with their habitual policy, the necessity of devising some new means of acting upon the popular classes, in order to regain at the base what they were losing at the summit. Besides, people were beginning to talk of the miracles of the Jansenists; they had been performed ever since 1690 at the tomb of M. de Pontchâteau^c—who died at Port Royal—as a counterpart to the one which had healed Mlle. Perrier; the

* See Sainte-Beuve, *Port Royal*, t. v., 114 and following pages; he quotes in reference to this subject, the witty letter of Nicolle.

populace had broken open the coffin of the pious hermit, and torn in pieces his linen and his shroud, in order to preserve them as relics. A young girl had been cured of scrofula in the neck by the touch of the corpse. This was a new proof that available material existed, and that the masses thus kept in ignorance were prepared for every superstition. It is to be observed that the different orders and sects have never allowed an adverse party to have a miracle without producing one of their own as an offset. Thus, when, in the thirteenth century, the Franciscans had made such a noise about the "Stigmata" of St Francis, the Dominicans, seized with jealousy, invented those of St Catherine of Sienna. In fact they were resolved to show something more perfect. While St Francis had the stigmata only on the hands, feet, and side, St Catherine was marked also on the forehead—the sign of the crown of thorns. For a miracle, a miracle and a half! Now the Jesuits were resolved in their turn to outdo the Jansenists.

JESUIT MIRACLES.—They felt their way cautiously at first; they tried to bring into notoriety Maria d'Agreda, the correspondent of Philip IV., who died in 1665. They circulated the book she had written at the dictation of the Virgin, and which is entitled *The mystic city of God, the miracle of His Omnipotence, the Depths of the Grace of God; sacred history of the most holy Virgin, mother of God, revealed in this latter day by the most holy Virgin to sister Maria of Jesus, abbess of the convent of the Immaculate Conception in the town of Agreda.*

The attempt did not succeed. Bossuet raised his voice, and energetically pointed out the indecencies of this book of insane hallucinations. The Jesuits, as the Abbé Le Dieu relates in his journal (Jan. 1st, 1700), roused in vain all their tools in the Faculty in order to avert the act of censure—the sentence of condemnation was pronounced in the Sorbonne. In vain, in 1699, the Spanish ambassador demanded its revocation in the name of his master. The Court of Rome itself had, in 1681, censured the inept production, but in the meantime the Jesuits had devised another mode of operation, the origin of which is most singular.

GOODWIN'S VIEW.—Goodwin, the famous chaplain and confidant of Cromwell, is not unknown to history. This sectary, thoroughly penetrated with the theological zeal which gave so peculiar a character to the English Revolution, conceived the idea of preaching that the heart of Jesus, that part of the body in which He had deigned to incarnate Himself, ought to be the object of special worship. His influence, as chaplain of Cromwell, as a Doctor of Divinity of Oxford, and President of Magdalen College, caused this doctrine to spread very rapidly, and gave it great importance in England. Goodwin discussed it in various publications, a Latin translation of which was printed at Heidelberg, in 1658, under the following title: *Opuscula quædam Thomæ Goodwini, interprete Guillelmo de Bono conventu.* The second of these works is entitled: *Cor Christi in cælis ergo peccatores in terris.*

The Jesuits have denied the relation existing between the doctrines of Goodwin and those which they afterwards attributed to Maria Alacoque.* But an Augustinian monk, Father Georgi, states, in a work

* For once we entirely agree with the Jesuits. It so happens that the present Editor of the *Bulwark*, a few years ago, edited a complete edition of Goodwin's works. It is probable, therefore, that no man living is so familiar with his writings.

published in Rome, in 1772, under the title: *Lettere Italiane adjunte all' antirretico*, that he had in his hands the works of Goodwin, and that he could show the entire conformity of his views with those of the Visitandine.

FATHER LA COLOMBIERE.—The new doctrine preached by Goodwin made considerable noise in England at a time when a Father of the Company of Jesus, Father La Colombiere, was the confessor of Eleonora d'Este, Duchess of York, the future exile of Saint Germain. La Colombiere was at the same time an enthusiast and an intriguer. The ideas of Goodwin fell in at once with his instincts of spiritual mysticism, and with his zeal for propagandism to the profit of his Company. He saw that there was an enormous advantage to be drawn from that gross worship which would powerfully strike the popular imagination, satisfy its inborn fetichism, and that necessity for materialisation which was ignored by hard and abstract Jansenism. There was, indeed, the heretical origin of the new rite; but this objection was not calculated to embarrass those who had created Chinese Christianity, that great affair under the pontificate of Prospero Lambertini.

THE CONVENT OF PARAY-LE-MONIAL.—In order to establish a new worship, some miracles at least are necessary, and it is no disadvantage to have proofs of its Divine origin. When the ingenious Joe Smith wished to found Mormonism in the midst of the nineteenth century (for let not the friends of free inquiry shut their eyes to the fact that new religions are founded even in the nineteenth century), he took care to have a rich variety of visions, and to discover miraculously a decalogue graven by angels on a metallic plate. The Jesuits sought for an instrument in female convents. It is a curious fact, indeed, that the managers of miracles always employ women. Among ten *ecstatis* one is sure to find at least nine women. Their temperament, especially when affected by hysteria and claustration, disposes them to visions and to ecstasies, and gives them over, a most pliable material, to the skilful hands which know how to mould them. The Jesuits found what they were seeking for in a convent of the Diocese of Autun, the convent of the Sisters of the Visitation of Paray-le-Monial. This was then the abode of the future most blessed *Mlle. Marguerite Marie Alacque*. We shall give a rapid sketch of the life of this poor girl, "who is held up to us even more for our imitation than for our admiration." Her history is all the more curious as it presents, so to speak, the perfect type of religious monomania. In her portrait we may detect all the features of that great medico-psychologic affection which has made so many saints who in our day would be confined in insane asylums, and a more full knowledge of which has enabled us to transfer so much from the domain of theology to that of pathology. The sources of information are abundant. We have that book of colossal folly which bears the signature of Bishop Languet—a book which is still constantly reprinted, and to which we shall have occasion

He has no hesitation in saying that there is not in them all a sentiment or a statement favouring in the slightest degree the Romish idolatry of the heart of Jesus. The treatise specially referred to—The heart of Christ in heaven unto sinners upon earth—has not a sentence in it that could possibly bear such interpretation. If any such sentences occur in the Latin translation, they must have been interpolated by the translator.—*Ed. Bulwark.*

to return—we have the abridgment of Father Croiset, that of Father Daniel, and, lastly, the letters and writings of Mary Alacoque herself.

BIRTH AND CHILDHOOD OF MARY ALAOCQUE.—On the 22d of July 1647, was born, at Lauthecourt, in the parish of Vêroure, in the diocese of Autun, to Claude Alacoque, a lawyer by profession, and to Philiberta Lamyn, a lady of gentle birth, a daughter who received the names of Margaret Mary. From the age of four years—this she relates herself—she had a lively sense of the virtue of chastity, and the sight of men so wounded her modesty and alarmed her innocence that she would have fled into the desert but for the fear of meeting them even there. Was the Divine innocence which makes the child a thing so sweet and sacred ever more stupidly blasphemed!*

HER FEEBLE CONSTITUTION.—At the age of eight began those illnesses which lasted during the whole life of Margaret Mary Alacoque, and which in the eyes of even the least experienced physiologist, explain so easily her cataleptic ecstasies and her bleeding apparitions. Rheumatism, paralysis, pains in the side, ulceration of the limbs—she is assailed on all hands, and miraculously cured by *neuvaines*, of course. At the same time, with these first manifestations of the disease that was to undermine her physical organisation, there appeared symptoms of the moral malady which was to destroy in her every human sentiment; she renounced her family ties, made a complete surrender of her own will, and became absolutely passive. She submitted gratefully to intruders who had seized the modest inheritance of her mother, and who had heaped abuse and mortification upon both parent and child.

"I was grieved to see that the hands which were lifted to strike me were restrained. I felt constantly impelled to render every possible service and good office to these true friends of my soul. My Sovereign Master bade me, when I could not prevent these persons being spoken of in my presence, to take all the blame to myself, and to justify them."

"She already understood," says Languet, "what so many venerable sisters under the same circumstances find so hard to learn, and still harder to practise, namely: *that they have not the spirit of religion who set limits to their obedience and who throw off the yoke of their superiors with the pretext that it is too heavy, and that these superiors abuse their authority.*" Molinos had already written in his "Spiritual Guide:" "*Obedience is of more worth than every other virtue.*" Here is the whole doctrine of the Company of Jesus.

SELF-TORTURE.—First, we have the lamentable immolation of the body: "At seventeen she encircled her loins with a knotted cord, and drew it so tight that she could neither eat nor breathe without pain. She fastened little iron chains upon her arms; and these cords and chains, wearing gradually into the flesh, at last penetrated so deep that

* There is the same idea in the "Life of Saint Louis de Gonzaga," by the Jesuit Cepari, translated by Calpin, page 14: "Still more, he never liked to be left alone, even with the Marchioness, his mother. If he was obliged to remain with her, he was observed instantly to blush." A child of eight years old blushing from chastity because he finds himself alone with his mother!

The life of Saint Louis de Gonzaga is most widely circulated in schools. For the rest, the saints are singularly precocious! I have read the life of a Bishop of Saint-Dié, who had so premature a sense of the obligation of fasting that he abstained from his mother's breast on Fridays.

they could not be removed without cruel suffering. She herself says, 'In order to give some drops of my blood to my Saviour, I tied cords around my fingers and then thrust needles into them. I made myself a bed of potsherds on which I lay with extreme pleasure, although my whole frame quivered.' "

(*To be continued.*)

VI.—FORECASTINGS OF THE FUTURE.

(*From the Paris Correspondent of "The True Catholic."*)

ON the threshold of the new year it is natural not only to take a survey of the past, but to essay an outlook on the future, although we in this country literally know not what a day may bring forth. In matters ecclesiastical our review of the year which has closed has been somewhat sombre. In France the great apostasy has maintained its ground thus far unchanged and unchangeable, and boasting itself as at the same time infallible, it has abated none of its arrogant claims. Whilst we have no astrological data that may aid us in casting the horoscope of the new-born year, we can, without pretending to any prophetic skill, foretell that the mighty power arrogating to itself the name of Catholic will, as at other times, send forth its well and long-disciplined bands to awe both the governed and the governors of this land. Yet may we predict that there will be, even here, a powerful protest against the domination of the Society of Jesus—not, it is to be feared, so much from religious or even political grounds, as from merely intellectual, perhaps infidel, rebellion against the ruler of priestism. Take as an example of this spirit the incident of the past month in the School of Medicine; and the *Univers* shall be our witness as to the fact and the spirit of the young men of the profession towards one whom they regarded as the nominee of the Jesuits in power:—

"Scarcely had M. Chauffard appeared than he was assailed by various imitations of the cries of animals. These gentlemen desired, without doubt, to give utterance to their materialistic convictions. Some whistled, some vociferated 'Down with the priest cap [*la calotte*]! away with the creature of the priests! To the door with the Jesuit! It is Cumont [the Minister of Worship] who has nominated him—the dealer in holy water!' and other amenities of the same order."

We cannot hope that the grovelling superstition which has been on the increase during the past decade will show any diminution during the year on which we open. Of this we may judge by one of the latest developments in the department of the Gard, which is vouched for (incredible as it may appear) by a testimony worthy of all confidence. The scene of the comedy to be described is amongst those beautiful mountains of the Cevennes which are historically linked with the worship and the warfare of the brave Huguenots under Roland and Cavillier. Seven out of the twenty-five thousand of the little city near to which the miracle in question was enacted, are descendants of those same faithful confessors dragonaded during the reign of the "Grand Monarque." A colossal image of the Virgin goddess is to be erected on the summit

of one of those picturesque eminences which abound in the Cevennes region, and it is highly desirable that some miraculous appearance of the Virgin Mother should signalise the spot, and stamp it with special manifestation henceforth as holy ground. Who can tell? It may become a second Lourdes, and thousands of pilgrims may be induced (even from England and America) to spend their money in the little city for the benefit of both priests and people; at least, it is worth an experiment. Accordingly, a priest, devoted to the worship of the Queen of Heaven, takes two children of some family of the faithful to the summit of the hill most eligible for the erection of the statue that may become a future Mont La Salette. The artless little ones are left to pursue their way alone to the hill-top for a while, whilst their companion takes another road. They have advanced but a few steps on their lonely path, when a mysterious being suddenly appears to them, seemingly a woman, robed in white; one thought, however, that the dress was black, but with a shining veil which reached the ground. Whether the gloves were white or black is a point not yet decided by the deponents. At sight of the heavenly form the children, as was natural, uttered cries of alarm, and began to run away from the apparition; but the Holy Mother, full of grace, spoke gently to the little ones, "My dear children, be not afraid; I am the Queen of the Heavens, and I come to tell you that I am soon going to deliver your city from heresy and from heretics," &c. All-trembling at the heavenly vision, the favoured children hastened down the mountain-side, bearing to their home the celestial message. They were minutely questioned alone and in presence of each other, but no interrogation could weaken their conviction of the truth of the vision, or detect any collusion or essential disagreement in their testimony. It was the real truth they told, those favoured children, chosen for this high honour as they had been (by their priest). It is to be feared, however, that some of the old Camisard blood must have flowed in the veins of their father. "Come with me, my children," said he; "since you have seen the Holy Virgin, you can show me the place where she appeared, for I desire to behold her likewise." And so they ascend together the hill-side till they reach the sacred spot. The Queen of Heaven, ever benevolent and gracious, is waiting still, expecting that some mortals even yet may present themselves, who may be equally favoured by the celestial visitation, so that from the mouth of many witnesses her words may be more surely established. The pious Cévenol approaches the mysterious apparition sufficiently near to address the heavenly lady. "Who art thou?" was his common-sense and matter-of-fact inquiry. "I am the Queen of Heaven, the Mother of the Divine Lord" [*le bon Dieu*], was the reply. At this moment, terrible to tell, the man, with sudden sacrilegious impulse, approached nearer to the vision, and with a stout stick administered two or three hearty blows, that told heavily on the poor Queen, who little expected such an irreverent reception. "I must know," said the indignant father, "whether you are spirit or body;" and seizing her by the arm, he added, "Since thou art the Queen of Heaven, thou canst walk in the streets as well as on the mountain; come down, therefore, to the city with me." But already all the vision had disappeared—the Virgin had vanished; there remained instead only a simple woman, in unmistakable corporeal flesh and blood, who, with bitter smart and many tears, became the suppliant, and said

"I am Madame —. Do not betray me. It is not I who am to blame; *they paid me for it.*" At the last account the poor woman was in bed, suffering from the encounter; the good sturdy mountaineer being confirmed in his belief, as a Liberal Catholic, that there is a God that can, when needful, work miracles for the good of His creatures, but that the announcement of an intention to destroy those whom the priests call heretics, was amply sufficient to cast doubt on the imagined miracle in question, and to betray its earthly, rather than heavenly, origin.

This story, which is certainly extraordinary if true (and there is no reason to doubt its truth), is not without an element of hope for the future. If there were more men to be found in the so-called holy places like our sturdy Cévenol peasant, there would be fewer apparitions, and fewer centres for pilgrimages. Let us hope that for the future we may have less of these puerile stories, which have in the past been most surely believed. It is sad to think that the influence of the priesthood, as represented by the somewhat unskilful scene-manager of the little drama just related, must be for evil; it must degrade men's minds to grovelling superstition, or induce them to discard all that is called religion as mere chicanery and deception. Take, for example, plans for money-getting like the following, which may help us to judge of the prospects for the future where such things exist. A Romish journal, to enrol a large number of subscribers on its lists, proposes as inducement—not a volume or an engraving, as is the common practice, to be given over and above the year's issue of the paper itself—but offers to its subscribers a series of *masses* for their souls' benefit, to insure indulgence or absolution in case of transgression.

The *National* is our authority for the following. A preacher endowed with a brilliant imagination described in vigorous and moving terms the sufferings of Pius IX., and the indignities and insults which he has daily to endure. He defied the enemies of religion to contradict one of the touching and lamentable facts which he so pathetically recounted; and having wrought his excitable audience to a pitch of frenzy, he accomplished his practical and successful peroration. He snatched up a handful of straw from the bottom of the pulpit, which he declared to be taken from the veritable mattress of his Holiness. No wonder that bosoms heave with emotion and eyes run tears while the sacred relic is borne in triumph to the sacristy, and afterwards disposed of at the charge of half a franc for each filament of the straw. Thus these precious memorials of the passion of Pio Nono (which to the poor devotees is as much a reality as the Passion of Christ) are turned into Peter's pence, or rather into silver and gold. The revenue of the persecuted prisoner of the Vatican from France appears to have suffered no diminution since the disasters of 1870-71. The Cardinal de Bonnechose has lately remitted 104,000 fr. to the Pope on the part of the faithful in his diocese, and the Bishop of Nantes, it is said, about as much.

Probably the vaticinations of the illustrious prisoner concerning the year of grace 1875, are of a reassuring order in reference to France; probably there are few countries more hopeful in his view than the land where once dwelt the eldest son of the Church. In Switzerland he sees the pretensions of the hierarchy opposed by democratic assemblies; in Prussia, by police regulations; in Italy, by a prudent, persevering, and

withal liberal policy ; in Spain, by long and wearying warfare ; in Austria, by laws and decrees ; in England, by the leading minds in both great political parties ; but in France, thus far, only the infidelity which is the very creation of Romish superstition dares to lift its head against the mighty overmastering power which calls itself the Church. But the unknown issues we shall await with patience as the year rolls on, assured that the soil which has been long enriched by the blood of God's holy martyrs shall not always lie fallow and barren, but that glorious harvests shall, though we await them long, be ready for the reaping by God's true labourers. May this opening year speed on, in this land and elsewhere, the True Catholic cause !

VII.—WHAT IS ROMANISM?

AT a great public meeting in Glasgow the Rev. Dr J. Logan Aikman, of Anderston United Presbyterian Church, who was received with great applause, moved the second resolution, which was as follows :—

“That this political organisation and consequent political action are being exemplified at this hour in Germany, where the Romish Church, by professedly spiritual censures, which, however, carry in them temporal pains and penalties, is attempting to compel men to believe the dogma of Infallibility, to withdraw a portion of the community from the schools of the nation—to usurp, in effect, the government of the country, and break up the empire. On these grounds this meeting, without approving of all details, expresses its sympathy with the German Government in its present conflict with the Ultramontanes.”

In support of which, he said—The resolution already adopted, and with such enthusiasm, paves the way for your cordial acceptance of the motion now read. With his wonted clearness and power, Dr Begg, one of our greatest authorities on this subject, has at once expounded and exposed the principles of the Romish organisation. The hybrid nature of Romanism appears in the fact, that it is partly political and partly religious—yet with the political, as the servant or bond-slave of the religious element, and with both working together to make Romanism the religion of the whole earth. In the face of facts which clearly prove that Romanists have not displayed much gratitude for the removal of our national restrictions, some forty years ago, we cannot regret the existence of the Catholic Emancipation Act. Nor could we bring ourselves to deny to any fellow-subject, the rights and privileges which as Britons we claim for ourselves. But with this equality in civil rights, our love of justice is gratified, and with it our concession ends. The rights of citizens must, however, be honestly exercised, and to the support and service of the State. A man should not expect the protection of his country's laws whilst he is busily engaged in scheming for his country's degradation, by handing it over to the iron rule of a foreign potentate. Now, this is precisely what my resolution charges the Romanists with doing within the German empire. Yet, all that is asked of us at present is to express our sympathy with the German Government in the course of action which they have

taken. It may occur to some that we might have gone a little further, and not only congratulated and thanked the Germans, alike for their wisdom and promptitude, but also breathed the hope that many other Governments, our own included, would soon and faithfully follow their noble example. It is comforting to know that such an Emperor rules over Germany, and that such a Prince as Bismarck sits at his right hand, and that neither the one nor the other is at all likely to retrace the steps which have been taken. Would that all countries had Kings and Ministers of State as wise, and as watchful over the rights of the throne and the liberties of the people ! In dealing with such a subject as this, we must clearly distinguish betwixt men and systems. What commiseration should fill our hearts as we look on the blind victims of that delusion, who from early childhood have been shut off from the Bible, and shut up by priestly influence to confide their souls' salvation to Mother Church. With mingled feelings of pity and scorn we look on the priesthood, which professedly has the power to save men, but will not, until all the dues of confession and absolution have been fully paid. But what Protestant can be sparing in his condemnation of a system that admits of no sovereignty but itself ; and which gives or withholds pardon and eternal life from the presence or absence of a money payment ? Were Romanism a religion, and nothing else, it could easily be met and overcome by the Word of God. Were it a political creed, and nothing more, enlightened statesmen could as easily deal with and dispose of it. But its composite character, its subtle agencies, and its enormous resources, make it a power to be dreaded in any land. Popery may seem to some a very harmless delusion, so long as they think of the mere words of anathema pronounced on all who refuse subjection. But the spiritual censures to that blinded people carry temporal pains and eternal penalties. As you, Protestants, read your Bible, you know well that the curse, causeless, shall not come ; and that lying prophets have always been upon the earth, and alongside of the heaven-sent. But, as the former resolution taught us, Popery unmans the individual and destroys the self-government of every country in which it has power. It binds its votaries, neck and heel, to the Papacy. It confesses to only one sovereign over the wide earth. It teaches that to kill a heretic is not worse than to kill a dog ; and that the end in every case sanctifies the means. It makes, in all Protestant lands, every son of the Romish Church an alien and an enemy in the land of his birth ; willing and ready for any deed at the nod of the priest, so that Romanism may rise to the ascendancy over men and empires. The first great lesson that the Romanism of our day teaches, is the infallibility of the Pope. That dogma we denounce, but it is a doctrine most firmly believed by the Romish community. Infallibility raises the Pope above the common herd of men, and gives him, in the thoughts of the people, a province and power equal to what we ascribe to the Eternal God. With the embrace of that fundamental error there seems nothing impossible or incredible. After that, there is no barrier to the most naked and revolting frauds being readily, and even eagerly, accepted. Nor is the demand for that belief addressed to man's reason. The source of authority is the Vatican. Thence issues the command to believe. All the resources of Rome are brought to bear

upon universal acquiescence. True it is, that in Germany and other lands Rome cannot, as yet, make use of her old and favourite instruments of torture to compel subjection. But the priests have at their command still more powerful forces. They can pronounce their so-called spiritual censures, and these words have a deadlier power than carnal weapons. Their curse renders heretics and apostates obnoxious to the vengeance of an insulted God. Their power of the keys closes the gate of heaven against the men denounced from the altar, and even denies them the benefit of purgatory, and the chance of some pious friends securing their deliverance by well-paid masses. The voice of the infallible Pope is to the people the voice of God. That voice from the Vatican comes down through the divers priestly grades, and speaks in the Confessional, proportioning the payment or penance to the sin resting on the soul of the penitent. From these premises it may be logically inferred that, according to their faith and hopes, the Romish priesthood should do just as they are doing at this hour in Germany. But suppress the Confessional, and Rome's power is gone. Abolish convents and nunneries, or lay them open to public inspection, and one large stream of wealth rolling on to Rome is forthwith dried up. Let the masses see that priests are but men, and, like themselves, wholly dependent for their spiritual knowledge on the Bible, and reverence for the self-exalting priesthood would soon be numbered among the things that were. Let the priest-ridden masses learn that the Pope's curse or blessing is but the breath of a sinful old man, and carries neither weal nor woe beyond what God may appoint or permit, and soon the words of the Pope would have no more weight than the benison or curse of the wayside beggar whom you had helped or refused to help. Of all the wonderful things in our wonderful times, the palm must be given to the Romish delusion which spell-binds so many millions, and which draws into its meshes the extremes of society—now the facile youth, whose brain had been kept soft by priestly influence, and now the man who had taken part in his nation's councils, and of whom better things were expected. The other acts which my resolution charges against the Ultramontanes in Germany, are, the withdrawal of children from the national schools, the usurpation of the national government, and the desire and design to break up the empire, or, in other words, to transfer it to the Pope's dominion. But these all are the fair and logical outcome of belief in the Pope's infallibility, and in his rightful sovereignty over the whole earth. To withdraw children from the national schools is to remove them beyond the taint of heresy. To usurp the government of Germany and all other lands, in the name of the one and only sovereign, the Roman pontiff, is the act or wish of all leal-hearted Romanists—for the Pope, and he alone is infallible, and therefore alone able to hold the reins of universal government. Yes, let Romanists bow as low as they please before the Pope—it is their undisputed right to do so if it be their choice; but let them learn that they *are not*, and *cannot be* recognised as citizens unless they uphold the throne and obey the laws of the land in which they live. Reason demands that traitors to their country should not ask, and certainly not receive, the protection of their country's laws. If they will bow to the Pope, and to him only, let them go, or be sent off, by the earliest opportunity, to their

one and only sovereign. And now, sir, to bring these remarks to a close. We are not asked by this resolution to approve of all details in the German line of policy. It may seem to some quite anomalous with the one hand to buttress Romanism by endowing it, and with the other hand to fetter the action of a State-supported system. But it must be remembered that Romanism has perfect freedom in Germany as to its worship, with its manifold rites. The State only interposes to keep Romanists in strict allegiance, *as citizens*, to the laws of the Empire. Any form of error or superstition is comparatively powerless, if due care is taken that it shall not grasp the sword. As an individual, I would leave to truth and error, the Bible and superstition, an open field on which to contest the supremacy, and without one smile or frown from the State. But the manifest duty of a State is to compel allegiance to its own laws, and to crush even the appearance of rebellion. Meanwhile, however, we can all express our cordial sympathy with the German Government in its present conflict with Ultramontaniam, as the worst foe of civil and religious liberty, and as the greatest obstructive to national prosperity. The words of Adam Smith are as true in our day as in his own:—"The Romish Church is the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind." Nor let the recent saying of our ex-Premier, Mr Gladstone, be lightly esteemed—that none can become a Romanist "without renouncing his mental and moral freedom, and placing his civil loyalty and duty at the mercy of another." Let me hope for a unanimous and hearty support to this resolution, which fully protects all our party predilections, and as fully unites us, heart and soul, against that politico-religious system which robs the State of its rights, and the individual conscience of its authority—which defames God and degrades man, and which is earnestly at work with the view of bringing all men, all institutions, and all the nations of the earth into slavish subjection to the Vatican and its infallible Head.

VIII.—MR GLADSTONE AND THE PAPACY.

WE are amazed as well as delighted at the development of Protestant feeling during the past twelve months. Less than two years ago this journal and one or two earnest contemporaries were the only English newspapers that attacked the Papacy, and sought to defend our institutions from the attempts of the enemies of civil and religious liberty. Mr Newdegate and Mr Whalley were jeered for their outspoken Protestantism. Any degree of Protestant zeal was vulgar. To be flatteringly polite to the Papacy was genteel. At length we heard of the Roman Catholic Dr Manning being placed at the Oxford Union dinner above the Bishops of the Church of England. How different is the present situation! There is a House of Commons resolved to refuse any concessions to the Papacy; there is a statute enacted for the avowed purpose of checking Popery in the Church of England; the newspapers are full of the great controversy, and it is no longer vulgar to be a staunch Protestant nor genteel to fawn upon and lickspittle the Papacy.

For this happy result we are indebted by the blessing of God to three causes—first, the excessive arrogance of the Papacy; secondly, to the conduct of Prince Bismarck in exposing and boldly grappling with the Papacy; thirdly, to the writings of Mr Gladstone.

There seems to be no end of answers to the Expostulation. Every Romish ecclesiastic appears to deem it his duty to reply. We do not think it a prudent course; but the fact is, the Expostulation is such a stunning, crushing blow that the Papists are bewildered. They talk and talk, but they do not and cannot deny the statements or controvert the conclusions. Mr Gladstone cites their *ipsissima verba*, and shows that the Pope and his Ultramontane adherents claim supremacy over the conscience in all the duties, and consequently in all the concerns of life. We are reminded of the acts of Pontiffs before the decree of Infallibility—of the depositions of Sovereigns, and of Bulls absolving nations from allegiance to their Sovereigns. None of these acts have been repudiated, and now there are the dogma of Infallibility, and pretensions not dreamt of by the haughtiest of former Popes. Is it not, then, undeniable that an Englishman, who is a Roman Catholic according to the Vatican decrees, cannot be a liege subject of the Crown? We have read the reply of Dr Newman. It is able and eloquent. Dr Newman is a very different man to Dr Manning. He is not ashamed to confess his mental difficulties. He says in effect, "I submit my reason to the authority of my Church," whilst Dr Manning professes to perceive the truth of every Papal decree or statement. What is the sum and substance of Dr Newman's reply? That he repudiates many of the pretensions of the Ultramontanes, and to a great extent justifies the conclusions and censures of Mr Gladstone. Also the Doctor puts in another form the doctrine set forth by Sir W. Harcourt. The Doctor says that there was no practical reason for writing the Expostulation. Sir W. Harcourt said that it was unwise to tell the Roman Catholics they must be traitors to the Crown, or faithless to their Church. Sir William has unconsciously made use of one of the most dangerous and pernicious of Jesuitical rules—that doctrines are to be accepted without considering their future consequences. We hold that it is the duty of every man to correct error, and not to allow as far as he can help it the judgment to be perverted because the evil seed may be long before it bears fruit.

Mr Gladstone has dealt the Papacy another severe blow. The article in the *Quarterly Review* on "The Speeches of Pius IX." will we hope at an early opportunity be published in a separate form, so that it may be read by those who do not read the *Quarterly Review*. It exhibits the Pope as he is. We see an old man, calling himself a prisoner, who lives in a splendid palace, and is free to go when he chooses. We see an old man surrounded by the pomp of a Court, with an ample revenue, with crowds of courtiers, tattling of his sufferings and comparing his "afflictions" to those borne by the Saviour. We see an old man cursing the people and the institutions of his native land, and anathematising the Government which protects him. We see an old man, the chief bishop of a Church, misquoting and misapplying the Bible. We hear him utter such blasphemy as this: "Keep, my Jesus, through the instrumentality of the successors of the Apostles, through the instrumentality of the clergy, this flock that God has given to you and to me." Here is Mr Gladstone's description of a pictorial blasphemy:—

"It is a photograph of $6\frac{1}{2}$ by $4\frac{1}{2}$ inches, and it represents a double scene, one in the heavens above, one on the earth below. Above, and receding from the foreground, is one of those figures of the Eternal Father which we in England view with repugnance; but that is not the point. On the right hand of that figure stands, towards the foreground, the Blessed Virgin Mary, with the moon under her feet (Rev. xii. 1); on the left hand, and also towards the front, is Saint Peter, kneeling on one knee; but kneeling to the Virgin, not to God. In the scene below we have an elevated pedestal, with a group of figures, nearer the eye, and filling the foreground. On the pedestal is Pope Pius IX. in a sitting posture, with his hands clasped, his crown, the Tiare, on his head, and a stream of light falling upon him from a dove forming part of the upper combination, and representing, of course, the Holy Spirit. The Pope's head is not turned towards the figure of the Almighty. Round the pedestal are four kneeling figures, apparently representing the four great quarters of the globe, whose corporal adoration is visibly directed towards the Pontiff, and not towards the opened heaven. We omit some other details not so easily understood; and, indeed, the reader will by this time have had a sickening sufficiency of this sort of 'abominable images.' We commend this most profane piece of adulation to the notice of the Cardinal Vicar, as it will supply him with a very valuable topic in his next demand upon the Italian Government to prevent the public exhibition in Rome of what conveys an insult to religion."

The Papacy never had a more fearless and able foe than Mr Gladstone. We trust that the labours of the right hon. gentleman will stop the work of perversion, and also help the good cause of civil and religious liberty, and so redeem Roman Catholics and nations from the debasing bondage of Ultramontanism.—*Weekly Review*.

IX.—MONUMENT FOR THE MARTYRS, HARVEY AND BAILLIE, AT LANARK.

A FEW years ago, the late Rev. Dr William Anderson, of Glasgow, preached a sermon, we believe, in the parish church, Lanark, on "The Cloud of Witnesses," at the close of which he made the following characteristic observations, which we have pleasure in quoting from his own MS. :—

"Protestant Brethren of this town,—I have spoken of the cloud of witnesses which overshadows Scotland. Our own county, Lanarkshire, at large, is overshadowed by a bright portion of that cloud, but your own town is irradiated by two stars—for the cloud is a bright cloud of stars—two stars, the honour of which you specially claim, and whose light friends design, by means of a monument, to reflect and disperse over the town and neighbourhood.

"One of those to be commemorated was a man of humble, the other of elevated, station of life, and it is proper and Christian-like that their lights be combined, and that they be commemorated with equal honours. Some may be ready to say that, when Robert Baillie, laird of Jervis-woode, is a star of the first magnitude—William Harvey, the weaver, shines only as one of the secondary order. But, as an apostle has expressed it, this is *carnal judgment*. Brightly as the faith of Baillie shows, so far as we have testimony, it does not shine more brightly than that of Harvey. And I feel some gratification that, for the rebuke

of this carnal-judging age, the poor weaver's memorial will have an advantage over that of the wealthy laird. No one who is not of a very base order of mind can object that the old inscription on the gravestone of William Harvey should word for word be retained, according to which it is recorded that he '*suffered martyrdom* for his adherence to the Word of God.' That inscription has the prescriptive right of nearly 200 years. But it is different with the case of Baillie. There is no old legend to be renewed; and just as, were I a heritor, with civil rights over a churchyard, I would protest against its being disgraced and polluted by the erection of a monument in memory of Claverhouse, with an inscription which celebrated him as being either a hero or a man of honour; so there may be heritors in Lanark of the mind of Scott, Aytoun, and Napier, to object that their property be degraded by an inscription commemorating Baillie as a martyr—their opinion being that the merry monarch, Charles, and his grim brother, James, *served him right* in having him hanged and quartered as a pest to the kingdom, with his Bible and Covenants; and that his friends must be content with a simple record of the days of his birth and death, and be left orally to tell their children about him what they please, when they take them to the monument. Yes, brethren, read and learn to tell them that Baillie of Jerviswoode—according to the testimonies of the great Dr Owen and Bishop Burnet—was one of the holiest and most learned of Scotland's saints; but that harlot, Popery, and her bastard daughter, Anglican Prelacy, laid hold of him and murdered him—hanged him at Edinburgh, cut his body into four pieces, sent one of the quarters to be hung up at your jail door—Glasgow, Jedburgh, and Ayr being made the sharers of the other three. Tell them that the dust of that mangled carcase sanctifies your streets more than any Bishop's consecration ever sanctified a graveyard—that it is watched over by the Lord with peculiar care—that in that great day of recompences He will gather it together—that we of Glasgow and Ayr and Jedburgh will not grudge that our shares be restored to the place of their nativity—all to be reconstructed in the beauty and glory of angelic form, when he shall shine conspicuous in that brotherhood of saints which Lanark contributes to the glorified family of God.

"Protestant Brethren,—You do well in proposing the erection of that monument—well, in respect of its being a debt due to the memory of the righteous—but especially well in respect of setting-up for yourselves and children a remembrancer of their holy example. But, ah! take care that it be not a stone of condemnation, witnessing against a race degenerated from the faith of their fathers: rather let it prove a pillar of direction on the road to the Heavenly City."—*Hamilton Advertiser*.

X.—ARCHBISHOP MANNING AT THE PRO-CATHEDRAL, KENSINGTON.

[The following report of a sermon by Dr Manning, will probably amuse some of our readers, more than it will horrify them, and will horrify others more than it will amuse them. The application to the poor old man at Rome of a text descriptive of the divine

majesty and mediatorial glory of Emmanuel is horrifying even to us, who have become somewhat familiar with Romish blasphemies. But what would Dr Manning be at? Pius IX. is a dethroned sovereign, just as were Louis Philippe and Napoleon III. What he has lost is simply temporal sovereignty. All that may be spiritual in his office, whether he be regarded as a minister of Christ, or as the head of a great Anti-Christian system, remains intact. Does Dr Manning expect Englishmen to believe him when he asserts, that virtue and piety prevailed in Italy while the Pope held the temporal power? Does he believe that the States of the Church were better governed than the kingdom of Italy is governed now? Is he not aware that the vice which is admitted still to prevail, is the natural result of the misgovernment of these states for centuries?

How is it possible to reconcile Dr Manning's lamentation over the Pope's loss of his temporal sovereignty with his protestations of loyalty to his own sovereign and ours? The Pope was sovereign of the States of the Church *de facto*, but of all Christendom and of all the world *de jure*. This Dr Manning will not deny. He cannot possibly show that he had a whit more right to the sovereignty of these states than to the sovereignty of Great Britain and of Timbuctoo. Dr Manning must long for his sovereignty being acknowledged in these lands; and if this be consistent with proper English loyalty, it would be difficult to define disloyalty.—Ed. *Bulwark.*]

THE Roman Catholic pro-Cathedral, Kensington, was filled in all parts yesterday (Jan. 24) at eleven o'clock, in consequence of the announcement that Archbishop Manning would pontificate at the high mass, preach the sermon, and, on conclusion of the high mass, would impart to the congregation the special benediction which he had been commissioned by the Pope to impart in his name. Shortly before eleven o'clock a procession of priests, cross-bearer, and acolytes came down the church from the sanctuary, and, standing behind the main entrance of the edifice, awaited the advent of the Archbishop. After waiting there nearly a quarter of an hour, a tap was given at the door, and his Grace, attired in purple cassock, purple cape, surplice, and wearing his archiepiscopal cross and biretta, entered. Holy water was presented him, with which he "aspersed" the kneeling processionists at the door [and the congregation as he proceeded afterwards to the sanctuary. Ascending the steps of the high altar, he was vested in a magnificent cope of dark purple velvet, the mitre was placed on his head, and the crosier in his hand. He then proceeded to the throne, where he remained during the celebration of the mass up to the first gospel. Father Vere, one of the officiating priests, gave out the notices and read the Epistle and Gospel for the day from the pulpit. On the conclusion of this,

The Archbishop, vested as described, and with mitre on head and crosier in hand, left the sanctuary, being preceded by cross-bearer and acolytes, and two priests attired in purple vestments, and ascended the steps of the pulpit to preach the sermon. He selected for his text the following words from the 32d chapter of Isaiah—"His eyes have seen

the king in his beauty." His Grace said he was about to impart to them the Pontifical benediction and a plenary indulgence. That same act would be equally imparted throughout the whole archdiocese to every member of his flock. On the last occasion, when he had knelt at the feet of the Holy Father to receive his parting benediction, he had asked power to give them the Pope's blessing, and the Pope spontaneously added thereto a plenary indulgence. The latter was not his Grace's thought. It had not occurred to him to ask it, but it was solely the Pope's paternal thought for his children. The words he had chosen for his text were specially applicable to the condition of the Church at that moment. At that moment the throne of the Vicar of Christ was surrounded by his most inveterate enemies. Not a human hand was raised in his defence—not one face expressed commiseration for his sad condition. Humanly speaking, the glory of the Apostolic Throne had departed, and its majesty and power had been overthrown by the world. At such a moment they were reminded of the words of the text. They would see the glory of the Vicar of Christ yet again with all its prerogatives. The prophet, in the words of the text, was alluding to a king out of the world, to a throne and kingdom not of the world. He was alluding to a king who was to reign, and to a kingdom which was to endure for all ages. Before giving those present the benediction of the Pope, he would dilate upon the text. He remembered when in Rome some years since, and Rome was then, and ought at present to be, the centre of all the kingdoms of the earth, the head of all Christian nations, and wherein was the throne of the Vicar of Christ, that it was of all cities in the world that one in which the light of faith burned brightest, wherein the Church of God was most triumphant, notwithstanding the rage of the world. It was then, indeed, the new Jerusalem of the new law, the city of the incarnation of the real presence, and of the immaculate mother, wherein dwelt the sacred person of the Vicar of the Incarnate Word. And what was Rome at the moment when he was speaking? It was indeed struck to the earth. In men's judgment the world was uppermost. The kingdom of a prince of the world had taken the place of the capital of a kingdom which was not of the world, and where formerly the name of the Vicar of Christ was inscribed; there was but the name of a worldly king. In the streets of Rome there was every sign and token of a kingdom of the world to be beheld, and what other changes had come over it he would not venture to say. There was, however, every sign and token of impiety, every evidence that the sun of glory had become dimmed, that the glory of the "King" had departed! His Holiness was shut up in his palace a prisoner, though there were some men too wicked to admit this. Men at the present crisis, men hard-hearted and mad-brained, were asking why did not the Pope go forth into the streets of Rome? Because a sovereign of this world unlawfully, unjustly, sacrilegiously, had usurped the throne of the Vicar of Christ; and if the Pope were to go forth into the streets of Rome under these conditions, he would be seen to acknowledge the presence of vice, impiety, &c., which had been introduced under the new order of things. His Grace having pointed out that the present abject condition of the Pope was in keeping with the precedents of Christ, St Peter, and numerous of his Holiness's predecessors in the Papal chair, remarked

that the Pope, of all men in the world, was at the present moment the one object at which was levelled all the cruel sarcasms of journalistic and other critics, and this because the Pope was the one upholder of justice, truth, and virtue in the world. After pointing out that the Church would ever prevail over the world, and that the speedy triumph of the Church and her Vicar would be realised, if not by his hearers, at least by their immediate successors, the Archbishop concluded by imploring them to pray for the intentions of the Pope, the peace of the Church, the extirpation of heresy, the reconciliation of princes and kings, the conversion of sinners.

High mass was then proceeded with, and on its conclusion the Archbishop pronounced the special Pontifical blessing, and granted the plenary indulgence in due solemn form.—*Daily Review*, Edinburgh.

XI.—IRISH CHURCH MISSIONS—WORK IN DUBLIN.

RARELY, if ever, in the history of our Mission-work has there been greater reason for pressing forward with quiet steadfastness of purpose and with humble thankfulness to God than at the present moment. In the stirring of souls by the Spirit of God in connection with the recent evangelistic meetings conducted by Messrs Moody and Sankey; in the drawing together of vast numbers day after day to hear the Word of God; in the quickened love and study of that Word; in the awakening of many careless ones, and the realisation by many of joy and peace in believing, God has granted tokens of His power and presence, such as must gladden every Christian heart, and strengthen the hands of every true-hearted worker. But concurrently with these general grounds of encouragement, He has been graciously pleased to make His work manifest in a way that may well afford special encouragement to those whose aim it is to deal with Roman Catholics with a view to their conversion. We have prayed, "Let Thy work appear unto Thy servants," and now, in view of answers to prayer, it becomes us to acknowledge, "Thou, Lord, hast made me glad through Thy work," whilst in view of much that yet remains to be done, and in anticipation of difficulties yet to be surmounted, we may well add, "I will triumph in the works of Thy hands." Some of our readers are aware that, in October last, the agents and friends of the Dublin Mission agreed to set apart three days for special prayer for blessing on their work, and to ask God for a great outpouring of the Holy Spirit on the people of Dublin, both Roman Catholics and Protestants. Amongst various suggested subjects for prayer, the meetings to be held by Messrs Moody and Sankey were remembered, and the hope was cherished that these messengers of mercy from a land which has absorbed so large a number of those whom the Irish Church Missions especially seek to win for Christ might, in the loving Providence of God, be used for the furtherance of this branch of missionary labour, and for the bringing home of God's truth to Roman Catholic hearts. Nor have these hopes been disappointed. The testimony of various trustworthy witnesses combines to show that the patient work of past

years has not been fruitless, and that the principles bequeathed to us by the now sainted originators of this missionary enterprise are those upon which the work must still be carried on, if we would see yet more souls gathered into the Saviour's fold. The number of Roman Catholics attending the evangelistic meetings has been such as to astonish all the workers. The *Belfast Witness* has, upon the authority of its Dublin correspondent, spoken of as many as two thousand (2000) Roman Catholics being reckoned as present at the large meetings—about one-fourth of the whole attendance. And that attentive hearing has led to anxious inquiry is shown by the fact of many Roman Catholics being found in the inquirers' room each night after the Young Men's meetings in the Metropolitan Hall.

In dealing with these inquirers, the help of Irish Church Missions' agents was sought, their training and experience qualifying them, by God's help, for understanding and meeting the difficulties by which the awakened Roman Catholic finds himself surrounded. The thirst of the Roman Catholic population for the Water of Life may be gathered from the fact that, at the beginning of the meetings, Mr Moody found that there were more Roman Catholics in the inquiry-room than of any one other denomination. This prepared state of the Roman Catholic mind has been ascribed by a Roman Catholic gentleman to the Irish Church Missions' work; and those who know that amongst the prominent features of this work are the careful instruction of young and old in Holy Scripture (especially by the "Hundred Texts," and the consecutive portions of God's Word taught in the Sunday schools), and the regular catechetical examination as to the understanding of the passages thus taught at the close of the Sunday school (a part of the instrumentality which Mr Dallas was wont to regard as of no less importance than the controversial teaching from the pulpit), will be cheered by Mr Moody's testimony that in no place has he found such a knowledge of Scripture amongst inquirers as in Dublin. Those who have had the privilege of attending the teachers' class, conducted on Saturday morning by the Rev. Dr M'Carthy, will be quickened to pray for a yet enlarged blessing upon what was so often proved to be to them a means of spiritual refreshment, as well as of clearer insight into the treasures of the Divine Word.

Nor must we omit to note, amongst other items of encouragements that have come to our knowledge, indications of the arousing to renewed activity of some who have long known and loved their Lord, and of the descent of the dew of God's blessing upon the young Christians under training for future work. The sense of responsibility incurred by the tokens of the Holy Spirit's presence and work in Dublin is very great, and our prayer may well be that, with deep solemnity and holy hope, we may be enabled to place ourselves unreservedly in His hand for all such new work as He may have prepared for us in the year upon which we are entering. We may surely expect that out of the hearts whom He has blessed there will, in due time, come forth those whom He will send forth to labour in His own harvest field. The need is great. May the response to His call be adequate.—*Banner of the Truth in Ireland.*

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I.—THE HEART OF ENGLAND.

WHERE is the heart of England? Where is "Britain's midmost region?" that shire "which we the heart of England well may call?" of which Drayton sings, and whose words George Eliot has adopted as the motto of her powerful novel of "Felix Holt," and exclaims with the poet of Polyolbion that it is "her native-country," and

"If there be any virtues yet remaining on thy earth,
Or any good of thine thou bred'st into my birth,
Accept it as thy own, whilst now I sing of thee,
Of all thy later brood the unworthiest though I be."

To the "Heart of England" we look for all that is noblest and best in a noble land, and the visit of the Heir to England's Throne to this "midmost region" gives it an interest apart from its shrine in the history of our land.

On the top of one of the least undulations of the rolling hills, which Horace Walpole calls the "Dumpling Hills" of North Hants, which extends far into the great midland vale, the stump of a battered pillar peeps out from amidst a mass of foliage at two roads which intersect each other. The pillar is not very old—not older than Marlborough's victories, for it was erected to commemorate the Peace of 1712. It is erected on the spot which the Roman conquerors of Britain fixed as the centre of the island. It bears an inscription recording the fact that here the Watling Street and the Fosseway cross each other, and extend to the utmost bounds of Britain. Here was the mansion of Benones, recorded in the "Itineraries," and at the distance of one mile from hence "Claudius, a certain commander of a cohort, seems to have had a camp, towards the street and towards the fosse or tomb." This is the site of the reputed heart of England, and around it are the signs of the tumultuous events which occurred on the bosom of this isle ere prosperity and content crowned the people with peace.

The surface of the country is emblematic of its name. It is a country of gentle undulations, soft flowing rivers, and well-timbered vales. From the oolitic escarpments of Oxfordshire and North Hants to where the still waters of the Tame empty themselves into the Trent—from the upland pastures of high Leicestershire to the banks of "sandy-

bottomed Severn," it is a country of sylvan beauty, diversified by stretches of open champaign country, known as the Feldon, and enclosed here and there by the high woods which our British forefathers called the *Ard-dene*—the forest land immortalised by Shakespeare in "*As You Like It*." It has been the appropriate nursing mother of poets, and the cradle of heroes. On its fair fields the battles of liberty have been fought, and the guerdon of English freedom won. From High Cross, for by that name the pillar is known to the country round, no less than fifty-seven churches can be seen, and from hence the legions of Aulus Plautius first saw the fat pastures of the Midlands. He did not advance. The fierce tribes of the Cornubii and the Coritani guarded the old way from Gaul to Jerna, which we know as Watling Street, and it was not until after the death of Ostorius that Suetonius could advance into the forest land which guarded then the heart of Britain. Along this trackway the students of Gaul went to the great seminaries of Druidical learning at Mona, and pointed the road to that massacre at Anglesea, from which the Roman legions were recalled by the revolt of Boadicea and the Iceni. We can trace the camps and graves of these sons of the past on many a headland, though the names alike of conqueror and the conquered are forgotten.

The "daughter of the sea-king" who visits now mid-England for the first time may be pleased to know that it is possible yet to trace in the present descendants of the old Vikings distinctness of form and feature which do not occur in Warwickshire, though only the narrow Watling Street divides them. The names, too, of Leicestershire hamlets and villages bespeak a Scandinavian origin, whilst the Warwickshire hills, vales, and rivers breathe the mellower accent of the Gael, and like many of the village names are Celtic in their origin and derivation. Not only has Æthelfleda, the daughter of the Great Alfred, left her mark on the heart of England, but there is some reason to think that nearly a thousand years before her "*coignes of vantage*" had been fortified by the allies of Cartismandua's rebellious subjects. At Polesworth "*Pious Edith*," the daughter of Egbert, the first English king, found a tomb in the religious house she had raised; and who, in thinking of mid-England, will fail to remember that here dwelt the fair and benevolent Lady Godiva, whose legendary story is enshrined in song, as her deeds are in the chantries of monasteries and in the history of the eleventh century?

The annals of Warwickshire have no more touching story than that of Ann Beauchamp, the wife of the King-maker, the mother of a queen who saw husband, daughters, and sons-in-law die, her patrimony seized, her high estate disregarded, and who died desolate and unknown. Her sorrows were not, as far as we know, alleviated by the gallant chivalry of a Warwickshire man, as were the woes of the Princess Elizabeth, Queen of Bohemia, who received her early education at Coombe Abbey, and was a visitor at Coventry in November 1605, under circumstances so romantic as almost to cast into the shade the other circumstances of her wonderful career. In early days the owner of Coombe sheltered her, and in her last days, when utterly forsaken and forlorn, another owner of Coombe Abbey solaced and comforted her. Yet from her sprang the House of Brunswick, whose descendants now occupy the English Throne.

Her son, Prince Rupert, found that Warwickshire women can fight as well as weep, for the defence of Caldecote Hall by Mrs Purefoy will take rank with the defence of Lathom House by Charlotte Countess of Derby. But the Prince and Princess will be more familiar and more interested in another lady intimately connected with the owners of Packington Hall, for the walls of that "stately home" bear the representation of Mistress Jane Lane, to whose devotion Charles II. owed his life after the fatal fight at Worcester, when Boscobel could no longer conceal him. In later years Jane Lane married Sir Clement Fisher, the owner of Packington, and his grandniece brought the estate to the Aylesfords by marrying Heneage, the second Earl of Aylesford.

It is not for loyalty alone that the heart of England has been celebrated. Kenilworth figured in the wars of the barons, from which we date our representative forms of government. Prior to Simon de Montfort's defeat at Evesham, Warwickshire had furnished the first speaker in the Lord of Beaudesert, Petrus de Montfort, a follower, but not a relative, of his namesake, the great Earl of Leicester; and the third speaker, William Trussel, was a Warwickshire man, living also within the bounds of that Forest of Arden, in which Packington is situate.

It is a matter of pride to Midland men that John Wycliffe lived secure and died vicar of Lutterworth; that in the heart of England the Scriptures were first translated in that tongue which Shakespeare spake. It was a pretty conceit of Fuller that as Wycliffe's ashes were thrown into the river Swift, and were carried into the Avon, and from thence to the Severn and the great Western Ocean, so his translation of the Bible carried the seeds of salvation and of truth.

It is but fitting, too, that the heart's core of England should be at once the cradle and the shrine of England's greatest poet. By the placid Avon, William Shakespeare played when a boy. In the daisy strewn meadows which skirt the river's brink he gathered inspiration and uttered his love story to no unwilling ears. Here, too, in the autumn of his days, and in the fulness of his fame and fortune, the Bard of Avon sought the scenes of his childhood to live and to die. With him, when he died, was another son of mid-England, Michael Drayton, who threw the glamour of his verse over these fair scenes. Neither must it be forgotten that Sir Thomas Overbury received his first breath from the same nursing mother, and in this consecrated land of Arden, which has been peopled with ideal personages, sang of the chase and of the glories of this mid-English land.

To this land many Royal visits have been paid in peace and in war. The Conqueror's Norman troops ravaged it on their way to quell the revolt of the North. The records of Kenilworth and Warwick are full of civil strife. The siege of Kenilworth is marked deep on the page of history. Warwickshire furnished large contingents of men, gallant knights, and able commanders for the French wars of the Plantagenet princes. Royal favourites found Lynch law even amid the sweet beauty of Guy's Cliff. Edward II. and Richard II. saw mournful days in Kenilworth's lordly keep, for the lord of the latter was Henry Bolingbroke, the first of the Lancaster line of our kings. In the wars of the Roses, which followed, the fields of Edgecote, Tewkesbury, and of Bosworth tell of the bloody struggle in many a sad page of history,

to be repeated some 150 years later at Edgehill and at Naseby. It requires no great stretch of imagination to picture Richard Baxter disturbed in his preaching at Alcester on that famous Sunday in October 1642, and going forth to hear the distant boom of the cannon which told of King and Parliament being in hostile array in the very heart of the land. A hundred years later than this the troops of the Duke of Cumberland were encamped on Mereden Heath, adjoining Packington Park, to meet the wild Highlanders who were following the last Prince of the House of Stuart in his Quixotic attempt on the English throne.

Next year will be the tercentenary of the famous visit of Queen Elizabeth to Kenilworth and to the Earl of Leicester, and then, possibly, the history of the heart of England will be reviewed by an assemblage of antiquarians and archaeologists, whose special province it is to conserve all that relates to the history of this historic land. For it is strange that though the fashionable spa of Leamington is the centre of these shrines and historic scenes, they are comparatively unknown and unvisited, save by the pilgrims from across the Atlantic, and now and then a German admirer of William Shakespeare.

The Prince and Princess will see not only the sylvan beauty of central England, with its snug homesteads and quiet life, but also see the busy life of the metropolis of the Midlands, the "Queen of the sounding anvil and monarch of the forge." It is a fair representative of modern England, apart from the older scenes and more romantic associations connected with the lesser but more ancient city of Coventry. These representative towns now ought to be illustrated by the story of the past, so that this Royal visit may have its lesson and its fruit.—*The Standard*.

II.—HOME-RULE INSOLENCES.

WE hope it is not a breach of privilege to laugh at Mr Sullivan and the other Home-Rule members of the House of Commons. We hope it is not a breach of privilege to say that we hold the policy and the conduct of the Home-Rule band to be detestable and contemptible. At all events, we cannot conceive any person so devoid of humour as not to laugh at the Home-Rule attack upon Mr Lopes. About six months ago Mr Lopes, in the course of an after-dinner speech, said:—"What was the present position of the Liberal party in the House of Commons? They were deserted by their chief, who by his fitful appearance in the House disappointed their hopes; they were allied to a disreputable Irish band, whose watchword in the House was, 'Home-Rule and Repeal of the Union!'" Well, the Home-Rulers are shocked at being called a disreputable band, though of course Mr Lopes did not refer to their personal reputation, but to their political conduct. For six months they meekly suffered the indignity, but when Parliament met they demanded satisfaction. Mr Sullivan occupied—as we think, wasted—the time of the House by moving that the language of Mr Lopes is a breach of the privileges of the House. Mr Lopes, acting upon a suggestion made by Mr Disraeli, said that if the word "disreputable" had caused pain to any hon. member, he very much

regretted the use of the word. Thereupon Mr Sullivan withdrew his motion.

Some one has been for years advertising a toy as "the most laughable thing on earth." We learn that the toy was a pasteboard donkey moved by strings. If even it could justly claim to be the most laughable thing on earth, clearly the claim is no longer admissible. Fancy the Home-Rulers, the representatives of the faction that has most foully slandered England, being enraged because they are described as a disreputable Irish band! Fancy the representatives of the faction which is giving a hearty welcome to the ex-convict rebel, Mitchel, being incensed because they were called a disreputable Irish band! If Mr Lopes had said that the Irish Home-Rule members were personally disreputable, it would have been offensive and improper, but he only referred to their political conduct. The quick-witted Irish people will enjoy the joke, and for a long time to come get plenty of fun out of "Sullivan's bull."

To say that Mr Sullivan is untruthful would be a breach of privilege, and therefore we are forced to the conclusion that he is wonderfully ignorant. He said:—"The Home-Rule members left their country to come to the House and plead under most disadvantageous circumstances—that entitled them to generous consideration—the cause of that country. According to the laws of all civilised nations, the persons of ambassadors were especially secured from assault or indignity. The Home-Rule members were the ambassadors of the Irish nation."

A more foolish and false, and at the same time impertinent and disloyal, statement was never made in the House of Commons. Why are the persons of certain members to be "sacred" because they adopt a particular policy, whether that policy be good or bad? The Irish Home-Rule members are not ambassadors. They are not the appointees of a Government. They are persons elected under the authority of an Act of Parliament to represent several constituencies in that Parliament. The work they are bound in honour to do is not ambassadorial, but legislative. If they go to Westminster "to plead" for Ireland, instead of going to Westminster to care for the interests of the whole empire, they are false to a public trust. But note the impertinence and disloyalty of Mr Sullivan's statement. An ambassador is the representative of an independent sovereign state at the seat of government of another independent sovereign state. Therefore Mr Sullivan says in effect that Ireland is not part of the United Kingdom, but is a sovereign state, represented in Great Britain by himself and the other Home-Rule members, who, he says, are the ambassadors of the Irish nation. Mr Disraeli sneered at the "glowing rhetoric" of Mr Sullivan, but we should have been better pleased if the right hon. gentleman had rebuked the insolent, unconstitutional, and disloyal remarks that we have above quoted. The utterances of Mr Sullivan may or may not be absolutely unimportant, but he spoke in the House of Commons; and we contend that no member should be allowed to say that he is not a representative of a Parliamentary constituency, but an ambassador accredited by "the Irish nation" to represent the interests of Ireland in England. Fortunately the Home-Rule band is powerless; and whatever political changes take place, we trust that the people of the United Kingdom will take care that the band will never have power to injure the empire.—*Weekly Review* (London).

IV.—LIGHT BREAKING IN ON THE DARKNESS— SPANIARDS REFUSING TO BELIEVE IN THE POPE.

Abstract of a Lecture at Norton Malreward.

A LIBERAL Catholic, by birth a Spaniard, residing in London, has honoured me by showing a caricature of the *Cortes* broken up by a contention between the present Pontiff and Alphonso XII. for precedence. Pius IX., finding the new king on the throne of Isabella, and being unwilling to yield him the place of honour, sits down upon his lap, and being a portly person eclipses and nearly crushes him. The difficulty is settled by an uprising of the more numerous royalists, and by the intrusive "Inflationist" being taken away from the Assembly in the arms of his suffragans. The cartoon shows that it is difficult for two presidents to occupy one chair. The picture teaches the Spaniards very sensibly that the Bishop of Rome rudely overrides the rights of the king and the nation represented by him. My informant also quoted from a private letter, dated "*Madrid*," a conversation between lodger and landlord in substance as follows:—"Do you believe in the infallibility of the Pope?" "No!" "Then you can't be a good Catholic." "Oh yes, I am; for the priests themselves don't believe in it!" "But," said I, "all the priests preach infallibility from the pulpit." "Very true! But they do not believe in it, and only preach it because they are obliged to do so." "That's very consistent to believe one thing, and preach and teach another," I replied. "Alas!" she answered, "you are right; but the priests know that the people do not believe their statements on this point, and the people know that the priests do not believe their own teaching—but preach the doctrine because they must; and where this mutual understanding exists between priests and flock, no harm can come."

"Vir bonus est quis ?

Qui consulta PATRUM, qui leges juraque servat."

Twenty years ago, Matamoros in Spain was sentenced to perpetual imprisonment merely for reading and circulating the Word of God: now, in that country, so marvellous is the change, one can scarcely realise it. The inevitable result of the Dogma of Papal Infallibility is to deprive the Scriptures of all value as a positive revelation. It is, in fact, to cut away the whole ground of faith. For "faith cometh by hearing, and hearing by the Word of God." But if the very word by which faith in Christ cometh has no primary and proper application to Him, but may equally well be interpreted in any grade of its lower sense, then there is no sure revelation, no ascertainable truth, and consequently there can be no rational belief; all is reduced to the uncertainty of opinion, conjecture, and vague interpretation. Popery can exist only as a superstition; as a religion it is decayed and full of rents; to touch it is to increase the rents in it; and the rents were made infinitely worse, when patched with the new cloth of Papal Infallibility, wholly beyond the reach of popular apprehension. Do you understand the sermon? was a question asked of an old woman, apparently listening to a sermon preached by a Jesuit Father on Papal Infallibility. "Would I have the presumption?" quoth she. None of us are

impeccable. She did not expect peccable men and women to understand infallible assertions. The Pope must expect to be judged as other people, and "whipped" also, if need be. If a particular branch of a tree grows out so luxuriantly as to rob the other parts of their nourishment, we call it a deformity in the tree; and we do the same when the like accident happens to the human body; ought not true Catholics also, in the same case, to hold the same opinion of the Latin Church? If Christ is the Head of the Church, what is the Pope? There cannot be two heads to the true Church. The Latin Church must be a monster if it has two heads. What if the Pope is a wen in the neck of the Latin Church? "The Oracle speaks, but it does not explain." You must take what he says as the ecclesiastical gospel according to Mastai Ferretti. A fifth gospel is apocryphal. My Spanish friend gives me a ludicrous idea of a Madrid caricaturist:—"The Pope, being of a retired unambitious temper, had refused to be God on earth until the year 1870. After the reign of God the Father shall be at an end, Mastai Ferretti still designs, however loath, to assume that dignity." The following broadsheet has appeared—"PLAGIARISM DETECTED. Mastai Ferretti, Pius IX., has so notoriously belied his signature, that, O ye Spaniards, should you not yet have detected his plagiarism, it may not be unnecessary to inform you and the nation at large that his decree concerning the Immaculate Conception is principally extracted from the Life of Mahomet, which he has so *impiously* mangled, transposed, and interlined, that those only who are particularly acquainted with the fable of Fatima can recognise the original.—(Signed) CŒDIPUS." No sound meaning can be attached to Papal Infallibility, or to the Immaculate Conception, except by merciful considerations, or to speak plainly, by forced constructions. These two dogmas abound with preposterous absurdities, betokening a mind in a state of chronic disorder. His pretensions seem to be precisely those of the spiritualists of the day. In claiming Infallibility is he not "clairvoyant?" Seeing into the innermost depths of souls, in beatification and canonisation, does he not profess possession of miraculous authority, both over the bodies and the minds of human beings, so that their internal condition seems to be wholly in his hands, "Crede quod habes et habes, O Pontifex?" May he not be justifying the wicked? Prov. xvii. 15 comes to mind—"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." We have this Pope's own word only avouching himself to be a reservoir of superabounding grace, the overflows of which he dispenses by a somewhat materialistic process to those who are placed in communication. In this way he obtains relief when half suffocated by the redundancy of his spiritualist visions. As the births of living creatures at first are ill shapen, so are all innovations, which are the births of time (Bacon, Ess. xxiv. p. 99). The official infallibility of the Bishop of Rome claiming rule and supremacy is a violation of the old constitution of the Church, a contradiction of all the history of the Papacy, and a blasphemy against the Almighty. Europe is thrown into commotions through the Pope's promulgation of a rash hypothesis, "Cras credemus, hodie nihil." It might be too much to say that the Popes have exhibited more vice, more cruelty, and more irreligion, than any other line of sovereigns,—than the kings of France or of Spain, or the dukes or

electors of Germany; but we shall keep quite clear of exaggeration if we merely assert, that their lives, their words, and their public actions, have been in no respect better or purer than those of the mere worldly sovereigns. Lately, at the Central Criminal Court, George Dyke, 21, a bellhanger, pleaded guilty to a long list of charges of obtaining money by forgery and fraud. Mr Metcalfe said the prisoner had been brought up very respectably, and had many kind friends. He could earn good wages as a bellhanger and gasfitter, but had preferred to gain his living by fraud. He first obtained a situation in the Brighton Railway Company by a false reference, and being found out in that was discharged. He then began to obtain money on forced certificates of character, first of the Brighton Company, and afterwards of the South Western Company. When apprehended he had in his possession a long list of persons upon whom there could be no doubt he intended to levy contributions. The deputy-recorder told the prisoner he seemed to have preferred a course of deliberate fraud to earning an honest living as a skilled artisan, and sentenced him to eighteen months' hard labour. "Mutato nomine sete, PAPA, fabula narratur." The Pope is charged with forgery of supposed guarantees. His pretended claim is a fraudulent transaction. False dice have been played with. The question which the Popes asked themselves who had received the donation of Constantine has been, not what they could best do to establish order and religion, but how the dice could so be thrown that they might make their own fortunes. To the Roman *Curia* religion is not an absolute end, but the means of money-making and of temporal dominion. The power of the Popes is due to the ENORMOUS LYING of the False Decretals of Isidore of Seville 834 A.D. "That ordinary commotioner the Lie is father of most quarrels in this climate."—*Middleton*. Fleury, an eminent writer of the Latin Church, not only acknowledges these documents to be forgeries, but exposes their clumsiness. They are now given up universally as spurious by the Romanists themselves (*Dean Waddington's* "History of the Church"). The Pope's predecessors have bequeathed to him a polity as rotten and effete in all its parts as the wide world can shew. There is not a fact in history attested by clearer evidence than the condemnation of Pope Honorius for heresy. He was anathematised by three Ecumenical Councils approved by the Popes, and by the Pontifical profession of faith used for several centuries. Before the sixteenth century no one ever denied that he was condemned by the Sixth Council. Consulted as Pope by the three Eastern Patriarchs on a question of faith, he deliberately erred from the truth. The reformed Breviary gives a lying account of the whole matter. "Never was there in history a more audacious forgery, a more insolent suppression of the weightiest facts," says Père Gratry, in his *First Letter to the Bishop of Malines*. (Hayes). Little could be added of historical force to the able work of M. Renouf on Pope Honorius; but the noble indignation of an honest mind gives a great moral weight to the letter of the distinguished Oratorian. The present Pope is a *heretic* and *heresiarch*, i.e., he chooses for himself principles repudiated by the Church. His style is insolent self-assertion. His assumption of all authority to speak dogmatically upon the obvious fallacies of his own Infallibility and the Immaculate Conception is astounding. The Republic of Venice ruled the Adriatic by dint of naval superiority.

Her right was stoutly resisted by the other maritime powers of Italy, especially by the Neapolitans and Genoese; and its real nature was virtually admitted by the celebrated reply of the Venetian ambassador to Pope Julius II., when asked where the deed or document containing the concession was to be found: "On the back of the donation of the domain of St Peter from Constantine to Pope Sylvester."

Falsus honor juvat et specie virtutis et umbrâ
Quem nisi mendosum et mendacem Pontificem?

The Pope hath a questionable succession. He belongs to a "Company limited and exclusive, viz., The Sylvester Bubble Company." Men were persuaded in the Dark Ages that the autocrat of Rome was a demigod, that nothing was too hard for him to achieve, and that he would achieve nothing except of the most salutary kind, and with the most exalted motives. His reputation was too much for him; he could not act up to it. Like the man in the Parable, who took the highest room, he has been obliged to come down and find his proper level. Day by day, as the gilding was scratched off the idol, and the less valuable metal beneath it was first suspected and then only too certainly seen, admiration turned to disappointment. The head of the Latin Church is declared incurable,

"Tribus anticyris caput insanabile."—HOR.

The great comet of the Dark Ages has dwindled to a jack-o'-lantern; after being exalted so high as to be thought above human comprehension, he is subjected to the analysis of every Scripturally-taught Christian; for there is none so humble unable to penetrate and expound the springs of the great reverse with which the known world is ringing. Any man who knows his BIBLE is in possession of the reasons why the Pontiff ought not to govern, why he has been put down from his seat by Victor Emmanuel, and why it served him right. The League of St Sebastian may plot for his return to his usurped power after a while, as if he had suffered no less but what it is within his own volition to recover. This is a great mistake. He may by force of circumstances hold office in Rome temporarily, but regain the place which he formerly held he never will. The heresy of Infallibility, his Immaculate Conception mistake, his inability to stop the circulation of the Scriptures, the Jesuit jobs that were brought to light, these and many other errors and defects lost him the support of the Old Catholics. A crushing fall often follows closely after great eminence. Acts xii. 23, Herod was proved to be *Magnum Nihil*, and had cause to complain of the people's flattery and his own vanity.

Dr Manning, the local Romish titular, has seen fit to attack the truth of Scripture. Let it be granted that Christ gave a primacy among the apostles, to Peter; but He limited it by rebuking the inquiry, "who should be greatest," and by commanding them to call no man Master, they being all brethren, with one *Father* in Heaven. Peter himself was rebuked as a Satan or adversary, the moment he departed from the words of Jesus. Forgetting the true pattern of Church organisation for all time, "The apostles, elders, and brethren came together to consider of this matter." Dr Manning makes the Bishop of Rome "a corporation sole." Does he not see that all other

bishops are reduced to the rank of mere presbyters, admitted by him as "universal bishop" to certain Episcopal functions, but not to the Episcopal order. The modern theology of Rome has abolished the Episcopal order, and maintains nothing but an Episcopal office, which is held, at the nod of the Pontiff, by a class of men in the order of presbyters, who are mere Vicars of the Pope in their several dioceses. As Papal substitutes they wield power, because they are the arm and voice of a despotic absolute Pontiff, but as true bishops they have no power at all. They are not suffered to bear any corporate witness whatever. When these vassals are summoned to meet Pius IX. in council, it is only to tremble around his throne, accept his ultimatum, and renounce their own convictions at his command, or submit to be stripped of their dignities. Those bishops who voted against the Infallibility Dogma have caved in. Then, according to Acts xv., the layman has his place in all the details of Church organisation. He is an essential and integral part of the Church in all her councils. The Brethren are as necessary to give validity to any act of the Church in her corporate capacity as the apostles and elders, and this by apostolic example and institution. The intolerance and ambition of Romanism are not obsolete; all must see that it is a born Ishmael; its hand is against every other form of religion, and every other form must keep a controlling hand upon it. "We *must* tolerate the company of the Pope," say the modern Liberals. Now, we ask whether every Christian would not think it a glaring piece of sophistry if the Hindoo in England were to claim a right to burn his brother's widow at Charing Cross, on the plea that all religions are to be tolerated in England. Sincere Papists cannot conscientiously be tolerant. If such be the real character of Popery, the only security of toleration must be a certain degree of intolerance, in regard to its enemies; as prisons in the freest governments are necessary for the preservation of freedom.

At the close the lecturer told his auditors that they had not acted up to the extent of their own rights. It is time to act. By the Roman Catholic Relief Bill, natural born Jesuits resident in the United Kingdom are required to register themselves with the Clerk of the Peace in every county; and foreign Jesuits are not allowed to enter the United Kingdom, unless by special license in writing. Let an address be signed to the Prime Minister entreating that the leading maxim with statesmen may be now to remember this law of the R.C.R.B. We require this safeguard. Laws are worse than useless which exist, and are not enforced. Shall power remain with the law or not? The character and objects of the Jesuits who have prompted the vainglorious Pío Nono to his two novel dogmas were never more correctly described than in the address presented to King James I. by his parliament, which address may well be put before Queen Victoria:—"We humbly offer to your Majesty that they have a restless spirit; if they once but get a connivance they will press for toleration; if that be obtained they must have an equality; thence they will aspire to a superiority; and will never rest until they get a subversion of the true religion. Maintain all lawful authority which belongeth to the monarchs of this realm, and improve it to curb the proud and insolent, such as would disturb the tranquillity of England, under whatever specious pretences. Be pleased to reform the abuses of Papistry; and since that system makes many poor to make

a few rich, the Commonwealth doth suffer wrong. In the name of the great Head of the Church, in defence of the law and the gospel, we present this petition. The order was nominally suppressed by Pope Clement XIV. May the present Pope be called upon finally to disestablish the Jesuits; and your petitioners, &c."

IV.—MR GLADSTONE'S PREMISES AND THEIR LOGICAL CONCLUSION.

[We make the following extract with pleasure from a little book which has just been published in Edinburgh, under the title, "Snowed-up at Ballintarn," in which the merits and defects of Mr Gladstone's exposition are admirably treated—ED. *Bulwark*.]

"I THOUGHT that this expostulation was specially addressed to Roman Catholics, in order to obtain some unmistakable declaration as to their loyalty."

"It was. Explicitly the ex-Premier calls for—not vague general assertions—but either (1.) a demonstration that, under no terms, the Pope can make claims as to impair their civil allegiance; or (2.) that if made, these claims will be repelled and rejected."

"But," cried Robertson, "if Romanists are still to receive the fullest and highest civil privileges, why expostulate with them? Why should they be required to renounce these decrees, or to make any reservation as to submission to the Pope of Rome? If every office of honour, power, emolument, is still to remain open to them, although they surrender their mental and moral freedom, and place their loyalty and civil duty at the mercy of the Pontiff—the Romanist may well reply:—'Thank you! There is now no necessity for any such declaration.' Logically read, Mr Gladstone improves upon your own assertion, that because the Romanist supports the State, he should share in its highest privileges. But nothing can be more illogical than that conclusion."

"Illogical!" cried Mr Edmonds. "I don't see that. Pray explain your meaning."

"I will try to illustrate it," said Robertson. "Prove to the satisfaction of a mercantile company that certain of their employés or workmen are the sworn servants of a foreign party, whose interests they are ready to advance to the disadvantage of the company; that officers are appointed, rules for their guidance, and claims of absolute power, both over them and the company itself, are disseminated amongst and cordially accepted by them. What then? Would the proper course be to go on to proclaim that, notwithstanding their declared adhesion and servitude to the foreign claimant, that class of workmen are to be promoted to positions of trust and influence in the service of said company? What mercantile firm would, in their senses, agree to such a conclusion? Would they not rather, whilst repudiating the usurpation of the foreigner, whose absurd claims, possibly, they might not be able to check, most certainly take stringent measures to control, and if need be to punish, their disaffected and dishonest servants? Would a Roman Catholic trading company act in the manner which the ex-Premier recommends to the British people?"

"There is some force in what you say," rejoined Mr Edmonds; "but that does not convince me that his reasoning is illogical."

"Then," said Robertson, "I will try and place it in the syllogistic form. Does he not reason thus: 'Whoever surrenders his mental and moral freedom, and places his loyalty and civil duty at the mercy of another sovereign, thereby impeaches his full civil title, disqualifies himself, and ought to be excluded from all places of trust and influence?'"

"But every Romanist assenting to the Papal decrees has surrendered his mental and moral freedom, and places his loyalty and civil duty at the mercy of his sovereign Pontiff."

"These are clearly the premises of his argument. What, then, is the conclusion he draws from them? It is: . . ."

"Therefore, every Romanist so assenting, &c., notwithstanding that he has impeached and disqualified himself, ought to be promoted to places of trust and influence, especially in the making and execution of the laws, equally with the most loyal of British subjects!"

"Even a schoolboy must here detect the illusive declaration, and pronounce that, in the stead of that one, no other conclusion can logically, truthfully, and justly be drawn from such premises but this, namely:

"Therefore, every Romanist who assents to these decrees, and has thereby impeached and disqualified himself, ought to be excluded from all places of trust and influence."

"I see it clearly now," said Mr Edmonds, "as a matter of reasoning, although I am hardly able to reconcile it as a matter of justice."

"That strong sense of justice in the English mind we rejoice in," said Robertson; "but it ought to be acted upon more fully in the upholding of our Protestant Constitution, and our much-prized liberty of conscience and freedom of worship. These must all be sacrificed if the Vatican decrees are reduced to practice. And it is the solemn duty of all who accept of them to reduce them to practice by every means within his power. Is it not, then, suicidal to bestow power to destroy our own liberties?"

"I should have mentioned the reasons advanced by Mr Gladstone for the course of policy he commends. 'Justice to Ireland' required that payment in full should be tendered. Then, though *'the situation be changed'* by the rejection of the Universities' Bill, yet our onward course must not be arrested by follies, the consequences of which, if the worst come to the worst, this country will have alike the power, and, in case of need, the will, to control . . . The State will leave the domain of religious conscience free, and yet keep it to its own domain. . . . It is not for the dignity of the Crown and people to be diverted from this chosen path."

"These," replied Robertson, "are well-meaning and well-sounding words, but they do not embody 'the consequence which relentless logic draws,' for him and us, from the argument which he has otherwise so well sustained. What Duke would allow his chamberlain to continue to promote the sworn subjects of a foreign prince who laid claim to the estates, and was ready, at any favourable moment, to call upon them to betray their trust? Would the utterance of these high-sounding words, justice, dignity, conscience, suffice to warrant the continued promotion?"

"You may stop for the present," cried Mr Edmonds. "I see you have got another Willie fairly snowed-up, so that he, by his position, cannot but cry 'Help! help!' And as for me, I am laid on my back, unable to say a word, while the State conveyance is quite blocked up. So soon as restored, I doubt, in the language of the *Expostulation*, we will have to own that it is '*not possible for the consistent Roman Catholic to pay to the Crown of this country an entire allegiance, and that the admission of persons, thus self-disabled, to Parliament is inconsistent with the safety of the State and nation.*'"

V.—THE ECCLESIASTICAL POLICY OF GERMANY.

THE Duke of Norfolk, as President of the Catholic Union of Great Britain, recently furnished to the public particulars of the actual results of the late ecclesiastical legislation in Germany, and now we have, in a course of lectures on "*Clerical Policy in the Nineteenth Century*," by Professor Von Sybel, of Bonn, the political reasons which have induced the German Chancellor and Parliament and people to adopt the stringent measures that have led to the results complained of. The topic is thus complete; and those who read the statistics circulated by the Catholic Union should also read the able translation, by Mr J. Scot Henderson, of Professor Von Sybel's justification before they hastily conclude that Prince Bismarek is doing more than is absolutely necessary to maintain the supremacy of the State. To Mr Henderson, who is a great admirer of the German Prince and an ardent supporter of his policy, the work of translation must have been a labour of love. The clearness of the English version shows his thorough comprehension of Von Sybel's ideas and line of argument, and the preface with which he introduces it is a proof that he well understands the ecclesiastical controversy now raging throughout Europe. With all of his conclusions the reader may not agree. His earnestness in the cause of civil and religious liberty is apparent in every line.

The figures quoted by the Duke of Norfolk, from a communication forwarded by a well-known and highly-respected gentleman in Germany to the Catholic Union, will surprise by their magnitude even those who have been watching the progress of what is called the "*ecclesiastical persecution*" in Germany. Two Archbishops and three Bishops have been imprisoned, eleven Bishops—all the Bishops of Prussia except one—have been fined, and domiciliary visits from the police have been received by eight others. Up to the 3d of December, that is, since the passing of the Falk laws, no fewer than 1400 priests of Prussia have been either sent to prison or fined on account of these laws. About 100 more have been driven out of their country, and a few who ventured to return to their flocks after expatriation have been banished to the Isle of Rügen. About 1500 priests have been "*gesperrt*"—they are not allowed to say mass or to perform any kind of sacerdotal functions, and have to leave their own country if they do so until the sentence of the court has been decided upon. It must be remembered, however, that this army of bishops and priests has been served in this way for nothing less than disobedience to the law. Bishops who were deposed for disloyalty have continued to exercise their functions in spite of their

deposition, and the result is a gaol or a fortress. Priests have not been recognised by the Government because of their views or because of their having been appointed by a deposed bishop, and still continuing to act, the result has been fine, or imprisonment, or exile. For instance, the Bishop of Paderborn ordered a pastoral to be read. The document treated, among other things, of the behaviour of the Old Catholics. Now, the Bishop of Paderborn had been removed from office, and either because of this, or because of the references which the pastoral contained to the Old Catholics, or both, all those priests of the bishop's diocese who read it were summoned before the Courts, and sent to the fortress of Festung for terms varying from a day to a month. In all these cases the opinion of the majority of the English people will go with the German Government. Laws are worse than useless which exist and are not enforced. The Falck laws have asserted not only the right, but the duty, of the German Government to remove disobedient clerics, and, if they will not be removed quietly, to use the requisite force to ensure an obedience of the laws. Whether the laws are necessary, and therefore wise and expedient, is a question now outside the cognisance of the authorities, whose duties are executive only. It is this question, however, which Professor Von Sybel undertakes to answer in his lectures, and, as by his learning and experience he is well fitted to speak on the subject, it will be as well to repeat, in brief outline, the views of an educated and scholarly German upon the much-debated question of the modern ecclesiastical policy of his country.

The history of the Roman Catholic Church in Germany is a record of continual attempts to set itself above the civil law, and when this was not possible it has never surrendered its claim to this right, but permitted it to remain in abeyance until more prosperous times for the Church should arrive. The conflict between Church and State which now occupies the half of Europe, and agitates Germany from one end to the other, is not new to that country. The pretensions which the Papal party are at present, in defiance of law, putting forward in all parts of Fatherland, have been, Professor Sybel points out, the difficulties of German statesmen for several generations. When, in 1815, all the world turned to Rome as an ally against the Liberalism which threatened to issue in Republicanism and Revolution, the Curia gladly welcomed the opportunity to reinstate itself in Europe. The first German State to come to terms with the Pope was Bavaria, which determined in December of that year to negotiate a Concordat with Rome, and it was concluded in 1817. But by a curious oversight, while persisting during the negotiations for the old demands—extirpation of Protestantism, surrender of all authority over the Church, subjection of school and press to the bishops, and unconditional recognition of the whole body of the Canon Law—the Curia overlooked their own principle, and admitted a clause which amounted to an acknowledgment that the legislation of the State was competent in ecclesiastical matters—that the Concordat first became effective through the legislation of the State. The Papal party protested when they discovered their oversight, but in vain, and the ecclesiastical law as then agreed to, subject to the sanction of the State, has been in force in Bavaria for fifty years. No clergyman can become parish priest, incumbent, or bishop, without the Royal sanction, and yet this is what is now denounced in Prussia

by the clerical party as grievous persecution and violation of the divine law. Nevertheless, nearly all the other German Governments, including Prussia, entered into similar arrangements with the Curia, but under the express reservation of all rights of State supremacy and control; and for sixteen years the Catholic Church existed in Prussia in this manner, and the whole of the time without a protest from Rome. In 1840 Frederick William IV. succeeded to the Prussian throne, and this Protestant king surrendered without a struggle to the Roman Church all that it had hitherto been striving for. The training of the young and of the clergy was placed completely in its hands. The King surrendered the *placitum regium*, permitted free connection with Rome, limited the rights of the Crown in the election of bishops, favoured the most extreme clerical candidates, allowed every clergyman to be the schoolmaster of his district, divided the gymnasia according to religions, and instituted a special Catholic department in the Ministry of Worship. In a word, so entirely were the wishes of Rome fulfilled in Prussia, that some ten years ago, when Lord Houghton asked Antonelli how the English Government could satisfy the Catholic clergy in Ireland, the Cardinal replied, "I can tell you that in a word—introduce the Prussian Church laws." What has been the result of this generation of Catholic supremacy in Prussia? Men have certainly not grown happier, wiser, or more virtuous. Scientific training in theological literature has decayed. The criminal statistics of the period have not become more favourable. Clerical education shows a decided retrogression. In fact, Von Sybel thinks if Prussia was not reduced to the condition of Spain, the clerical party had done their best to bring it to that condition. The chief result achieved has been to teach the Catholic flocks to follow their priests to the polls. Elated at their success in Prussia, and in France and Spain, and at the rapid increase of Catholic bishoprics and convents in England and North America, the Roman Curia thought it a favourable moment to revive the rights of the Middle Ages to supremacy. In 1864 appeared the celebrated circular condemning liberty of conscience and freedom of the press, and denouncing the view that the Church ought not to inflict corporeal punishment upon heretics, and the statement that former Popes never abused their rights in relation to Princes. This latter assertion was of itself enough to make unmistakeable the claim to universal sovereignty, and Professor Von Sybel thinks "the levity or ignorance with which the European Powers allowed this frank manifestation of Papal arrogance to pass unheeded has few parallels in history." Then followed the dogma of Infallibility. But in the meantime there began a movement for a united Germany, and fearful that its success would interfere with the maxim which the Papacy had ever observed, "Divide and rule," no doubt is possible, says Von Sybel, that all that is clerical has from this time been hostile to the national affairs of Germany. He charges the sacerdotal party, which counts in Germany more than thirty thousand agents, and possesses wealth to the amount of many millions, with having for six long years used all means to prevent Prussia's progress and Germany's unity, and he finds, in the formation of the Centre Party, a declaration that the clerical war against German unity continues. Never, he contends, was there a juster war of self-defence, and his conclusion is, that

whoever at any moment furthers the wishes of the clericals, also opens the gate to the enemy of the Empire.

This is the serious charge which Professor Von Sybel brings against the Papal party, and we think the answer of an unbiassed Englishman as to what England should do under similar circumstances would be an easy one. But it is difficult to imagine England in similar circumstances as Germany towards Popery; for no Protestant monarch of our country is likely to grant such concessions to the Papacy as Frederick William IV. of Prussia did. So that when the translator of these lectures urges the British Parliament to pass "Falck laws," he will not, we think, carry any considerable section of his readers with him. It is just possible that Papal pretensions in Ireland may at some distant day conflict with the authority of the Crown. There, education is to a great extent in the hands of the priests, and as a Munich Vicar-General truly said, the possession of the school is, in the nineteenth century, what the presentation to Bishoprics was in the eleventh—it decides the mastery of the world. And we may live to find out what Professor Von Sybel predicts, viz., that in Ireland the separation of the Church from the State will lead to slow confirmation of the clerical authority, and sure subjection of the State in the future. But in these matters the general feeling no doubt is, "sufficient unto the day is the evil thereof." It may be a *laissez faire* doctrine, but Englishmen, as a rule, would rather not take repressive measures until justified by an overt act.

VI.—MARY ALACOQUE AND THE SACRED HEART.

(Translated for the *Christian World*, from the French of Louis Asseline.)

(Continued from page 43.)

VISIONS.—Then we have visions, direct communications with Jesus Christ: "Once when having retired to her chamber, she was laying aside, with some satisfaction, the ornaments that she had worn during the day, the Son of God showed Himself to her just as He had appeared after His cruel flagellation; that is, with His body all bruised, torn, and bleeding, and told her it was her vanity which had brought Him to that condition."

Thus Mary Alacoque was perfectly prepared, physically and morally, for the life she was to lead in the cloister; a Divine revelation—for there is not an act of hers which has not a supernatural character—pointed out to her the Convent of the Visitation of Paray-le-Monial, in Charolais, as the one to which heaven had called her.

The Visitandines, Sisters of St Francis de Sales, were, says Michelet, "the most gentle of all the orders: passive, they waited for the coming of the Divine spouse." In spite of the precautions of their amiable founder, they had fallen under the dominion of the Jesuits.

JESUIT CONTROL.—Ignatius Loyola had strongly forbidden the members of the company to assume the control of the female convents, but the good fathers had managed to evade the prohibition with their usual dexterity. They had allowed the bishops to appoint, from other religious orders, directors for these convents, but every nun had the right to choose an extraordinary confessor; and they contrived, in almost all cases, to have this choice fall upon one of themselves. To the official

director belonged the care of guiding the flock, to the Jesuit that of controlling every separate individual. The latter certainly had not the worst of it; and this explains why we find the fathers of the company always directing Mary Alacoque.

MARY ALAOCQUE ENTERS THE CONVENT.—The young visionary entered the convent on the 25th of May 1671, and took the habit of novice on the Feast of St Louis in the same year. She was twenty-four years old. From the very day she assumed the habit, hysteria and religious monomania manifested themselves in those visions of the ardent mysticism of which the history of the cloisters furnish so many examples. "Our Lord showed me that that day was the day of our spiritual betrothal; He afterwards made me understand that He wished me to taste all that was most sweet in the tender caresses of His love. In fact, these Divine caresses were from this time forward so overpowering that they made me quite beside myself, and rendered me almost incapable of any physical exertion; and it was a subject of such strange embarrassment to me that I dared not show myself." Mary Alacoque here expresses herself just as do all those wild mystics whose affections, being denied their natural outlet in human attachments, are centred on a Divine object. Injured nature revenges herself by impure hallucinations, and what passes for heavenly spirituality is often only a coarse erotism. Thus we have the glowing pages of St Gertrude, of Saint Catharine of Sienna; and we have the vision of Saint Christina, abbess of St Benedict, whose relations with the Divine Spouse, as expressed in the Latin of her biographer, are too grossly profane and repulsive for quotation, "even in the decent obscurity of a learned language."

SHE IS DEEMED INSANE.—The Abbess of Paray, evidently a discreet woman, concluded that her new inmate was insane, and told her that "if she continued to go on in that extraordinary way, she could not be received into the sisterhood." At the same time she kept her constantly occupied with manual labour—a wise hygienic precaution. But Margaret Alacoque, like all weak natures, was obstinate, and in a transport of poetic frenzy she launched at her superior the following verses:—

The more my love they would gainsay,
The fiercer glows the flame repress;
Let them afflict me night and day,
They cannot pluck it from my breast!
Ah, yes! the more I suffer smart
The more I'll blend me with His heart.

We should be glad to believe that the supernatural had nothing to do with these couplets. This may be a mistake, however; for later God gave to Sister Margaret a specimen of celestial poetry which may well be the counterpart of the preceding. On a certain All-Saints' Day she heard the following lines:—

No stain in innocence is seen,
No loss in power hath ever been;
Nothing dieth here above;
All consumes itself in love.

MORTIFICATION OF THE BODY AND SOUL.—"She did not understand at first," says Languet, with astounding simplicity, as he quotes this

enigma from the skies. Soon after, we have the famous story of the *cheese* told at such length by the same Languet. The Prince de Ligne has somewhere said that Rousseau would have dignified a piece of cheese if he had spoken of it. We cannot say so much for the biographer of the Visitandine. Margaret Alacoque detested cheese. She thought it her duty to conquer this criminal dislike, and accordingly forced herself to eat it; but such suffering and such digestive derangement followed that the Superior most positively forbade her to make any further use of this aliment. God rewarded her for this combat by special grace bestowed upon her in prayer. These favours were at this time so tender and so comforting that she was constrained to say in the transport of love: "Suspend, O my God, these torrents which overwhelm me, or enlarge my capacity to receive them." Christ descending from heaven to flood with bliss this good girl who has eaten cheese! Can anything go beyond this? But here follows something still more sad: The novice had not been able to exclude from her heart all human affection. She felt a strong friendship for one of her companions. Her jealous Lord—who had already reproached her with loving her mother too well—inwardly rebuked his bride for cultivating this friendship. It was three months before she could resolve. At last she broke this tie and conquered this affection once for all. But it was not until her Divine Master had said reproachfully, "that He did not wish for a divided heart, and that if she would not withdraw from His creatures He should withdraw from her." The biography and the writings of this poor creature are everywhere filled with anecdotes and maxims breathing the same divine selfishness. On one occasion it is her guardian angel who reproaches her with having taken an interest in the marriage of one of her relatives, and "who made her feel how unworthy this was of a religious soul *who belonged wholly to God and not to her family.*" On another occasion it is St Francis de Sales, the friend of Madame Chantal, who appears to her in order to tell her "that private friendships destroy general charity." Later, when by the influence of the Jesuits, she had been appointed mistress of the novices, "she could not endure those tender relations, those special friendships which young persons think they may contract so innocently, but which appeared to the wise mistress what they really are: the most insuperable obstacles to perfection."

ANNIHILATION OF THE WILL.—Here we have already an ideal sufficiently complete: erotism translated into language far from equivocal, an anathema against love and friendship—pure selfishness. But we have still worse. After the visions which destroy the heart come the visions—most significant of all—which destroy the will. Jesus appears to Mary Alacoque, and says to her: "*I am pleased that you prefer the will of your Superiors to mine* when they forbid you to do what I should have commanded." Never was there a more terrible doctrine professed to the world. It is the legitimate consequence of the principle of moral death [*proinde ut cadaver*] laid down by Ignatius Loyola in his famous *Letter on Obedience*: "It is for true and perfect obedience, for the abdication of their own will and of their own judgment, that I desire the children of this Society should, above all things, render themselves remarkable. One should see in the person of the Superior, Jesus Christ himself; one should obey him, not for his wisdom, nor for his good-

ness, but only because he represents the Divinity. . . . Lay aside wholly your own will: that liberty with which the Creator has endowed you, should be freely surrendered to Him, consecrated to Him in the person of His ministers. . . . He who would sacrifice himself wholly and without reserve to God, should offer to Him not only his will, but also his intelligence; so that he shall not merely wish as his Superior wishes, but also think as his Superior thinks, and submit his own judgment entirely to his. . . . *The splendid simplicity of obedience is lost when we ask ourselves whether the thing commanded us is right or wrong.*" Certainly one would never suppose that this terrible charter of despotism could be surpassed, or that a more decisive blow could be struck against human liberty, against reason and against conscience. However, the work of Languet, which is here only the interpreter of the Company, goes still further. The believer is boldly placed between the contradictory wills of God and the Superior, and it is decided that the will of the Superior is to be obeyed in preference. The precept of the Gospel, "It is better to obey God rather than man," is set aside, and this is substituted for it: "It is better to obey the man who is your Superior rather than God." And all this is re-published every day in books of which thousands of copies are circulated; this is what is preached in the Confraternities, which possess themselves of our wives and our daughters; this is what is clothed with supreme authority by being put in the mouth of a beatified saint.

QUIETISM.—After this suicide of her liberty, Mary Alacoque naturally attains to a quietism as perfect as that professed by Madame Guion in her book entitled *Torrents*. "These are the resolutions which my well-beloved dictated to me after I had received him in the Holy Communion: Behold the wound in my side, that thou mayest make therein thy immediate and constant abode. Thou shalt henceforth live of the life of the Man-God; thou shalt live as living no more, in order that I may the more perfectly live in thee. . . . For this end it is necessary that all thy powers and thy senses should be, as it were, buried in me, that thou shouldst be deaf, dumb, and blind to all earthly things. Thou must wish as one not wishing—without desire, without judgment of thine own, without affection, without will." And the novice signed her adhesion to this passivity with her own blood. How is it that we find canonised in Mary Alacoque just what was so severely condemned in Madame Guion, whom Bossuet so rejoiced to see "shut up in a good fortress." *

The exaggerated quietists had gone so far as to affirm that it was a virtue to acquiesce in one's own damnation, this being a proof that, with the wholly passive, the will was dead, and that heaven no longer awakened desire, nor hell aversion. Mary Alacoque, in one of her visions, professes the same doctrine; but this time Languet, perceiving what a monstrous absurdity had escaped from the future saint, pleads extenuating circumstances, and prays "the false mystics not to make use of this impossible supposition, resulting from the excess of love.†"

* Bossuet, *Œuvres*, I. xii, p. 53. Ed. of 1836.

† Saint Francis de Sales professes the same doctrine: "If the soul knew that her damnation would be more agreeable to God than her salvation, she should leave her salvation, and hurry to her damnation." (*Traité de l'amour de Dieu*, livre IX., chap. v.)

"VISIONS OF A DISEASED IMAGINATION.—Meanwhile the physical sufferings of this poor, crazed girl were constantly increasing; she was afflicted with a continual burning thirst, she was a prey to the most terrible headaches; but, as a natural consequence, the more her bodily organisation was deranged, the more frequent and the more wild were her visions. In a moment when the pains in her head were more violent than usual, she saw Christ come and place on her brow His own crown of thorns. This vision is repeated a thousand times in the biographies of ecstatic mystics. Saint Catherine of Sienna, Saint Catherine of Reconisio, Saint Lutgarda, the Blessed Archangela Tardera, and the Blessed Catherine Ricci, all received on their foreheads the impress, sometimes double, and even triple, of the crown of thorns. The same causes must produce the same effects. The companions of Margaret were not deceived. As they had not yet received the word of command, and did not yet understand what power and what glory would accrue to their order from the possession of a saint, they treated her simply as a hypochondriac and visionary, and held her in contempt and disgust. Mother Saumaise herself, the Superior of the Community, understood perfectly well the mental state of her subordinate, and treated her relations with the Divine Being as "the reveries and visions of a diseased imagination."

THE FIRST SCENE.—Such was the poor instrument whom the Jesuits resolved to employ for the foundation of a new devotion. The time had come; everything was ready for the great comedy of the novel institution. The first act was taken up with visions. Jesus takes the head of Mary Alacoque, places it gently on His breast, addresses her in impassioned language, and reveals to her His purpose of establishing the worship of the Sacred Heart. Still more, He opens the side of the Visitandine, takes out her heart very carefully, plunges it into His own, "which, through the wound in His side, appeared to me as bright as the sun, or as a glowing furnace," and after having given it this bath of flame, He replaces it in the breast of "His well-beloved servant." "She had a constant pain at the point where our Lord had seemed to open her side to withdraw her heart, and then to replace it. To this pain was added a very marked and acute sensation of burning in her breast, which nothing could cool or alleviate." We here detect hysteria, with its most characteristic symptoms—pains in the side and heart-burning. The saints and the beatified mystics, from Saint Cecilia de Nobili—a nun of the order of St Clara, who died, in 1655, from heart-disease, at the age of twenty-five, and who supposed her side had been pierced with the lance of the Passion *—to Mary de Sarmiento, whose side was opened by one of the seraphim—all have manifested the same symptoms.

At the same time, and upon the advice of Jesus himself, Margaret Alacoque, whose sufferings were greatly aggravated on the first Friday of every month, caused herself to be bled very frequently—so frequently indeed, that "the sisters laughed at her," in spite of the sacred character of Him who had prescribed. It was during the course of these bleedings that Jesus, in a fresh vision, finished laying the foundations of the new worship. "Thou wilt receive the Communion on the first Friday of every month, and, during the night preceding, I will cause thee

* See *Nécrologe de Saint François*.

to participate in the mortal sadness *which it was my will to feel* in the Garden of Olivet."

Margaret Mary told all these visions to her Superior, who continued to regard her as insane, and forbade her to think about them. As the Visitandine persisted, the Superior ordered her to tell them to the ecclesiastics of Paray. Here Bishop Languet makes an important remark, which throws torrents of light upon the plot so patiently prepared. "The Directors of that small village were but *little skilled* in the knowledge of the *mysteries of God and of His grace*." These intelligent and honest priests were, in fact, not able to discover the tokens of inspiration in this poor creature. They declared that she was a half-mad visionary, judiciously ordered her to make use of a more nutritious diet, and forbade her, and also the Superior, to occupy themselves any more with such stupidities. They had probably read the bold and curious treatise of Gerson on *the distinction between true and false visions*, in which he gives, in so remarkable a way, the true proportions of monomania, of intrigue, of religious influences and of hallucination.

(To be continued.)

VII.—APOSTASY OF THE LATTER TIMES' CHRISTIAN MYTHOLOGY.

MY LORD MARQUIS,—Has not the time arrived when the UNREFORMED and the REFORMED should meet (to a parley, face to face brought together)? Thus we shall sooner compose our differences than by writings. Let Reformed and Old Catholics and Papalians meet upon a week day in some principal town, where there is some revered and reverend senior that shall be president, and an auditory admitted by ticket, of gentlemen, persons of leisure, students, &c. J. U. Newman might be asked and his followers. Then every theologian successively, beginning with the youngest, shall handle one and the same part of Scripture, spending, severally, some quarter of an hour, or more, and, in the whole, two hours; and so, the exercise having begun and concluded with prayer and the president giving a text for the next meeting, the assembly is dissolved. (See Bacon, "Considerations touching the Edification and Pacification of the Church of England Resuscitatio" p. 247, edition 1657). Daniel xi. 30-39 may be chosen as an important subject of exposition; 1 Tim. iv. 1-9 another; Rev. ix. 20, 21; Luke i. 1-4; Roman Canon Law; the Isidone Decretals; &c. &c.

I feel the necessity of further action. Let consistent Protestants or Alt-Catholics challenge Mgr. Capel to public conference *inprimis* on "Alleged Papal Infallibility—Is it True?" as Lord Bacon proposes. Perhaps Dr Manning and Mr Gladstone might be asked to a friendly conference.

Why shall not the so-called Infallible Pontiff be asked to give an infallible commentary on Dan. xi. What mean the ships of Chittim? Onkelos takes Chittim to mean Rome. Will the Pope kindly tell us if Onkelos is right? On what scripture is the honour due to dead men and women founded? A demon was supposed to be in attendance upon the old necromancers (1 Sam. xxvii. 3-7, &c.), obey their commands, and discharge their commission like a servant (*famelus*). Is the Pope

infallibly right in seeking to the dead, and asking aid from a familiar spirit against Germany? History narrates that Joan of Arc saved France from England. Is the Pope scripturally right in fostering a superstitious reliance on a dead woman against Germany?

"Now ye familiar spirits, that are cull'd
Out of the powerful regions under earth,
Help me this once that France may get the field."

SHAKESPEARE, 1 *Henry VI.* v. 3.

Our old admiration-object "Joan d'Arc," seems really to be one of the French Mahuzzim! What dark superstition! To this complexion hath French polish come at last! The Bishop of Orleans lends himself to this error. Dupe and "Lupus in fabulâ; Lupus pilum mutat, non mentem." Well, after all, St Joan of Arc is only human nature, with a bigger name. "Dea animalis," or soul demon (Rev. ix. 20; 1 Tim. iv. 1-3)—Epiphanius, 78 *Heresy*, ΝΕΚΡΟΙΣ, λαρνεύοντις, &c. &c. It is very curious to see how the saints and saintesses of the Middle Ages succeeded to the place of the pagan deities, and inherited their honours—in some cases were invested with their attributes. There are the four great Vatican saintesses—St Catherine, St Barbara, St Ursula, and St Margaret. The first corresponded to Minerva, the second to Pallas or Bellona. The Virgin Mary as Regina Cœli, is a purified, elevated, glorified Saturnian Juno, the spouse of Jove, and Queen of Heaven; St Ursula resembles one of the protective matron goddesses; "Mild maid Margaret," that loveliest conception of them all, in her purity and courage may be compared with Diana; in her lovely gentleness and humility has no prototype out of Christianity.

Reading in the *Rock* that you, my Lord, are studying the sacred original language of the Old Testament, I venture to draw your attention to an important Hebrew word, MAHUZZIM. Having become a devout student of the WORD of God, your Lordship has engaged a Professor of Hebrew for the purpose of reading the sacred tongue with him. As he is not only a Professor of Hebrew, but also should be a proficient Hebrew scholar, I shall be glad of his criticism. The Spirit of God foretells the great apostasy expressly, Dan. xi. 36-39; "Together with God he shall honour Mahuzzim." It is here prophesied that the Roman should worship with Christ demons. By the *strange and foreign God* whom the Roman should at length acknowledge, is meant the Messiah (see Mede's "Apostasy of the Latter Times"). Although to the Jew every strange and foreign God were a false God, yet to the Gentiles who worshipped none but the idols, the foreign GOD was the true. Therefore the philosophers at Athens, when St Paul preached Christ unto them, said he preached a foreign God, ἕτερον δαίμονον. The neglect of which observable Scripture, Acts xvii., has much obscured this prophecy in Daniel; this foreign God being still supposed to be a false God; when to those who worshipped all kinds of false gods, as the Romans did, a foreign God whom their fathers knew not, must of necessity be the true. See the oration of Licinius to his soldiers (*Euseb. de vit. Const.* l. 2. c. 5). The altar of which St Paul speaks in his defence, was inscribed Θεῷ Ἀγνώστῳ καὶ ἑνί, which God, saith he, I preach unto you. Where it is said, "With this foreign God he shall honour Mahuzzim," these are *protectores dii* (such as saints and angels are supposed to be). True Christians have, with David in the Psalms (xxvii. 1; xxviii. 8;

xxi. 3, 5 ; xxxvii. 3, 9) one Mahoz, Jehovah Mahoz, that is Christ ; but apostate Christians have many Mahuzzim. Oh ! that the present aged Pontiff would worship only Mahoz Yeshuoth, that strength of salvations, like the man after God's own heart (Ps. xxviii. 8). Compare Dan. xi. 1, where the angel saith he stood in the first year of Darius the Mede, to confirm and be a Mahoz to him. ULEMAHOZLO, which we translate, "To strengthen him," by which we may see how fitly this name may be applied to angels, and so to saints, supposed in helping, protecting, and assisting, to be like them. The true God, or Christ himself, is often called by David, Mahoz ; why may not false Gods, or plurality of Christs, be called Mahuzzim ? At the beginning of saint-worship in the Church, saints and their relics were called bulwarks, fortresses, walls, towers, guardians, protectors, &c., according to the nature and signification of the word used by Daniel, MAHUZZIM. Be pleased to consider carefully Dan. xi. 36, "Then a king shall do according to his will, and shall exalt or magnify himself above every God," &c. ; i.e., towards the end of the reign of Antiochus Epiphanes, the Roman shall prevail, and set up the fourth kingdom, making himself master of the kingdom of Macedon, and advancing himself from this time forward by continual conquests, shall lord it over every king and nation ; yea, Christ the God of gods, and the King of the kings of the earth (who in those times should appear in the world), the Roman shall mock, blaspheme, and crucify, and by bloody edicts shall persecute and massacre His servants the Christians, and yet shall prosper in His empire, until these times be ended, that is, until the days of Constantine ; for the time which God hath appointed must be fulfilled. Ver. 37, "Then he shall not regard the gods of his ancestors, nor shall he regard the desire of women, no, nor any god ; but he shall magnify himself above all ;" that is, when that appointed time for the date of his prosperity comes to its period, and the time of the ruin and change of his dominion draws near, then this Roman state shall cashier and forsake the idols and false god, whom their fathers worshipped, and shall acknowledge Christ a God whom their fathers knew not. At that time "the desire of women" and married life shall be discountenanced, and shall not be of that account and regard which it had been ; but, contrary to the long-continued custom of the Romans, single life shall be honoured and privileged above it, and soon after the Roman shall bear himself so as if he regarded not any god, and with anti-Christian pride shall magnify himself over all. Verse 38, "For to (or together with) God in His throne" (see this use of ל Ezra. i. 5 ; Vulg. and Angl. WITH ; Lev. xvi. 21 ; Vulg. atque, lxx. xai ; Num. xxxiii. 2, lxx., xai ; c. 32, 33, lxx. xai, Vul. cum.), he shall honour Mahuzzim, even together with that God whom his ancestors knew not shall he honour them with gold, and with silver, and with precious stones, and with pleasant things. That is, together with the Christian God, who is a jealous God, and to be worshipped alone, he shall worship Mahuzzim, even in his seat, &c., and temple, even with the foreign God, whom his ancestors acknowledged not, shall he honour MAHUZZIM with gold and silver, and with precious stones, and with pleasant things.

Verse 39, And he shall make the holds of the Mahuzzim withal (or jointly) to the foreign God, whom acknowledging, he shall increase with honour ; and he shall cause them to rule over many, and shall

distribute the earth for a reward ; that is, and although the Christian God, whom he shall profess to acknowledge and worship, can endure no compeers ; yet shall he consecrate his temples and monasteries (ecclesiastical holds) jointly to the Christian God, and to his Mahuzzim (Deo et sanctis) ; he shall distribute the earth to his Mahuzzim ; so that besides several patrimonies, which in every country he shall allot them, he shall share whole kingdoms and provinces among them ; St James, Spain ; St Mark, Venice ; St Denis, France ; the Apostle Peter, the States of the Church ; St Joseph, the Latin Church, &c., all bear rule as presidents and patrons of their several countries.

My Lord Marquis, be pleased to ask your Hebrew teacher if there is any room to doubt the substantial correctness of the above explication. Three times the Eloah is mentioned as distinct from the Mahuzzim, and the description is amplified or varied each time ; WITH A GOD, EVEN WITH A GOD WHOM HIS FATHERS KNEW NOT, WITH A FOREIGN GOD WHOM HE WILL ACKNOWLEDGE. Yet although the Eloah takes precedence of the *Mahuzzim* in place and order, the honour and the costly offerings are ascribed only to the latter. The chief features of the whole description are three,—(1.) Marvellous things spoken against or concerning the *God of Gods* ; (2.) A rejection of every former *Eloah*, or every subordinate Divine power owned by his fathers, and also of conjugal desire ; and (3), The adoption of a new and foreign *Eloah*, with many Mahuzzim, and costly offerings to their shrines, or a complete system of one chief, and many subordinate mediators, to replace those which had been renounced. The recent Papal Encyclical proclaiming a Jubilee for 1875 asserts, "We open in all its amplitude that celestial treasure which, formed of the merits, sufferings, and virtue of the Lord Jesus Christ and of His Virgin Mother, and of all the saints, was entrusted by the Author of human salvation to our dispensation." Observe Mahuzzim are here put on the same footing as our Blessed Lord, and recall the scriptural truth that none can forgive sins but GOD alone. 2 Peter i. 20, 21, &c. My Lord, join in with freemen in the struggle between Paparchy and Nationality, the Syllabus, and Society. And from the mouth of England, add thus much more—that no Italian priest shall tithe or toll in our dominions ; and as we under Heaven are supreme head, so under him that great supremacy

"Where we do reign, we will alone uphold,
Without the assistance of a mortal hand :
So tell the Pope : all reverence set apart
To him and his usurped authority."—*King John*.

But chiefly remember 2 St Peter i. 20, 21, exhorts us to trust to prophecy, because it is from GOD, not of man's own starting, not without particular mission from the Infallible—the Amen (Rev. iii. 14).

My Lord, let us have recourse to the Law and to the Testimony. Let the Living God be our *Mahoz*. Soul-demons and Dei Animales cannot help (Isaiah viii. 19, 20). "Thou wilt keep him in perfect peace whose mind is stayed on THEE" (Isaiah xxvi. 3). Lo ! the idea is taken from an army besieged—the place is impregnable—the munitions of war are abundant—the stores of provision are ample. The attack against it may be terrible and furious, but the soldiers of the garrison are at peace, calm, collected, confident, knowing where their strength lies.

ROBERT ASKWITH TAYLOR, M.A.

VIII.—ROME AND THE SABBATH.

THE agitation got up by the Anti-Sabbatarian party in Melbourne, and which is supported by a section of the press in that city, in favour of opening the libraries, art galleries, &c., to the public on Sundays, is kept at boiling heat by means of public meetings, newspaper articles, and other methods of influencing public opinion. The movement is of course opposed by the ministers of religion, with some few exceptions, amongst whom the Rev. Dr Bleasdale, Roman Catholic priest and *savant*, is the most notable and noisy. At a meeting held last week this rev. "successor of the apostles" showed his appreciation of the apostolic teachings by proposing the abrogation by law of the observance of the Sabbath as a day of devotional rest, and substituting therefor an epitome of the Sunday which has done so much towards demoralising the French people. The result of the doctor's advocacy was the formation of a "Sunday Freedom Association," with the avowed object of procuring the speedy removal of the wise and salutary restrictions on the opportunities for Sabbath-breaking which have hitherto been upheld more by the consensus of public opinion than by the deference paid to Acts of Parliament. We sincerely trust that Dr Bleasdale and those who think with him will labour in vain and "spend their strength for naught."

That a Romish priest should be found helping such a movement is not to be wondered at, but how Protestant ministers can, with a clear conscience, join in the demand for the opening of places of amusement and recreation on the Sunday, passes our comprehension. The command to reverence the sanctuary and keep holy the Sabbath day is given in language that cannot be misunderstood or made to convey any other meaning than that which the words imply. And this consideration should be alone sufficient to deter ministers of the gospel, men who profess to be the Almighty's ambassadors, and the stewards of His gifts to man, from aiding a movement which has for its object the infringement, though in the smallest degree, of one of the most frequently reiterated injunctions of the Divine laws. The facilities afforded by private enterprise to those who wish to "do their pleasure" on the Lord's day, are already numerous enough to satisfy the most inveterate Sabbath-breakers; and the ministers who lend their countenance to an agitation for increasing these facilities incur a fearful responsibility. Amusements are at all times tempting to a pleasure-loving people, but are doubly so when licensed by the State and warranted to be free from harm by the pastors of the Church. The promoters of the movement say that the Sabbath is the only day on which working men can visit the public libraries and museums of art. But this argument is refuted by facts. The eight hours' system, we believe, prevails throughout the colonies, and the Saturday half-holiday is given by most employers to their workmen, who have therefore ample time at their disposal for improving their minds and cultivating a taste for art, without encroaching upon the day which the Almighty has set apart for His worship, and for man's bodily and mental rest. It is to be hoped that the working classes in these prosperous colonies will not allow themselves to be seduced by the specious arguments of their would-be instructors and seeming friends but real enemies, the anti-Sabbatarians;

into sanctioning the licensed desecration of that day which the sacred Scriptures declare to be "holy of the Lord, honourable," and for the keeping of which, in the manner prescribed by Him, such great and manifold blessings are promised.—*Protestant Advocate*.

IX.—PROTESTANT CLASS IN CONNECTION WITH THE SCOTTISH REFORMATION SOCIETY.

THE final meeting of this class, conducted by the Rev. Mr Dey, was held in the Congregational Church on Thursday evening.

During winter the subject of study had been, Romanism Considered chiefly in its Political Aspects; and amongst the students, besides those belonging to Mr Dey's church, there were representatives of all the Presbyterian churches in the town. From the appearance of the class one might have concluded that in whatever Protestants differed they agreed in this—that Popery ought to be studied, and its errors exposed. Mr Dey, in referring to the work of the session, said he not only expressed his own opinion, but that of the Rev. Mr Divorty of Edinburgh, who had examined the class papers, and arranged them according to their merits, when he said that the results of the work done had been most satisfactory. The papers sent in were of a very high class, and indicated great attention and intelligence on the part of all who had competed. The results, whether looked at as educational, or as a gain in information, amply repaid the labour bestowed. As might have been expected, looked at merely as a study for its own sake, the work done showed a varied degree of advantage reaped. The papers of some were nearly as good from the beginning to the close, whilst in the case of others the power to think and to express thought correctly had greatly improved. So much was this the case, that the latter papers of some members of the class would have placed them in a very different position from that to which they were assigned on account of deficiency in the earlier efforts. They, however, had gained the highest prize who had made the greatest progress. In addition to this the papers showed that the members of the class had acquired a very creditable knowledge of the subject in hand. Mr Dey then referred to the value of such a study. Romanism was a great fact. Its influence had been mightier over the destinies of men than any other in the past history of nations. It was a dangerous organisation, and demanded study from all who valued and wished to preserve intact the sacred heritage of civil and religious liberty won by the men of a former time and bequeathed to us made sacred by the sacrifices endured for her sake. It was a God-dishonouring system. It placed a creature authority between God and conscience. The appeal of the Romanist was ever to the verdict of his Church, never in the last case either to conscience or Scripture.

The prizes were then distributed according to the adjudication of the Rev. Mr Divorty, the Secretary of the Scottish Reformation Society. At the beginning of the session each member of the class had given in an envelope with a motto, which was used instead of the name during the preparation of the essays. On the envelopes being opened the following were the successful competitors:—1st prize, £1, 10s., Wm. M'Gillivray (Free Church), and Wm. Falconer (U.P. Church), equal. 2d prize, £1, Miss Paxton (Congregational Church). 3d prize, 10s., Alexander Laing (Free Church). 4th prize, 10s., Geo. Mackintosh

(Congregational Church). Honourable mention, with book prizes—Miss Anderson (Free Church); Jas. M'Naughton (Established Church); Miss Mary Ross Mackintosh (Free Church), &c. &c. Parts of the essays were then read, after which followed the distribution of prizes offered by A. Clarke, Esq. of Achareidh, for the best papers on "The Doctrines of Rome proved from Scripture to be Contrary to Scripture." The Rev. Mr Macdonald had examined these papers, and the following was the order of merit:—1st prize, Wm. Macgillivray. 2d prize, Wm. Falconer. Honourable mention, Miss Mary Ross Mackintosh and J. Mackintosh. Mr Clarke handed the prizes to those to whom they fell, remarking the pleasure it gave him to do so, and the great satisfaction he had in being present to take part in the business of the evening.

Mr Clarke, who has been a subscriber to the Scottish Reformation Society from its commencement, then spoke of the value of instruction in our distinctive Protestant principles, and of his appreciation of the excellent papers he had heard read during the evening. Provost Leslie quite concurred with what Mr Clarke had said of the value of such study as had occupied the attention of the class, and spoke of Romanism as being in many of its doctrines contrary to reason. He referred to the great importance of having a scriptural warrant for our faith, "To the law and to the testimony—if they speak not according to this, it is because there is no faith in them." Others followed in the same strain, after which votes of thanks were awarded to Mr Clarke, for the prizes he had given, and the interest he had taken in the work of the class; to the Scottish Reformation Society, and to the Rev. Mr Dey for conducting the class, and for all the pains he had taken to make the work pleasant as well as profitable.—*Nairnshire Telegraph*.

X.—ROMANISM AT THE ANTIPODES.

DR REYNOLDS, Bishop of the Romish Church in South Australia, has been visiting the towns on Yorke's Peninsula, and edifying the lieges in those localities with an exhibition of ecclesiastical pomp and state that appears to have had a bewildering effect upon the reporters who witnessed the semi-theatrical performances in which the Bishop took part, and which the Romish Church dignifies with the name of religious worship. In the Church of the "Most Sacred Heart of Jesus," at Kadina, a most imposing "function" was performed by the Bishop and his assistants, on Sunday, October 11. The gorgeous vestments worn by the Bishop on the occasion, the decorations of the altar, the music, and the whole *mise en scene*, appeared to the reporter for the *Wallaroo Times* "to be well adapted for the entertainment of a devotional frame of mind." We should rather think the spectacle was calculated to produce quite the opposite feeling to that of devotion in the mind of any one gifted with common sense and a tolerably correct idea of how the simple worship demanded of His creatures by the Almighty should be conducted. After the religious (?) ceremony had been duly performed, the Bishop held a sort of ecclesiastical court of inquiry into the conduct of certain members of the flock, who were accused by the shepherd, Father Kennedy, of raising the standard of rebellion against him as their pastor. The rebels having by their silence pleaded guilty to the charge, the

Bishop admonished them, bade them behave better in future, and warned them "not to meddle with things that did not belong to them," under pain of being dealt with according "to the canons;" which amounted to a threat of excommunication. This business being satisfactorily settled, and some other members of the flock, who were accused by Father Kennedy of getting drunk after mass, having been duly scolded by the Bishop, and threatened with deprivation of "the privileges of the Church" unless they ceased visiting public-houses on Sunday, the presentation of addresses commenced. Of these there were two; one from the "Children of St Joseph," in which the poor innocents were made to speak of "graces" and meriting diadems of glory, in the style peculiar only to Romish devotees of advanced age, and the other from the adult members of the congregation, in which, after the usual servile expressions of veneration which a Romish Bishop expects to be addressed to him as a matter of course, appeared the following extraordinary paragraph:—

"We assure your Lordship of our heartfelt sympathy with our saintly and immortal Pontiff Pius in his present conflict with the powers of darkness. However, his Holiness knows, and we all know, moreover, that he will never sacrifice principle, but will, as he has done, maintain truth, justice, and equity to the last. It is for these he has suffered, and well might he exclaim in the words of Saint Gregory VII., 'I have loved justice, and therefore I die in exile.'"

We were not before aware that in addition to the lawful Government of Italy, which he persists in cursing and defying, the Pope was engaged in a conflict with the powers of darkness, and that, at the same time, he was dying in exile. We had an idea that the Pope, so far from dying in exile, was living in the most splendid palace in the world, and that the members of the Black International—who, we presume, are alluded to in the phrase, "powers of darkness"—were his friends, and not his enemies. But, however, the Roman Catholics of Kadina *must*, by virtue of their connection with the Church, know more about the Pope than a poor benighted Protestant can do, and we may therefore conclude that his Holiness, though dying in exile, has sufficient life in him to engage in an occasional battle with the powers of darkness that surround his bed. Nevertheless, we should like to see the statement confirmed by telegram.

In replying to the address, the Bishop fired a shot at secular education, and defended the action of the Pope in reference to Freemasonry, and said that "so far from the action of the Holy See being inimical to science and the advancement of learning, the Church had all along been the patron of science. Religion and science had gone hand in hand, and the Church had been the first to consecrate printing as a means of edification, as it had been the means of multiplying copies of the Scriptures in manuscript before that." And this astounding statement was made by Dr Reynolds, in the face of historical evidence to the contrary, and, we cannot but believe, with a full knowledge of the contents of that celebrated *Syllabus*, in which the present Pope declares that science and the Church are irreconcilable enemies! *The Irish Harp*, in a late issue, asked the question, "Why do men lie?" We now refer our contemporary to his Bishop, and his co-religionists at Kadina, for an answer to the query.—*Protestant Advocate* (Adelaide).

THE BULWARK;

OR,

REFORMATION JOURNAL.

APRIL 1875.

I.—WILL BRITONS EVER BE SLAVES TO ROME?

A CARDINAL is so called, because serviceable to the Roman See as an axle or hinge on which the whole government of the Latin Church turns ; or as they have, from the Pope's grant, the hinge and government of the Vatican Church. This word Cardinal is properly an adjective, meaning *principal*, and derived from the Latin *cardo*, that whereon other things turn, having a pre-eminence and commanding character. Hence the word was applied to a high dignitary in the Pontifician Church. Originally, Cardinals were only the principal priests, or incumbents of the larger parishes in Rome, on which footing they continued until the eleventh century. From that time their importance, as composing the Pope's Council, gradually increased, until at length they became superior to the bishops, and gained the election of the Pope into their own hands. These chief governors comprise six bishops, fifty priests, and fourteen deacons, who constitute the Sacred College, and are chosen by the Pontiff.

Archbishop Manning, the whilom clergyman of the English Church, March 15 attained the highest point of his ambition, when he received the red hat of a Cardinal from the hands of Pope Pius at Rome, unless, indeed, he has an eye to the highest dignity in his Church, the tiara. Archbishop Manning is the eighth Englishman who has been advanced to the rank of a Cardinal since the Reformation. His predecessors in that honour have been Bishop Fisher (who, however, never actually received the hat designed for him), Cardinal Pole, Cardinal Howard, Cardinal Allen, Cardinal Acton, Cardinal Weld, and Cardinal Wiseman, Dr Manning's immediate predecessor in the (titular) Archbishopric of Westminster. The London crowd will have a new sensation whenever the new Cardinal goes abroad in his red hat and red stockings. The ladies may be interested to learn that the dress is a red soutaine or cassock, a rochet, a short purple mantle, and a red petasus. Innocent IV., A.D. 1244, ordained that Cardinals should always wear red hats as the proper badge of their quality. Bishops at that time wore a green hat. He died A.D. 1254.

It is probably the Cardinal's devotion to the recent policy of the Holy See, and especially his advocacy of the policy which the Vatican has been pursuing so perseveringly of late years, to exalt the authority of the Pope, that has commended the Archbishop of Westminster to the notice of Pius IX. for this signal honour ; but here at home these

Ultramontane tendencies have tended to lessen the influence of the Archbishop more than to increase it.

England has once more an English Cardinal to represent the Roman Church which still exists and flourishes, more perhaps than all of us care to admit, even to ourselves, in these islands, and to take part in the name of that Church in the deliberations of the highest and oldest Senate of the Papacy. The theory of the Roman Church is that every nation has a Cardinal for its protector, and that every nation has thus its representative in the Sacred College; but it is long since the fact corresponded with the theory, and Great Britain has not been represented in the College of Cardinals for ten years, that is, not since the death of Cardinal Wiseman. We have not, however, been alone in this; for it has been part of the policy of Pope Pius to keep down the strength of the Sacred College, in order, we presume, to minimise the possible opposition to the promulgation of those decrees which have created such a sensation in Europe, and placed Papalins all over the world under such disagreeable suspicions as to the sense in which they interpret their allegiance to their temporal Sovereigns. Even America has not, till now, had a Cardinal to protect her interests at Rome or at home, although the Latin Church is now, out of all comparison, the most powerful religious organisation across the Atlantic, and the Papacy is generally supposed to have recovered in the New World more than it lost in the Old by the Reformation, and by all that has happened in the long interval since Europe rose in revolt against the Bishop of Rome and his authority. To-day, however, America as well as Great Britain has her Cardinal; and it is said that the Autocephalous Pontiff, after presenting the Red Hat to the Archbishops of Westminster and New York, voted the red *pileus* to six more prelates, who will one of these days present themselves on the banks of the Tiber to be invested with the purple robe.

In Great Britain Hatworship is not for freemen:—

“Protestants veil not to Papal pride,
Wolsey's Red Hat King Henry laid aside,
Carnal Cardinals Britain can't abide.”—*Fuller*.

In America and in all Protestant countries, a Cardinal is simply a priest with a red hat and red stockings, drawing £800 a year from the Papal treasury, and privileged to attend the Sacred College to take part in the administration of the Roman Church, and to vote for a Pope when the Papal chair happens to be vacant. We do not recognise his rank. His title is a mere title of courtesy, like that of the Chevalier O'Clery; and although Englishmen, whatever their religion, regard a Prince of the Roman Catholic Church, as they do the President of the Methodist Assembly, the Archimandrite of Corinth, the Archbishop of Syros, the Chief Rabbi of the Jews, Cardinal Manning must take his place with the rest and depend upon his own personal qualities for all the consideration he is to receive. In countries subject to the Paparchy, a Cardinal takes rank with Prince-Electors and comes next to kings, and the political prestige arising from this position in the State, combined with the religious influence which he possesses through the Church, gives a Cardinal an ascendancy which may well turn the head of a weak man, as it frequently has done, and put even a strong man

to a severe test, and make him forget prudence, justice, temperance, fortitude. Here, of course, a Cardinal has no more political influence than that which belongs, of necessity, to the head of every powerful and compact religious body.

Now and then rival Parliamentary leaders are apt to try to steal a march upon each other by attentions which, if they serve a purpose for a moment, generally, in the long run, do themselves more harm than good. Englishmen are proverbially jealous of the interference of priests in politics, or indeed of religious orders of any kind, and perhaps nothing contributed more to the downfall of Mr Gladstone's Ministry than the conviction that he had entered into an understanding with Cardinal Cullen which compelled him, in discharge of his obligations, to do his best to hand over the schools and colleges of Ireland to the Roman priesthoods. Cardinal Manning, understanding this feeling better, perhaps, than Cardinal Cullen, has never yet ventured to play a political rôle, and if he takes warning from the fate of Cardinal Wiseman he never will, although we can easily understand the strength of the temptation to signalise his elevation to the Cardinalate by some striking act which shall mark his devotion to the Holy See. His speech to the English Vaticanists who happened to be with him at the English College when the Papal Master presented him with Cardinal Antonelli's note shows how instinctively this aspiration rose up in his mind. "It is," said the Archbishop, "truly an honour to be associated with the Sacred Council immediately around the Vicar of our Lord, and to share his lot in good and in evil. Indeed, I would rather this dignity fell upon me, as it does, in the time of danger than of safety. It is, as it were, being told off to the forlorn hope in the sight of the world; but a forlorn hope which is certain of victory." Men who talk of forlorn hopes in this way are generally thinking of some rash act that will startle the faithful, and in a pervert of Dr Manning's temperament the desire to lead some forlorn hope is apt to take a particularly vivid and powerful form. What means the phrase? The soldiers who are sent first to the attack, and are therefore doomed to perish, are the forlorn hope. Properly the phrase means a desperate case: hence in military affairs, a detachment of men appointed to lead in an assault, to storm a counterscarp, enter a breach, or perform other service attended with uncommon peril. Vaticanism, that worst of all abominations, the heaviest of divine judgments which maketh desolate, threatens to invade us with all its terrors. With disdain the Roman Goliath curses Protestants by his idols, and bids us come on, and he will treat us like the Waldenses and Albigenses: meantime David, the beloved of God and of the Church, slings the stone taken from the brook of clear truth, and brings the vaunting foe to the ground, and with his own sword cuts off his head! "Redman Manning of the Forlorn Hope," has told us before of Rome's designs as regards Britain (*Tablet* August 6th 1869). "To subjugate and subdue, to conquer and rule an Imperial race. We have to bend or break that will which nations have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet there, and therefore in England the Church of God (see Canon Law M. G. surely means the Pope!) must be gathered in its strength." So Rome's arm is to destroy Protestantism in this country, for the "*Red-Man*" adds, "surely a

soldier's eye and a soldier's heart would, by intuition, choose this field of England. It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralysed everywhere. Conquered in England, it is conquered throughout the world."

He of the forlorn hope hath said *with Horace* . . . "Horse momento, cita mors venit, aut victoria laeta." In a moment comes either death or joyful victory. Horace is speaking of a military life, in which the suspense, however painful, is seldom protracted. Manning has warned us. In carnal warfare this flamingo Cardinal defies us to produce the men who dare engage his forlorn hope. We trust in the living God. Let him read the legend on our coin, "Dieu et mon droit." The dragon of oppression draweth near; Michael with his spear is ready to transfix him. Who is like God? By faith in Him and Christian fortitude, Britannia conquers the dragon under her feet.

God save Britain! "Our eyes are upon Thee, O God of our Fathers" (1 Kings iii. 57-61).

II.—THE SCOTTISH REFORMATION SOCIETY.

THE annual meeting of this society was held on Monday, the 15th inst., in the hall of the Protestant Institute, George IV. Bridge.

The Rev. Professor Charteris occupied the chair; and the Revs. Drs Begg and Thomas Smith; George Macaulay, Thomas Stevenson (French Canadian Mission), James Smellie, A. Mackenzie, John M'Ewan, W. K. Mitchell, and G. Divorty, and also Mr J. B. Gillies, were amongst the gentlemen on the platform. The proceedings having been begun with devotional exercises,

The Chairman, in his opening remarks, said he thought the very name of this society, "The Scottish Reformation Society for the defence and advancement of Protestant Truth," commended it to one's sympathies immediately. We know that from the Reformation all our best social, civil, and religious privileges have come. Our social liberty and the rewards of industry are really more directly the results of the Reformation in Scotland, mainly and especially through its system of church and school, than they are attributable to any other cause whatsoever. And therefore when one is asked if he is willing to maintain and advance principles which have made our beloved country what it is, and the Church of Christ in this land so powerful, there can be no answer but the one which came from the heart. He liked the society's title very much. It says nothing against Popery in its title. It is not an anti-Catholic or anti-Popery title. It is a positive and not a negative. It takes up its position on the Reformation, and does not take its stand upon the exceedingly weak position of a mere negative. The positive teaching of the Reformation was the teaching of man's direct personal relation to God and his Saviour, the nearness of man to God, the absolute uselessness and powerlessness of any system coming between man and his God. That made the strength of the Reforming movement, and that is the strength of this society. Whatever may be true of Popery in itself, it would be a great mistake for the society to turn itself into a mere opponent of Popery. At the same time the mere proclamation of Reformation truth involves giving attention to the evils

of the Popish system, and wherein Popery is corrupt and at variance with truth; and therefore we are obliged necessarily to draw attention to the evils of Popery, and the spiritual despotism which is involved in the idea of priesthood. These evils flow from the idea of some medium between God and man. Hence the use of this society is to show how it is that Popery corrupted the Church. It may be said, "Is not Romanism dead or effete?" It may be dying, and he thought it was in its last struggles, but the policy of Rome has ever been this, that when its existing agencies languish, it does not try to revive them directly, but starts another, the power and progress of which revive the others in its train. The increase of the absurdity of the claims of Popery must have an end some time, and it seems now from the portentous nature of its claims, that the end cannot be very far off. People have been very tolerant to Popery of late. Toleration, indeed, is too good a word to be used. It is a kind of indifference that has caused people to think that it is a very good thing in itself, and why should it not be left alone? Amid the prevailing scepticism of our time it had been very easy to flee from the necessity of solving the problems of religion, or of accepting the statement God has given in His word, by throwing one's self into the arms of Popery. A time of indifference and unbelief is the opportunity of such a system as the Papacy. People who think that Popery is dead and harmless, should look at the light in which statesmen regard it. It was Romish priests that precipitated France into its late disastrous war. They rule the fortunes of Spain at present most wofully for that country. They have been warring with the organised might and the mighty organiser of the German empire. Both the present and former Prime Ministers of this country have come to the front and proclaimed the dangers of allowing Popery to remain unchallenged. But a mere prudential reason is not sufficient to overcome a superstition, it has been always found. We must base our opposition to the papacy on something higher than statesmanship—something dearer to man than considerations of social order. We must point to the truth declared in the Scriptures, that there is but one mediator between God and man, the man Christ Jesus; and any system that obscures that truth, is an invention of the man of sin, and must be put down.

The Rev. G. Divorty, secretary, in submitting the annual report, spoke of the importance of arresting public attention to the Romanist system. He thought the subject should be oftener introduced into pulpit ministrations, and dwelt upon in the instruction of the young. He showed from the report that already many thousands throughout the country had received instruction through the efforts of the society, and the numbers were increasing. Rome he described as gentle and peaceable so long as concessions were made to her, but nothing less than the universal supremacy which she claimed would ever satisfy her. A State must be prepared to grant her everything or nothing. There was no halting-place in her demands. If it began to withhold, she raised the cry of persecution; if it ventured to retrench, and revoke what it had granted, her argument was violence. He spoke of the dangerous power which Popery is acquiring in this country. The report contained a detailed statement of the work going on in the defence and advancement of Protestant truth in various countries of Europe, and in the different parts of our own

land. Mr Divorty also submitted the treasurer's statement, which showed the funds to be in a satisfactory condition.

The Rev. George Macaulay moved—"That the annual report should be adopted, and published and circulated." Irrespective of ecclesiastical preferences and political opinions, all who approved of the Reformation may, he said, stand together on the basis of this society. Our fundamental principles, he went on to say, might be expressed under two main heads. Our first principle, expressed negatively, is that no mortal man can be the head of the Church of Jesus Christ; affirmatively, it is that Jesus Christ is the only Head of the Church, which is His body, the fulness of Him that filleth all in all. Our second principle is that as the Pope of Rome, being a mortal man, is not, and cannot be the head of the Church of Christ—for headship is exclusive, it is supremacy—so no potentate can or ought to have lordship over Great Britain, or within its dominions, excepting her Majesty the Queen. In other words, we tolerate in religion no divided allegiance between Christ and that mortal man the Pope, and in all things properly civil and political we tolerate no divided allegiance between her Majesty Queen Victoria and that foreigner called the Supreme Pontiff. Toleration is more than the officials and adherents of the Papacy are entitled to in this country, according to the principles of reason that dictate to men and nations the laws of self-defence. Were they merely religionists they were of right entitled to toleration; but they are much more politicians and representatives and abettors of an alien jurisdiction and power than religionists, and their recent and notorious arrogance must raise in the heart and mind of every Christian and loyal British subject, who has a voice through the representatives in the British House of Commons, the question whether it is safe or expedient or consistent with the building up of British greatness and freedom that a power of perpetual conspiracy against British law, liberty, and loyalty, against the order and freedom of the people, and against the stability of the throne, should be tolerated within the British dominions. Having alluded shortly to Mr Gladstone's handling of the Papacy in "Vaticanism," or "Answer to Replies and Reproofs," as fitted to bring about the death of the system, argumentatively regarded, he stated the question syllogistically thus—Divided allegiance in any state or commonwealth is intolerable; constructively it is treason against the sovereign. But the allegiance of British and Irish Roman Catholics formally, in consequence of the recent Papal decrees, is necessarily divided between the Pope and the Queen. Therefore, no man can be a good Catholic, and at the same time a good subject; for British law cannot tolerate a divided allegiance. Papal law cannot tolerate it. Romanists are therefore in a dilemma. Their choice is between treason and excommunication. Toleration, emancipation, equality, Mr Macaulay went on to say, is not the object of Roman and priestly ambition. It is superiority—absolute supremacy. For if the Pope is in reality the vicar of God, of Jesus Christ, complete and absolute supremacy is what nations and their rulers ought to acknowledge as his by divine right. The sooner our legislators act upon this the better for the order of society, the liberty of the people, and the stability of the throne; for of all influences and agencies for evil at work in society, the most complex, persistent, systematic, and perilous is Ultramontaniam. Mr Macaulay went into an elaborate statement of the

truth, that while power and authority within the natural, temporal, political, and civil spheres have been granted by God to parents, masters, and rulers, direct power within the spiritual sphere has been denied to them, that sphere being appropriate only to God. But the Roman Catholic Church claims the sphere of God, and the right to override all the power and authority of parents, masters, and rulers, and to lord it over the conscience. Hence the sanctity of an oath and all civil obligations are liable to be invaded by it. Dr Manning himself had stated the question alternatively, in a way which we can try it. The Roman Catholic Church is what it claims to be, is possessed of the power and jurisdiction which it asserts for itself, or, as Dr Manning says, "it is nothing, or worse than nothing, an imposture and a usurpation; that it is Christ or anti-Christ." He accepted the alternative, and maintained, first, that tried by reason it is nothing, or worse than nothing; it is an imposture practised on the reason, the conscience, the belief, and credulity of mankind; for it demands as the first and permanent condition of membership within its communion that man shall abnegate reason, and lay conscience prostrate before a fellow-mortal, who shall think for him, and give law and decree to him in all matters pertaining to God, in all matters of faith and morals. Secondly, Tried by Holy Scripture, which is the only revelation of the law, grace, and truth of Jesus Christ, it is proved to be an imposture and usurpation, answering in every feature to the huge apostasy concerning which the Holy Ghost speaks in the Scriptures. Thirdly, Tried historically, it is worse than nothing, a stupendous mixture of truth and falsehood, of humility and pride, of meekness and arrogance, of loyalty and revolution, of religion, sensuality, and blasphemy, propagated in the name of the Lord. The conviction of millions of thoughtful men was long ago expressed in the words of the wit, that if the hue and cry were raised for the apprehension of the man of sin, the anti-Christ, the Pope of Rome, as the head of the Roman Catholic Church, might be arrested on suspicion. He is now under arrest, and it belongs not to Mr Gladstone alone, but to every Christian man, to give demonstration that this system of sanctified abomination is incompatible with reason, with conscience, with Scripture, with society, with loyalty to God, or loyalty to our revered and beloved Queen. Mr Macaulay concluded by suggesting that there should at this time be, irrespective of party distinctions, a renewal in principle of the Solemn League and Covenant between England and Scotland, with a view to the maintenance of undivided allegiance to the Queen, and the defence and vindication of the liberties of Great Britain and the Protestant faith.

The Rev. James Smellie seconded the motion. He said that it may be well, in addition to all its other inestimable labours, that the society set about enlightening the public mind as to the duty of moving for the repeal of the Roman Catholic Emancipation Act. The Government were led to pass it on the strength of the solemn declarations, made by the highest Roman Catholic authorities, that there is nothing in the principles of their Church at all adverse to the civil allegiance and loyalty of its members. The Act has been seen, by the publication of Infallibility and of the Syllabus, to have been passed by means of false pretences. That constitutes a sufficient ground to move for its repeal. If we have been led to concede political power to our Roman Catholic

fellow-subjects under false pretences, we have a right to take it back. Some people think it was wrong to admit to political power and trust, those who are the natural enemies of its liberties and its religion. If it was wrong, the sooner we seek to undo the evil the better. We cannot expect the full blessing of God upon our efforts to oppose Popery until we repent and bring forth fruits meet for repentance. Some people hold it is Utopian to hope for the repeal of this Act; but he held nothing is Utopian which is in harmony with the will of God. It may be said it would bring about a conflict. Do we suppose that if the Roman Catholics continue to get more power, it will avert a conflict? If Ultramontaniam goes on increasing its power a conflict is inevitable. The sooner it comes the less dreadful is it likely to be.

The motion was then unanimously adopted.

The Rev. A. C. Kay moved—"That this meeting, holding that the Romish system is, in its character, wholly anti-scriptural, and that its progress is therefore fraught with the greatest danger to the moral and religious interests of society, and viewing with deep concern the persevering efforts now made to extend its power and influence in this country, resolves to support the Scottish Reformation Society in its endeavours to counteract these evils, by diffusing information on the subject, and more especially in providing for the instruction of the young in the distinctive truths of the Protestant faith." He pointed out that there is something in this system that requires the deepest study, as it can captivate the intellect of even great men. The society is doing a great work in instituting throughout the country classes to train the young, so that they may have an answer to give unto the enemy. We imagine it is an easy thing to contest with them; but that is a mistake. Papists of even a humble class will argue the question as well as some of our educated Protestants will. Amongst the poor Irish Catholics there are acute intellects thoroughly trained in their own system. If Scotch people are not equally trained to argue the question, they are either silenced or carried across the border into Papacy. Hence the society in getting these classes to act upon the youthful mind, are doing a good work in the cause of Christian liberty and truth. The genius of Jesuitism is its scholastic movement. The society is only taking a leaf out of its book in adopting this course. They do not act by means of a paid lecturer going about the country, for such an agent is generally suspected. They get ministers in various localities to undertake to teach the youth of the country in the principles of our religion, and this system not only works well but gains the confidence and intellect of the country.

The Rev. Thomas Stevenson (of the French Canadian Mission), seconded the motion. He stated shortly to the meeting the state of Lower Canada, to show the blighting effects of Romanism upon a country. In French Canada the Romish Church has had for many centuries free scope, and the hierarchy is now in a position of great wealth and power. A person cannot enter into one of the larger cities without being surrounded with evidence of their rule of power and arrogance. But what a contrast the country presents to its neighbours! The five hundred thousand that peopled the country when the British got possession of it have increased to a million only. The country is standing still, while across the border there is the vigorous American

nation sprung from the Puritan stock—on one side the most energetic race on the face of the earth, and on the other one of the most torpid races. The people of French Canada are spiritually enslaved, without self-respect or enterprise. They constitute the future peril of the whole of Canada and of America. Notwithstanding the powerful position of the Romish Church in that land, her tithes and church rates levied by law, her grants of land which have become very valuable indeed, and all her appliances to direct matters according to her will, she has become claimant for more power, and is scheming to possess herself of it. He showed that we have now reached a crisis not only in this land, but in all lands in reference to this question. It may take a few years to enlighten the people as to the gravity of the crisis, and there is the more necessity, he thought, for meetings such as this, to consider the question they had before them that day.

The resolution was unanimously carried.

The Rev. A. Mackenzie moved—"That this meeting, being deeply impressed with the importance of the struggle at present maintained against the arrogant claims of Romanism, as more recently put forth in connection with the Vatican Decrees, rejoices to find that these claims have been exposed and resisted, and resolves to keep a watchful eye on the struggle, and to use all legitimate means to preserve intact our civil and religious liberties."

Mr Gillies, of the Spanish Evangelisation, seconded the motion. He was sure that the resolution would recommend itself to the meeting. But he was doubtful whether it would be accepted by all who called themselves Protestants; for one of the difficulties the Scottish Reformation Society had to contend with was the apathy of many nominal Protestants, who scouted the idea of danger to our civil and religious liberties from Popery in this enlightened nineteenth century of the Christian era. It was not anything so vague and unreliable as the spirit of the age that would check the progress of Popery in this country. Leviathan is not so tamed; he laughs at the shaking of so puny a spear as that. It was the truth of God alone that would successfully oppose Popery; that was the Ithuriel spear which would discover and expose this enemy of God and man. Mr Gillies proceeded to show, by references to the history of Ireland and of Spain, that Popery was working towards its end of supremacy in this country now, precisely in the same way that it wrought, of old, in the two countries named. He also gave an encouraging account of the progress of Protestant truth in Spain, especially among the young.

This resolution was also unanimously carried.

The Rev. Dr Thomas Smith moved that the general and acting committees be the same as last year, with these exceptions, that the Rev. William Gillespie and the Rev. William Thomson, who had requested to be allowed to retire from the acting committee, be placed on the general committee, that the Rev. Dr Macgregor and Messrs Chalmers and Paton be placed on the acting committee; and that Mr Thomas Edmonston, Vice-President, Dr Maxwell Nicolson, and Mr Millar, having been removed by death, their names be dropped from the list. Dr Smith said that, no doubt, for holding such views as Mr Smellie had expressed, they would be called fanatics and other hard names; but the position taken up by the Romish Church had left them no alternative

but to seek for the repeal of the Catholic Emancipation Act. It was the only security against such a Church. No doubt what Mr Smellie had suggested involved a revolution of the Irish people, but that must be faced sooner or later. Dr Smith also moved that a petition be sent to Parliament in favour of Mr Newdegate's Bill for the inspection of conventual establishments.

The Rev. D. K. Mitchell having seconded these motions, they were agreed to.

On the motion of the Rev. John M'Ewan, a vote of thanks was awarded to the chairman for presiding.

The Rev. Professor Charteris, in acknowledging this vote, said he could not agree with the opinion expressed that the Catholic Emancipation Act should be repealed, as long as the disloyalty of Roman Catholics is merely a matter of inference.

The benediction having been pronounced, the meeting separated.

III.—ULTRAMONTANISM—ENGLAND'S SYMPATHY WITH GERMANY.

WE have a profound conviction that the chief danger to the cause of Protestantism in these Islands arises, not so much from Vatican decrees and Papal Infallibility, as from the apathy and fancied security of so-called Protestants. We have been so long, as a nation, accustomed to religious liberty and civil freedom, that we are apt to smile with contempt at the idea of the day ever dawning on this land, when we shall become familiar with the dominance of these principles which kindled the fires of Smithfield. And yet nothing but the thorough awakening of the Protestants of this country to a sense of the danger to which they are exposed, seems at all likely to avert that peril. On this account we hail with no ordinary gratitude the appearance of the goodly volume now before us. The report of the large and enthusiastic meetings held in St James' and Exeter Hall, in January of 1874, in the public newspapers of the day, did much good. These meetings were held for the two-fold purpose of expressing the sympathy of the Protestants of England with Germany and its Emperor in connection with his celebrated letter to the Pope, and the noble stand taken against Ultramontanism; and also with the view of stirring up a healthier and more intelligent state of feeling among Protestants in our own country.

The contents of this volume show how highly appreciated such an expression of sympathy on our part was, both by the Emperor and the friends of civil and religious liberty in that country, by the many messages sent, and read while these meetings were being held; while in regard to the second design of these meetings, we can conceive nothing better calculated to secure it than the wide circulation and earnest perusal of the contents of this goodly volume.

We thank Dr Badenoch, the editor of this volume, not only for putting, in a permanent form, the noble speeches delivered on that occasion, but also, and especially, for enriching it by so many valuable documents of a kindred nature. The mere enumeration of them will show their value.

We have first given the Ecclesiastical laws of Prussia, against which the cry of persecution has so unjustly been raised by the Ultramontane party.

Then we have the Encyclical, the Syllabus, and the Vatican Decree, documents which all sound Protestants should profoundly study, if their heart-hatred of Popery would be deepened against a system so manifestly opposed to the claims of God, and the best interests of mankind. We have lastly a deeply interesting sketch of ancient documents relating to the Papal supremacy in England, furnished by R. Potts, M.A., Trinity College, Cambridge. We can only say, if all these documents were thoroughly mastered by even a considerable number of the Protestants of Britain, Cardinal Manning would be the first in England to regard as Utopian his dream of England returning to the Papal fold.

Returning for a moment to the speeches which are here put on permanent record, while all of them are excellent, we cannot help calling special attention to the speeches delivered by Dr Joseph P. Thausser of Berlin. The value of his speeches consists chiefly in this, that he was able, through personal experience of what had been going on in Germany, to place before us in this country the true origin and nature of those laws which have raised the hue and cry of persecution on the part of the Ultramontanists, and has demonstrated that instead of Germany being chargeable with undue harshness in her dealings with those who have adopted such views, her error has rather been in the direction of unwise leniency in the past, while her present action has arisen from pure self-defence. The alternative put before the German Emperor and his Parliament seems in substance to have been simply this:—Whether Pope Pius the IX. or King William was to have supreme authority in the Fatherland. The question was not, whether in matters of conscience men are to obey God rather than man; but the question was, when the claim of the Pope comes into collision with the laws of the State, whether the Pope or King was to give way. Happily for civil and religious liberty, the King and his Councillors refuse to give way, hence the groundless cry of persecution. The great danger in all such discussions is to run into extremes—in trying to avoid Scylla, to fall foul of Charybdis. In trying to repel the claims of Ultramontanism, there is danger, unless great care is taken, to fall into the error of Erastianism, or the principle which subordinates all ecclesiastical claims to those of civil authority. In this connection we would call special attention to the speech in this volume delivered by the Rev. Dr Thomas Smith, Edinburgh. Coming, as he did, from that portion of Great Britain where the discussion of such questions have a congenial home, he did well to call special attention, both to the essential evil of concurrent endowment as existing in Prussia, and also to the danger of supposing that in every conflict between Church and State, the State must necessarily be right and the Church wrong, this certainly having been frequently the case in Scotland; but adding that he had no doubt that, in this case, the State was wholly in the right, and the Church wholly in the wrong.

We very cordially again recommend this volume to our readers, and assure them of no ordinary treat by its careful perusal.

It has been edited with great care by Dr Badenoch, to whom our best thanks are due, and the publisher has done his part in an unexceptionable manner.

IV.—VATICANISM.

A SECOND edition of "Snowed-Up," or "Mr Gladstone and Vaticanism," has been issued, with a preface by Rev. Dr Badenoch, London, which we commend to the attention of our readers. It is said that the declaration of Papal infallibility places the whole Romish system absolutely under one head, who claims to override the government and laws of every Christian nation. This doctrine is being industriously taught in all schools and seminaries over which the priests have any control in the United Kingdom and the colonies. Histories are perverted. Roman Catholics, whose highest aim is to advance the interests of their Church, have for a series of years been appointed to public offices, to consulships abroad, and even as governors of colonies. Large sums of money are paid to influence the public press; and it has been boasted that there is scarcely a paper in London, of any influence, which has not got a Roman Catholic on its staff, either as a reporter or contributor. We would not complain were it not a fact, too little understood by Protestants, that those who are within the pale of the Church of Rome are bound by the strongest obligations to use their utmost efforts, and their position, to advance the interests of their religious system, and to retard the progress of Protestantism. From this circumstance it is most difficult to work the political machine in order to secure freedom to every member of the community. Every one who has anything to do with public affairs, and understands the working of the Romish system, knows well the extreme difficulty to which we refer. The words of the late Rev. Thomas Binney ought to be pondered by every Christian man in this country, whatever his politics may be. He, Mr Binney, said—"Popery is not simply and purely a religion; it is a great and mighty ecclesiastical confederacy, that desires and aims at political pre-eminence; it is a terrible compact, almost physical unity, animated by a spirit of intense hatred to real liberty, civil or religious. It will join the Dissenter in his theoretical reasoning when it is low, will applaud him for liberality in stirring to gain its own emancipation; when it wishes to rise, will shout at times 'Religious liberty' and the 'Voluntary principle;' will smile and bow, but take everything it can; and look humble, modest, and demure as long as it is necessary to gain its ends; and when once gained, if any opportunity for a spring forward or upward opens, it will take either with both force and ferocity, and care not if it crush in its headlong career the simple souls that served it in its need."

This narrative of actual incidents of the past winter explains, in an interesting and able manner, an important phase of the Romish policy. It is most earnestly recommended to all who desire to uphold the blessings of civil and religious liberty, which, as a nation, we have so long enjoyed.

The following letter on "Vaticanism" is appended:—

"BALLINTARN, *March 3, 1875.*

"MY DEAR MR EDMONDS,—I have thought over your remarks in our conversations on Mr Gladstone and the Papacy, and agree with you that it would be an extremely difficult matter *now* to exclude Romanists from civil privileges. Still I am more fully convinced than ever *that they should be*, unless they take an oath of allegiance such as that which I told you had

been abolished (see p. 72). If they cordially accept of the Vatican decrees, and are placed in the position of legislators, it is impossible to expect that they will do other than they have done—so frame or modify laws as to advance the interests of the Papacy. And this, as we saw, cannot but be detrimental to the welfare of this Protestant kingdom.

"On this very day fifty-eight years ago, the great snow-storm fell during a quiet night, and many a shepherd who went out to look after and save his sheep among these hills lost his precious life; and we have been visited during the last eight days with a lesser but a more piercing storm of fierce north-east wind, with snow and drift, which to old people has brought the snowing-up to remembrance. Let me hope that your experience at Ballintarn will not be lost in causing you to inquire more fully how millions and nations came to be snowed-up to their destruction by the Papal system.

"Yesterday I received the half-crown pamphlet you were so kind as send me by post, and, as you ask me, will give you shortly my opinion of it. I see that Mr Gladstone borrows his title, 'Vaticanism,' as the German name for Popery in its political aspect. I have, as you would expect, been looking into this 'Answer to Replies and Reproofs,' and see that he enumerates twenty-one principal replies from antagonists. This will, I hope, have as large a circulation as the 'Expostulation,' which I see has got to the 145th thousand, and will also do much good in keeping 'the British Lion' awake to the dangers to which he is exposed from any alliance with Popery.

"I have noted that Mr Gladstone 'pleads guilty to the fault of having understated' the charges he had made against 'the Papal Chair and its advisers and abettors.' He holds steadfastly to his position that 'the Vatican decrees do, in the strictest sense, establish for the Pope a supreme command over loyalty and civil duty,' and that nothing can satisfy that system but 'one giddy height of despotism, and one dead level of religious subserviency.' I am rejoiced to find that the ex-Premier has felt 'bound further to sustain and prove his premises—(1.) 'That Rome has reproduced for active service those doctrines of former times, or "rusty tools," she was fondly thought to have disused; and (2.) That the Pope now claims, with plenary authority, from every convert and member of his Church, that he "shall place his loyalty and civil duty at the mercy of another," that other being himself.'

"The proof given of the reproduction of despotic doctrines by an analysis of the contents and authority of the Syllabus thoroughly warrants his abiding by the account he had given, seeing that he had 'understated, not overstated, its authority,' and that 'it unquestionably demands, and is entitled (in the code of Vaticanism) to demand, obedience.'

"His account of 'the Vatican Council and the Infallibility of the Pope,' and 'the warrant of allegiance according to the Vatican,' which occupy the chief portion of the pamphlet, is presented with all the lucidity and grasp of a master-mind. I cannot refrain from pointing out to you this passage as specially worthy of regard:—'Am I not right in saying that, after all this, to teach the identity of the claims of Vaticanism with those of other forms of Christianity in the great and grave case of conscience against the civil power, is simply to manifest a too thinly veiled contempt for the understanding of the British community, for whose palate and digestion such diet has been offered? . . . The exact state of the case, as I believe, is this: The right to override all the states of the world, and to cancel their acts, within limits assignable from time to time to, but not by, these states, and the title to do battle with them, as soon as it may be practicable and expedient, with their own proper weapon and last sanction of exterior force, has been sedulously brought more and more into view of late years. The centre of the operation has lain in the Society of the Jesuits. I am loath to call them by the sacred name, which ought never to be placed in the painful associations of controversy. In 1870 the fulness of the time was come. The matter of the things to be believed and obeyed had been sufficiently developed. . . . The infallible, that is, virtually the divine, title to command, and

the absolute, that is, unconditional, duty to obey were promulgated to an astonished world' (pp. 87, 88).

"Mr Gladstone has, indeed, amply justified the assertions 'that (1.) The position of Roman Catholics has been altered by the Vatican decrees; (2.) The extreme claims of the Middle Ages have been sanctioned and revived without warrant or excuse; (3.) The claims asserted by the Pope are such as to place civil allegiance at his mercy; and (4.) *That the state and people of the United Kingdom had a right to rely on the assurances they had received, that Papal Infallibility was not, and could not become, an article of faith in the Roman Church, and that the obedience due to the Pope was limited, by laws independent of his will.*'

"The proof of these assertions I am glad to see, and also the manner in which the irrational statements and sophistical arguments of Drs Manning and Newman, &c., are dealt with. Thus he says:—'I see this great personage (the Pope), under ill advice, aiming heavy, and, as far as he can make them so, deadly blows at the freedom of mankind, and therein not only at the structure of society, but at the very constitution of our nature, and the high designs of Providence for trying and training it. I cannot, under the restraints of courtly phrase, convey any adequate idea of such tremendous mischiefs; for in proportion as the power is venerable, the abuse of it is pernicious.' Again, opening his eyes to the drizzling drift of Rome: 'I seem to perceive, not simply a natural sensitiveness, but a great deal of *controversial stratagem.*' Once more: 'All the words of these tracts were written as by one who knows that he must answer for them to a Power higher than that of public opinion' (pp. 111–113). His sympathy, also, for every other portion of the Christian family, and for all that may be termed 'Evangelical,' even within the Romish Communion, I cannot but approve; and there are other very important matters discussed in good temper with marked ability which I cannot enter upon at present. When you return to Ballintarn we may discuss them at leisure. Suffice it to say, that the one great want of the ex-Premier's 'Vaticanism,' as of his 'Expostulation,' is the logical conclusion which cannot fail to impress itself on all who will set prejudice and party spirit aside, and deal simply with the premises now so amply confirmed, viz., that *every Romanist who assents to these decrees (or who refuses a test of repudiation), and has thereby impeached and disqualified himself, ought to be excluded from all places of trust and influence.*

"Mr Gladstone seems to be so far satisfied with the replies received; for whilst the 'enveloped meaning' of the decrees will remain practically unknown to the mass of Romanists, of those who have spoken—(1.) A portion reject them; (2.) Some receive them with express reserve; and (3.) Some suspend their judgment meanwhile; whilst (4.) A very large class think they receive them and do not: 'and that inconsistency is dangerous.' He even fancies that he can extract some security from the utterances of Drs Newman and Manning, although the premises of the latter, if accepted, 'would certainly much impair the guarantees for my performing, under all circumstances, the duties of a good subject' (p. 14). His own answer to all this is, however, noteworthy:—'Nor must it be forgotten that the very best of all the declarations we have heard from those who allow themselves to be entangled in the meshes of the Vatican decrees are, *every one of them, uttered subject to the condition that, upon orders from Rome, if such orders should issue, they shall be qualified, or retracted, or reversed.* A breath can unmake them, as a breath has made' (p. 17).

"In conclusion, my dear sir, it seems to me that the ex-Premier has done great and good service by his admirable exposures of 'Vaticanism *versus* the Gospel,' for the grand principle that underlies the whole discussion is **FREEDOM TO WORSHIP GOD.** If Vaticanism prevail, that freedom will be either impaired or destroyed, and as '*it takes half the man away, . . . no cloud of incense which zeal, or flattery, or even love, can raise, should hide the disastrous truth from the vision of mankind*' (p. 120). I am sure you will also

agree with another closing remark, that 'the Gospel never can be effectually defended by a policy which declines to acknowledge the high place assigned to liberty in the counsels of Providence.' In other words, I would say: *Conscience must be free; Vaticanism must be restrained; for the highest good of the people and kingdom can only be promoted by bringing both into subjection to the Word and will of God.*

"Advise your friends, especially those who think such statements are ultra-Protestant, to carefully study the proofs presented in 'Vaticanism'; and having thus possessed themselves of the premises, they cannot fail ultimately to arrive at the logical conclusion.—I am, with every best wish, your sincere friend,

THE SHEPHERD."

V.—CONVENTUAL AND MONASTIC INSTITUTIONS.

THOSE who heartily approve of the Roman Catholic Emancipation Act will be ready to admit that it has not been an unmixed good, and the Papacy has very much abused the liberty conferred by that memorable Act. Nor do we believe that the Roman Catholic Emancipation Bill would have become law if our fathers could have foreseen the present position of Popery in the United Kingdom. In Ireland, though the Protestant State Church has been dis-established to please the Papal hierarchy, the most impertinent pretensions are put forth, and because we declined to give Ireland to the Pope, there is a political movement of which the virtual purpose is the disruption of the Empire. In England the Protestant State Church is rotten and enfeebled by Romanism. Popish priests have divided England into Popish sees. The Pope has been declared to be infallible, and such decrees have been issued from the Vatican that every English Roman Catholic who is true to the Papacy—as expounded of late years—must be false to his country. But the most notable evidence of the progress of Popery in this country is the remarkable increase of monastic and conventual institutions. In 1829 there was not a monastic institution, and now there are ninety-three. In 1829 there were sixteen conventual institutions, and now there are two hundred and fifty-eight.

We hold that monastic and conventual institutions are demoralising and unscriptural. We should never forget that what are commonly called the Laws of Nature are as truly the laws of God as those laws which are revealed to us in the inspired Word of God, and to violate the so-called Laws of Nature is a sin, and like all other sins is punished. Now we all know that it is not the intention of the Creator that men and women should be separated, and that in the name of religion women should be subjected to life-long incarceration. Then there is no sort of authority in the Bible for monastic and conventual institutions, but on the contrary, they are opposed to all the teaching of the Bible. When the Saviour prayed for His disciples, He did not ask that they might be taken out of the world.

But it is not on theological grounds that we support "The Monastic and Conventual Inquiry Bill." We say that the State ought not to allow such institutions to be without inspection. There is abundant evidence that in monasteries and nunneries there are gross abuses. It is impossible that such institutions could exist without gross abuses. We shall now only refer to one. Young people are induced to enter these prisons, and they are not allowed to depart. We know that it is said that if

the doors were open the monks would not leave. They are so terrified—for the religion of Rome is a religion of terror—that very likely for awhile the unfortunate prisoners would not leave their prisons; but if the doors were kept open we believe that only a small minority, the aged and the infirm, would remain.

Now, it is the duty of the State to look after the liberty of the subject, and no orders of the Pope ought to deprive English men and English women of the protection of the Government. No one suggests any interference with religious ceremonies, or with what the Protestants deem religious mummeries. All we ask for is, that the State shall have the opportunity of ascertaining if any legal wrongs are inflicted in the name of religion. If the condition of nunneries is half as bad as there is reason to suppose, an inquiry is urgent. If the condition is better than there is reason to suppose, the inquiry can do no harm.

Why do the Papists so passionately oppose inquiry? Surely it is reasonable to assume that if there was no cause to shun the light they would not do so. Besides, the charitable and religious property of all other Churches has been inquired into by commissioners, and been brought under the control of the State, and why should the charitable and religious property of the Papists be excepted? And what is now proposed to be done in England has been done in Italy, Germany, Switzerland, and Austria. Why in this Protestant country should the Papacy be allowed to have 350 institutions—virtually prisons—that are not subject to the inspection and under the control of the State?

The Monastic and Conventual Inquiry Bill ought to be strenuously supported and made law because it is a just proposition, and would not be so passionately opposed if it were not so necessary. When men love darkness and hate the light it is because their deeds are evil.—*The Weekly Review* (London).

VI.—ULTRAMONTANISM AND SCIENCE.

THE emissaries of the Ultramontane conspiracy must be congratulated on their courage. They do not shrink from the desperate task of trying to convince men that the religious system which anathematises free inquiry, and authoritatively defines intellectual liberty as the "liberty of perdition," is nevertheless consistent with the unfettered cultivation of philosophy and science. Prominent among these audacious champions of mutual contradictions is Monsignor Capel, who has just been appointed President of the new Romanist university at Kensington. That bland member of the Society of Jesus has been addressing manifestoes to Englishmen, in the hope of mitigating the impression inevitably produced by Papal encyclicals and the Vatican decree on infallibility. In a speech delivered a few days ago in Liverpool, he endeavoured to demonstrate that the only refuge from modern infidelity is the Church to which he belongs. We must choose, it seems, between the irreligious theories of Messrs Tyndall and Huxley, and the infallibility of the Pope. We must, that is to say, be Materialists or Ultramontanists—alternatives equally alien to the religious spirit and the traditional love of freedom happily characteristic of Englishmen. Mgr. Capel has been allowed to follow up his offer of

atheism or superstition to his countrymen by a defence in the *Times* newspaper of his Church's position in reference to science. If we are to believe his asseverations, the Roman Church and the Pope welcome scientific investigation, and are open to receive the results of intellectual inquiry. He quotes a passage regarding the relations of reason and faith, to show that while the former is held to be subordinate to the latter, the claims of reason, within just limits, are fully admitted by the Church. He draws a distinction between the theories and the facts of science, in order to prove that while the Church has been chary of the one, it has always been ready to accept the other. Mgr. Capel is bold beyond the verge of recklessness. Unfortunately for his case, it requires that the records of the past should be obliterated, and that the most recent utterances of the Vatican should be shrouded in thick oblivion before his statements can be accepted as accurate. It is not necessary to go back upon the attitude of the Roman hierarchy in bygone centuries, or to give extracts from the standard works of the Jesuit fathers, to show that, both theoretically and practically, his Church has been the foe of liberty, and that in its atmosphere freedom of inquiry is stifled, and the pursuit of philosophy rendered an anachronism. These facts can be demonstrated from the very documents to which Mgr. Capel has appealed, and by the existing practice of the Church of Rome in all countries in which it allows its true features to be seen.

In the Syllabus, one of the principal errors of our time is the right of free inquiry. This error, which is declared anathema, is, that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Reason is cut off by the authoritative declaration of the infallible Pontiff from inquiry into religious matters. Since it is impossible to pursue philosophical investigations to ultimate principles without trenching on the sphere of religion, it is obvious that the same rule makes philosophy, as a rational science, impossible.

Another detestable error "stigmatised" in the Syllabus is the assertion that "the method and principles by which the old scholastic doctors cultivated theology are no longer suitable to the demands of the age and the progress of science." The authority of the "scholastic doctors" is placed above that of science, and if the latter offers anything that is not accordant with the theology of the former it must be thrust aside. The condemnation of all modern science is involved in this proposition. For what branch of science is there that does not yield results which cannot be harmonised with "the method and principles of the scholastic doctors" of the Middle Ages? Intellectual liberty under such conditions is a mockery, a delusion, and a snare, and philosophy as an inquiry into first principles is impossible. The Encyclical Letter of Pius IX. is perfectly consistent in regard to this point. It is not liberty of research alone which it denounces, but liberty of conscience as well, together with civil and social freedom of every kind. Pope Pius IX. quotes the expression of Gregory XVI., that it is *deliramentum* or "insanity," to say that "liberty of conscience and of worship is the right of every man," and that respect for this right ought to be ensured by the laws of the State. With equal energy and emphasis is denounced the liberty of discussion and publication. The claim to be allowed to discuss by

"human arguments" regarding matters affecting conscience is defined as "the liberty of perdition."

It would be necessary to quote the whole of the recent Encyclical Letters of Pius IX., as well as the Syllabus, to make plain the numerous points at which faith and reason are brought into conflict, and reason is placed in bondage to authority. Since science and philosophy require the exercise of reason, it is obvious that when it is fettered on every side, freedom of scientific investigation is a nullity. It is hard to understand that Mgr. Capel is not himself perfectly aware that the acceptance of the principles of Ultramontaniam necessitates the suicide of reason. For the enslavement of reason follows as a necessary corollary from the acceptance of the infallibility of the Pope or the Church. Yet he commends this very doctrine to us as our only safeguard from the rash theories of men of science going beyond their province, and intruding upon the sphere of philosophical principles, where merely physical facts are inadequate to guide to any competent conclusions. The hypotheses of Darwin and Tyndall may be worth what they may, but in what manner can the acceptance of Papal Infallibility assure us of their falsehood? Those who reject them because they are condemned by the Pope may suppose they have thereby found warrant for disbelieving them; but it can only be on the same principle that justifies a man who shuts his eyes in asserting that the things he refuses to look at do not exist. Satisfaction on such matters can never be brought to man, except by actual use of his reasoning faculties and the acceptance of those sources of knowledge which are found by reason to be trustworthy. Reason must itself be appealed to, even by Mgr. Capel, to supply the grounds for accepting the authority of the Pope or the Church. But if reason is able to decide this question, surely it cannot be incapable of deciding others. The resolve to exercise reason only to the extent of assigning motives for its self-destruction is of all proceedings the most inapt and absurd. Authority is accepted as their ultimate principle by those who thus act; but it is plain they cannot both sacrifice reason to authority, and uphold the competence of reason in scientific researches. Mgr. Capel will succeed in squaring the circle quite as soon as he will reconcile the two contradictory positions of freedom of thought with liberty of conscience and intellectual bondage to an external authority, which denounces the use of reason as a heresy.

—*St James's Chronicle.*

VII.—THE BURIED ALIVE.

IF anything were needed to deepen our horror of Popery, it would be the story just told in an American religious newspaper, by a Protestant minister, of what is to most of our readers a new order of nuns known in Rome as the "Buried Alive." We have only recently had in a civil court a full exposé of the nature of Conventual life, which was more likely to heighten an Englishman's distaste for nunneries than all the "revelations" of scandal which can be bought for a penny each, of catchpenny publishers. There can be no doubt that the tendency of Convent life is the immolation of all natural instincts: the nun must sacrifice all earthly love, and renounce all earthly companions for the

sake of the love of the "Blessed Virgin," who never asked for such self-denial, and never demanded such waste of affection. The indignities to which the poor girls are subjected by the superiors are cruel. Society would not tolerate the murder of a nun by a superior, but the power to go thus far has never been taken from her by enactment. Recent cases on the continent, in which the police interfered, proved that death by the slow torture of imprisonment, in foul cellars, is still resorted to by the superiors, who have almost absolute power over the bodies of those under their charge. From a book of decrees relative to the government of Monasteries in the library of the Vatican, it appears that a superior can flog a nun even to bring blood; she can keep her without clothing or the commonest necessities of life, can compel her to swallow nauseous substances, can put "reptiles and vermin in her room," force her to wear hair garments of rough and prickly texture, or brand her with hot irons, and compel her to "make the sign of the cross on the filthy floor with her tongue, till it traced in blood." The whole purpose of these cruelties is to tame the poor creatures into submission, and to coerce their ardent temperament. "I have seen them," writes an eye-witness, "fall asleep in the confessional from absolute prostration."

The order of the "Buried Alive" is little known, and since the iniquities have been exposed in America we propose to give circulation to the facts in this country through the medium of our magazine, that Protestants may learn still further the nature of the accursed system out of which such evils spring. We may say that the narrative is soberly written, and the scene we are about to describe has been witnessed by Dr Keatinge, who, we believe, until recently was a Roman Catholic himself.

It was in 1867 that Dr Keatinge was present at the reception of a young lady as one of the sisters of this order. The building occupied by these nuns is called a strict enclosure—i.e., the inmates are not permitted to go out into the world, though they are not denied all intercourse with it. The eye-witness of the ceremony did not, of course, see the interior of the house; but the confessor informed him that it had a small garden for the growth of vegetables, and that a well supplied their only drink. The first compartment of the Convent is allotted to the dying, or those who are learning, by means of penances of an austere kind, to die in the Lord; and the second to those who are already dead. Once within this latter compartment, over the door of which is inscribed—"We are buried with Christ," there is "no past or future for the nun this side of the grave but that which lies within the walls. Her habit is black, the light of day is excluded, and, if true to her vocation, she hastens to die by penances that bridge life as surely as poisons. She ceases to belong to the world as much as if her requiem had been already said, and not in semblance." As for her friends she never sees them again, nor is her death reported to them; her confessor does not see her, and she receives the Eucharist through a small hole large enough for a mouth. "The Bishop, who was my informant, told me that the nuns generally die without extreme unction, as no priest could administer it. They never speak to each other except through the superior." They scourge themselves, fast frequently, habitually eating but one meal daily of vegetables without salt, and with dry bread and water; they never disrobe, but lie on ashes during the night. This

is the only way by which communication is made with those outside:— "A circular wheel is fixed in the convent wall, divided into two halves. It works on a pivot. A person outside the wall wishing to convey a parcel or message to the inside, rings a bell, and placing it in the half of the wheel outside, waits for an answer." On hearing the bell a lay sister, the only communication afforded to the nun, turns the wheel—for it cannot move without her—and the outside comes inside. "The answer is then placed in it, and the wheel turned again, so that without seeing or hearing any one, communication may take place. The sisters never see this lay sister, who lives outside their enclosure, in a cell near the wheel, to which, like Ixion, she seems chained." It is believed that none of the inmates live longer than ten years, but as a special dispensation from the Pope is required to penetrate inside the wall to the superior, no one knows exactly; but when death does come, the dying sister is taken to the chapel and laid upon her bier, and the office for the dead is chanted.

Dr Keatinge was, on the occasion which we have referred to, one of a large number of priests who had gathered together to witness the ceremony of the procession of the niece of a cardinal and the daughter of a prince. He describes the altar as having been dressed in white flowers with a black frontal, and the chapel as rendered sufficiently gloomy for a funeral. While the quire was chaunting, he observed, as all the spectators did, the nun-elect. "She stood beside her mother for the last time, and a lovely married sister, whose son, a fine boy, looked on in wonder. The father—pale, collected, and stern—stood on her right. She was dressed in costly bridal white; gems glistened on her black hair, but her face was pale, and her eyes red. The father looked unconcerned." The officiating priest was the Cardinal Vicar of Rome, who was clothed in gorgeous array, and a Franciscan friar preached the sermon in which he painted (*à la* Father Ignatius, *alias* Mr Lyne) in glowing and unreal colours the joy of the Bride of Christ. The young victim was afterwards presented to the Cardinal. "She was very young—about seventeen, apparently—and could not understand the dread import of such an undertaking. The oath of obedience upon the crucifix and the relics was taken, the complete surrender of self. Then prostrate on her face upon the altar steps, *Palestin's* magnificent *Miserere* was chanted. The girl was lifted up and carried to a small screen enclosure, during which the *Te Deum* was chanted. She reappeared divested of her bridal attire, and clad in black serge, her hair hanging dishevelled, and her feet bare. A priest presented to the cardinal a pair of gold scissors, the beautiful head bent before him, and in an instant the long curls lay scattered on the altar steps." And then, after another series of solemn mockeries, she turned to embrace her mother and sister for the last time. "Her little nephew whispered, 'You'll come and see us soon?' Her father laid his hand on her head in silence, and then placed her hand in that of the cardinal. By this act the parental tie was for ever gone, and he had no more authority over her." And to complete the solemn, the iniquitous farce, the anthem was sung, "The kingdom of heaven is like unto ten virgins that took their lamps and went forth to meet the bridegroom," words basely prostituted to an evil purpose.

Then the cardinal led the nun to the convent door, and knocking

three times with his pastoral staff, exclaimed, "Sister Catarina waits in the name of the Lord." The superior replied, "*Deo Gratias*," and opening the door, the nun entered. The Cardinal Vicar turned the key, and, facing the congregation, exclaimed, "Our sister in Christ is dead!" and the priest replied, as though she were physically dead, "May she rest in peace." No one has seen the unfortunate victim of superstition since, and it is unlikely that she may ever be seen again by any of those who must have crushed all the natural instincts to enable them to go through such a ceremony.

We much fear that the tendency of the present day is to think too favourably of Popery. Robert Hall noticed this in his time, and warned his countrymen against "the spectacle of religion lying in state, surrounded with the silent pomp of death," expressing his solemn conviction that if ever this country were to be delivered over to the hands of this Antichrist, it would be largely due to the torpor and indifference of Protestants, combined with the incredible zeal and activity of Papists. It is possible in our desire to be just to Catholics as fellow-citizens, to forget that we cannot tolerate their detestable system, and are bound, by all the laws of nature and the commands of God, not to be indifferent to the enormities and impostures which are part and parcel of that system.—*The Sword and Trowel*.

VIII.—SPANISH EVANGELISATION SOCIETY.

IT is probable that a considerable proportion of our readers are unacquainted even with the existence of this Society. It is desirable, in a high degree, that it should be more generally known and more adequately supported by those whose Protestantism and Christian philanthropy are more than mere names. There is no country in Europe which more needs evangelisation, there is no one whose name is more interestingly connected with the history of the Gospel and the Church, no one whose national history has been more fitted to call forth our sympathy, than this classic land. What is to be the immediate result of the recent revolution upon the interests of evangelisation it were premature to say. If King Alphonso is to seek his power from the Beast, and lend his power to the Beast, the departed glory will certainly not return. If, taught by the experience of his parents, he will throw off allegiance to the Roman usurper, and act as the truly royal, and truly free sovereign of a noble nation, he may, by the blessing of God, be honoured to introduce a glorious change in the condition of the people, and to elevate his country to the position which it once occupied amongst the nations of Europe.

The Spanish Evangelisation Society was formed when the republic, or the government of Amadeus, seemed to open an effectual door. Its operations during these years have been highly important, and remarkably successful. In all human probability trials are before it now, but there is no reason why it should relax its efforts, but rather a strong reason why the friends of Protestantism should by all means strengthen its hands, and enable it to apply double power when the difficulties may be doubly great. We have just received the annual Report of the Society, of which we append the closing paragraphs:—

"The Committee are thankful to say that they have not been disappointed in their hopes that a greater interest would be felt in the mission-field they occupy, when its circumstances and claims should be brought under the notice of the Christian public. The Secretary has visited many of the towns of Scotland since his appointment in March last, and has everywhere met with a cordial reception. The result has been to awaken an extended Christian sympathy with the benighted millions of unhappy Spain, and a large addition to the contributions in Edinburgh and Scotland. Partly, however, from a mistaken idea that evangelisation in Spain is impracticable at present, and partly from other causes, the subscriptions in England have diminished in a still greater ratio; and the Committee, with an increased expenditure to meet, are in great perplexity about the future. It will be a most painful procedure to surrender altogether some of the stations they have cherished through many vicissitudes; and yet at present they see no other course open for them, unless some large-hearted friends of missions come timeously to their aid. In the existing and prospective situation of Spain, it is easier to maintain centres of Gospel light than to establish them in new places, or to restore them after they have been allowed to disappear. Instead of contracting their operations, the Committee feel that it is an urgent necessity, for the sake of maintaining the Spanish Christian Church in a satisfactory condition, that new efforts should be put forth in the way of missionary work, where that can be accomplished, and specially in the way of meeting the pressing want of training suitable pastors to stimulate and to edify the congregations.

"Many British Christians are not aware of the importance of evangelistic work in Spain, in its relations to the general progress of Christ's kingdom over the earth. It is not only the seventeen millions of Spain for whom we plead, but the many more millions of the Spanish-speaking populations of South America, who are to be influenced by Spain, and also the neighbouring Catholic countries of Europe, whose future will be powerfully affected by what is taking place in the Spanish Peninsula—the great battle-ground at this moment of the irreconcilable forces of civil and religious liberty on the one hand, and civil and religious despotism on the other—Christ and Anti-christ.

"The Committee have to tender their special thanks to Mrs Peddie, the Secretary of the Ladies' Financial Association, for the large aid received from that source. They have also to thank most cordially the ladies who, in Edinburgh and other parts of Scotland, have responded to the appeal of Mr Gillies for collectors, and made such a seasonable and substantial addition to the funds of the Society. Their gratitude is further due, and is sincerely tendered, to the gentlemen who have kindly agreed to act as local treasurers in various places."

IX.—THE POPE'S WAREHOUSE.

IN the year 1679 Dr Titus Oates, of infamous memory, published a curious pamphlet entitled the "Pope's Warehouse," some extracts from which have been sent to the *St James's Chronicle* by a correspondent, who says that Oates having been behind the scenes at St Omer's was well able, on that account, to expose the cheats of the miracle-mongers of his day. "Protestants of the present day," writes the correspondent referred to, "hear very little of relics, the blood of St Januarius excepted; but the world was told, a short time since, that the Pope was about to reward the apostasy of the Marquis of Ripon with a present, the value of which was not so much in the costly material or splendid workmanship of the casket as in the "precious relic" to be contained therein. According to Dr Titus Oates, the Pope's

Warehouse offers infinite variety of choice ; so much so that the Marquis need only express a desire for any part of his favourite saint and it may readily be gratified. For instance, the Church of Lateran has the rod of Moses and Aaron, which being cast upon the ground became a serpent, and the table whereon was spread the Last Supper ; but with regard to the genuineness of the latter, our author has seen it also in Spain and Flanders, and is dubious. There is the cup wherein St John drank the poison which did not harm him, and no less than four churches in Rome have each the original. St John the Baptist's coat of hair (concerning which the doctor wonders that they do not also show the tailor who made it) is laid up with the shirt which the Virgin Mary made for her Son with her own hands, and the towel with which the Saviour wiped the feet of His apostles ; of the last, it is said, there are as many pieces as would fill an ordinary bag, and St Barline's Abbey at St Omer's, had at least half-a-yard.

"We must pass over the list of bodies and parts of bodies of saints concerning the multiplication whereof our author is very sarcastic, noting 'how these cannibals pull the saints to pieces, not that they may eat their bones, but that by showing the bones they may eat up the people.' In the church of Sancta Maria Nova are preserved some of the fragments which remained of the five barley loaves and two fishes when Christ fed so miraculously five thousand people in the wilderness ; 'whether fragments of the bread or of the fishes we will not contend, and he that is minded to fish for lies let him cast his net in the Roman Ocean, which *See* is certainly stored with such fish.' In the church of St Lawrence there is a great glass bottle, of the which, on St Damascus-day, men used to drink in the honour and worship of the aforementioned St Damascus. The virtue of this bottle is so great that as many as drink of it believe faithfully they shall be delivered from all agues. 'They would do well (continues Oates) to bring some of these bottles hither, for I believe they are full quarts and our folk cheat us with pint-and-a-half.' The cruets or water-pots wherein the water was changed into wine are found in Pisa, Ravenna, Clugny, Angers, St Saviour's in Spain, and many other places, whilst in Orleans, they have some of the miraculous wine itself, which is not only shown, but tasted from the end of a spoon, the quantity never diminishing, this being 'a thing which requireth great store of ignorance to make it go down.'

"The following story, which occurs in the work, is worth quoting :— 'Mr David Rivers, when he kept a cooks'-shop in Norton Fallgate, at the sign of the "Plow," lodged there two Frenchmen at his house, who were (as they said) pilgrims, and had been at Jerusalem. Among several other discourses, Mr Rivers said : "You could not choose but be exposed to great want in so long a journey ?" "No," said one of the pilgrims (the other standing by), "we did seldom want long, for by one means or other we were soon supplied. But we were once in very great strait, night coming on, and we had neither food nor money, but only a few odd things that might yield some small matter ; so we entered into a house and required lodgings, which being granted, we demanded of the woman if she had anything to eat ? "No, indeed," replied the woman, 'I have nothing in the house but bread that is fit for this day (it being a fish day) ; but had it happened on any other day I could have furnished you with a good rib of bacon.' 'Bring us that,' said

we. 'We are holy men and can make it fish.' It being brought, we prayed over it, and then pronounced that it was no more flesh but fish, and after we well supped thereon, we soon found an invention to make the bone surmount the price of our meat and lodging. So to work went we with our knives, and after two hours, we had scraped it so exactly that it appeared to have lain long in the ground. We gave the woman this bone, with great charge to lay it up very safe, which she did. In the morning we demanded the bone and gave her the things we had brought with us to lay up till we went a little way, and would soon return. So, walking about three or four miles we came to an Abbey, and having found the Abbot, we told how that we were pilgrims, and had been to visit the Holy Land, and in the sepulchre of the blessed St Anthony, we had found a wonderful relic of his, even one of his ribs. And having special love and respect to that Abbey, more than any other, were willing to bestow it upon the same; the which was received with great joy and thankfulness, and we honourably treated. And he forthwith summoned all the people of the adjacent parts to the Abbey, where being met, the aforesaid bone being set on the table in a silver charger, the Abbot said:—'Here lieth the bone of our blessed St Anthony; therefore, let no adulterer, thief, drunkard, or other profane person come within six foot of the table to offer their offering;' and the very woman that sold the bacon did offer among the rest."

X.—MARY ALACOQUE AND THE SACRED HEART.

(Translated for the *Christian World*, from the French of Louis Asseline.)

(Continued from page 77.)

A DANGEROUS ADMISSION.—Languet confesses this in various passages; he bears witness to the fact, that the whole community regarded the future saint only as a half idiot, infirm alike in mind and body. Afterwards the Jesuits perceived the danger of such an admission, and they have endeavoured to soften it; they have handled the subject with their usual seductive dexterity. Father Daniel, the historian of Mary Alacoque, in the preface already cited, thus expresses himself: "The respectable author (Languet) has been duped by the humility of the good nuns of Paray. When he questioned them about the past, he believed too literally the charges they made against themselves in relation to their original opposition." How plausible and how crafty!

THE JESUITS APPEAR ON THE STAGE.—Here was an opportunity for the Jesuits. The Jesuits came. God himself announced them. Jesus appeared to Mary Alacoque to predict to her that, "by means of the secret arrangements of his providence, he would bring to Paray one of his faithful servants, who would comfort her, and would lead her into the holy paths which he would mark out for her." Not long after, the heavenly envoy arrived as Superior of the small brotherhood of Jesuits established in Paray; it was Father La Colombière. If the Jesuits were simple, one might attribute to simplicity this revelation, which lets us so completely behind the scenes of the comedy they were preparing to act; but it was in reality the result of their astonishing confidence in human credulity—a confidence only too well justified by the establishment of a worship consecrated by such antecedents.

FATHER LA COLOMBIÈRE.—Father La Colombière was at this time (1674) thirty-four years old. A voice within cried to Mary Alacoque that this was the person she was expecting. Some time after, under the orders of the Superior (now probably won over), she opened her whole heart to the Father, who, “*after many doubts and many tests, could not fail to recognise in this devout girl evident proofs of communication with God by supernatural means.*” But the little village of Paray, which was decidedly a focus of incredulity, took the liberty of blaming the interminable interviews, at the confessional, between the Rev. Father and Sister Margaret. “They said,” adds Languet, “that he was as much of a visionary as his penitent, and that it was a weakness on his part to occupy himself so much with a girl of so feeble a character and so weak an intellect.”

Jesus Christ took upon himself to compensate them for this gossip. At a communion-mass which he was saying, Father La Colombière experienced an astonishing movement of divine love. At the same moment our Lord showed Sister Mary his divine heart, under the symbol of a glowing furnace; but she saw also two other hearts, which were about to unite there and lose themselves in it, and at the same time he caused her to hear these words from within: “It is thus that my holy love unites these three hearts forever.” And two of these hearts were, one that of Father La Colombière and the other her own. Margaret hastened to relate the fact to the Jesuit, “*who was much embarrassed by it.*”

The new worship was now ripe for publicity; Jesus himself set the final seal to it in yet another visit to the blessed nun. “I desire of thee that the first Friday after the octave of the Feast of the Holy Communion be dedicated as a special holy day in honour of my heart.” . . . “But, my Lord,” replies the nun, whom we find very bold in arguing with her divine interlocutor, “to whom dost thou address thyself? To a poor sinner, whose very unworthiness may hinder thy purpose?” The reply might very well have been, that when the Divinity condescends to tell you, face to face, that he is about to accomplish a certain design, to doubt its success is a grave insult to his Omnipotence; but Jesus lowered himself to the capacity of this good Mary Alacoque, and said benignly: “Dost thou not know that I am pleased to make use of the *weak* to confound the *mighty*, and that it is generally through the lowliest and the most feeble-minded that I manifest my power in the most striking way—so that they may attribute nothing to themselves?” “Bestow upon me, then, the means of doing what you command.” “Go to my servant, and bid him, in my name, do everything in his power to establish this worship and to give this pleasure to my heart. Let him not be discouraged by the difficulties he must encounter, for he shall not fail.”

Poussin said to the Jesuits, that it was not possible for him to paint Christ as Father Douillet; but is it not as Father Douillet that Languet here makes him speak? This—*address thyself to my servant*—is the height of comedy, and one would laugh, but for the stronger feeling of indignation, at such a farce.

THE INSTITUTION—JUNE 21ST, 1675.—Father La Colombière, convinced by this fresh revelation, consecrated himself to our Lord on *Friday, June 21st, 1675*, “a solemn day, and one that may be regarded as that on which the new devotion made its first conquest.” The Jesuits immediately sent Father La Colombière into England; Mary Alacoque was

greatly distressed. Jesus, piqued by this rivalry, severely reprimands her. We read in the Bible of a jealous God; but a Divinity jealous of a La Colombière and a Mary Alacoque, is a conception that could only have come from the Jesuits. Perhaps it is by way of revenge that the nun is soon after informed that a demon will be suffered to tempt her. As the first declaration of war, this demon showed himself to her "in the form of a hideous Moor, with glowing eyes and gnashing teeth, like a beast of prey." In short, a devil altogether classic, and in the full uniform of the profession. Then he began to play practical jokes upon her, of the worst possible taste, such as pulling away her chair, and causing her to fall on the floor several times in succession, throwing her down stairs, making her suffer from the most violent attacks of hunger, and then, as she was on the point of satisfying it, creating a strong feeling of disgust for food.

XI.—THE CHURCH IN ITALY.

(To the Editor of the Bulwark.)

SIR,—Will you kindly insert the enclosed translation of acknowledgment of the Communion service subscribed for by the ladies of Birmingham, and sent to Sig. Gavazzi for presentation to the Free Church at Bologna.—I am, yours truly,

T. H. ASTON.

"FREE CHRISTIAN CHURCH OF ITALY—OF BOLOGNA.

(To the Christian Ladies of Birmingham.)

"BELOVED LADIES AND SISTERS IN CHRIST.—The evening of Tuesday, the 22d of December 1874, was for us a memorable one, the memory of which will remain written in indelible characters on the hearts of all who compose this church. Our dear brother, the Rev. Alessandro Gavazzi, first preached a powerful and most edifying sermon, in the midst of a numerous audience; after which he made us the presentation of the precious gift, namely, the handsome communion service, and this he did with able and touching words.

"It is impossible to express by words the sentiments of Christian gratitude with which this church received so beautiful and generous a gift. This gift has recalled to our memory the great benefits already received, and of how much we Italians are already indebted to the dear brothers and sisters beyond the sea for their continued help, and the sacrifices they have made and consecrated towards the spreading of the Bible in Italy, and for the consolidation of the Lord's work in this dear land of ours, once so darkened through priestly error and superstition.

"Once more thanking our kind English friends for this proof of their Christian love, we shall ever remember them in our humble prayers, praying that our good and heavenly Father will cause to descend the abundance of His holy benediction on them, and on all who interest themselves in the good work now going on in our dear country.

"The grace of our Lord Jesus Christ be with them all. We salute you.

"D. BORGIA, pastor.	
LUIGI GARETTY,	} Elders.
MENNIALLO LUIGI,	
CASIORI CIPRIANO,	} Deacons.
FRATI AGOSTINO,	
SOLA ANTONIO,	

"BOLOGNA, 16th January 1875."

XII.—ROMANISM AT THE ANTIPODES.

(To the Editor of the Bulwark.)

SIR,—As a constant reader of your valuable journal, I take the liberty of sending you a few particulars respecting an audacious attempt recently made by a Romish priest in Hobart Town, to obtain entrance to the bedside of a dying man whom he claimed as belonging to his church. The facts are these:—The young man (named Hyman), had some years ago, out of curiosity, attended service at a Roman Catholic church, although he has since expressed his sincere regret that he ever did so; but the priest (Father Beechinor), hearing that he was dying, went to the house. The father, however, at his dying son's request, refused him admission. The priest, greatly enraged at this rebuff, retired and soon after returned accompanied by two policemen, by whose presence he thought to intimidate Mr Hyman, and so gain admission to the chamber of the son, to whom his presence was odious. Happily, however, he did not succeed, and he and the policemen, finding they had not a weak-minded person to deal with, withdrew.

This just proves the truth of the remarks in your July number, that "Rome still adopts the principles of the Inquisition," though "she has not power to adopt the practice thereof." I may mention that Mr Hyman is a German, who was brought up a Roman Catholic, but marrying a Protestant wife, notwithstanding the Church's interdict, he soon found that the priesthood had become his bitter enemies, and though they could not openly persecute him, yet they ruined him by warning his customers, so that in a short time his prosperous business melted away, and, poverty staring him in the face, he was obliged, with his wife, to leave his native land, and seek a quiet home in Tasmania. If you think any good would result from making these particulars the subject of a few remarks in your journal, I should be glad if you would kindly notice them; for I think it is a part of our Christian duty to avail ourselves of every opportunity of exposing the "mystery of iniquity." I enclose Mr Hyman's letter* published in the Hobart Town *Christian Witness* of the 31st of October.—I am, sir, yours respectfully,

STEPHEN CHEEK.

ROSE VALE, TASMANIA, November 25, 1874.

**To the Editor of the "Christian Witness."*

SIR,—By your kind permission I will reply in a few words to Mr Beechinor's effusion. The remark that I am an "emaciated and apparently dying old man" is unworthy notice; it was ungentlemanly, and unbecoming a follower of Him whose very soul was sympathy and love. My long experience in the Catholic communion, however, forbids me to expect the development of these qualities. Here your correspondent claims my son as a member of the Catholic Church, but on what does he rest that claim? Not on his attendance at the church, or the confessional, or the pecuniary support rendered towards it, for the rev. gentleman truly says that my son to him was a perfect stranger; the acknowledgment is honest, for I most emphatically say he had no sympathy with that organisation. He passed the last eighteen months of his life with

me, and in no case did he evince a leaning in that direction. The absurd practices imposed on the members of that communion by its laws he heeded not. Never was his knee bent in idolatrous worship before the Virgin Mary, or any of the hosts of saints that fill the Papal calendar. Rosaries, beads or bits of metal, blessed by some Jesuit preacher, little crosses, or relics of dead men, all these foolish, nonsensical things he was a perfect stranger to, even a Romish missal he did not possess, his mind had been cast in too noble a mould to receive them, and he trusted for salvation on a firmer rock than that offered by the "Infallible" of Rome. It was his delight to join in reading those Holy Scriptures forbidden by that potentate, and to unite in the fervent prayers offered on his behalf by such Protestant clergymen or friends who visited him in his chamber. Not on the mock absolution of a sinful priest, but on the efficacious sacrifice of the one Saviour he rested his hope; his last request was that he might be interred in the Baptist burial ground with his departed relative, and that during his remaining days no Catholic may be permitted to enter his room. Truly Mr Beechinor said he knew him not.

The writer's allusion to his conversation with the Superintendent of Police reveals the true characters of the Papacy. His "accidental" meeting with that functionary, and asking if "legal" means were available to enforce his visit, was in keeping with the assuming pretensions of a priest. And what was the result of this "accidental" meeting? Why, that two constables, a detective and another, marched to my door with as much effrontery as if they were in search of stolen property, and in the name of Mr Propsting, endeavoured to facilitate the visit of the priest, who had been before refused entrance to the sick chamber of my son, and that these law officers did not succeed was only because they had not a weak uninformed person to deal with.

It is denied that these two members of the force came to my house! I am prepared with abundance of proof. Sir, look at the situation! In a free Protestant colony, in the dominions of her Britannic Majesty, an attempt is made to enforce priestly obedience by the civil arm! Had we lived in the glorious times when Ferdinand and Isabella ruled the destinies of Spain—in France before the inauguration of the revolutionary era, or in old Naples, the thing would have been intelligible enough; but that in these days, and in a British dependency, police officers should, in obedience to a priest, attempt such daring innovations, is above our understanding, and certainly demands explanation.

Here is another illustration of the domineering pretensions of the Papal hierarchy. It is because of "legal" restraint we are free from the fire and sword of that body. It is because of the barrier raised by the civil arm, their standard—the symbol of a grinding oppression—is not made to throw out its folds and wave defiantly over the Island. Happy Tasmania, to be thus free. Let the people defend their own with energy. Once give these priests the ascendancy, then good-bye to all that is great and noble amongst us.—Yours truly,

WILLIAM HYMAN.

THE BULWARK;

OR,

REFORMATION JOURNAL.

MAY 1875.

I.—ROMISH IDOLATRY AN OBSTACLE TO THE PROGRESS OF CHRISTIANITY.

THE idolatry and degrading superstitions of Romanism have for many centuries been a great obstacle to the progress of Christianity in the world. They have been a chief cause of the growth of infidelity in France, Italy, and other countries. They have excited strong prejudices against Christianity in the minds of Mohammedans and Jews, by whom polytheism and idolatry are held in the greatest abhorrence. In its worship of saints, images, and relics, Romanism sets itself in opposition not only to revealed, but to natural religion; for it is a doctrine even of natural religion that there is one and only one God, and it is likewise a doctrine of natural religion that God alone is the proper object of worship. Men seeing the worship of the Virgin Mary, and of a multitude of saints, of images, of bones, and rags, and such trumpery, carried on under the name of Christianity, are very apt, without inquiring farther, to turn away from it with indignation and contempt. We may say it is not reasonable that this should be so, but is not therefore the less likely. When Romanism is swept away from the face of the earth, we may expect to see a progress of the gospel more rapid and glorious than ever before amongst all nations.

A memorable instance of the effect of Romish idolatry in preventing a favourable consideration of the claims of Christianity by the Jews, occurred in Hungary in the middle of the seventeenth century. A movement then took place amongst the Jews of that country—who were, and still are, very numerous—such as never took place on anything like so great a scale since the Jews were driven from their own land, and dispersed among the nations. Those thoughts began to prevail amongst them, which were expressed, five hundred and fifty years before, by the learned Rabbi Simon Morocceanus, in a letter to a friend:—"I would fain learn of thee, out of the testimonies of the law and the prophets, and other Scriptures, why the Jews are thus smitten in this captivity wherein we are: which may be properly called the perpetual anger of God, because it hath no end. For it is now above a thousand years since we were carried captive by Titus. And yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their back, were punished only with a seventy years' captivity, and then brought home again. But now there is no end of our

calamities, nor do the prophets promise any." Wearied with their long waiting for their restoration to their own land, the Hungarian Jews resolved to hold a council for the consideration of the question if the Messiah was already come! The plain of Ageda, about thirty leagues from Buda, was the place selected for this assembly, which was held in A.D. 1650. It was attended by three hundred rabbis, and a great multitude of other Jews. After much discussion, carried on during several days, a learned rabbi, named Abraham, urged on the council the propriety of closely examining the question of the Messiahship of Jesus of Nazareth. Some "Christian priests" were consequently invited to the council; but, alas! they were Romish priests, and soon began to descant on the worship due to the Virgin Mary and the saints. Upon this the Jews broke forth in tumultuous outcries against blasphemy and idolatry, and shut their ears against anything further concerning the Christian faith. The question which the council had met to consider was decided in the negative.

It were idle to speculate on what might have been the result, if, instead of Romish priests, a few wise and learned Protestant ministers had been called into that great Jewish council. But here was an opportunity lost such as has never occurred again. And here we see Romish error preventing a fair consideration of the claims of Christianity.

J. M.

II.—THOUGHTS ON MASSES.

"Who lengthen the Creed and shorten the Decalogue?"

A SINGULAR case of swindling has just come before the seventh chamber of correctional police in Paris, the chief offender being an ex-priest, Vidal, who was some time ago condemned for theft. When a church in Paris, and perhaps elsewhere, becomes fashionable, it is found to be the case that so many masses are ordered and paid for by the congregation, that the church's staff of priests is insufficient to perform the number ordered. The custom is to hand out the surplus to be performed in churches that are less run upon, and where the priests have more time upon their hands. Vidal saw his way to a great business as an agent in masses. He travelled about, buying and selling as might be, scores and hundreds and thousands of masses. His business swelled so, that at the ordinary market rate of a mass for a franc, his transactions in twelve months amounted to the sum of £8000. One witness at the trial is the Abbé Lacombe, in the diocese of Grenoble, who transferred to Vidal 80,000 masses which he had on hand, disposing of them at the price of 70,000 francs. Vidal disposed of 11,000 of Lacombe's masses to one priest, 10,000 to another, and so on, but instead of paying hard cash he handed over "silver snuff-boxes," which turned out to be German metal, and miscellaneous goods, all similarly worthless. The trial is still going on, but in so far as it has yet gone, the enterprising ex-priest might have figured among the most developed of racecourse swindlers, and not have needed to confess himself "an inferior practitioner."—*Western Daily Press (Bristol)*, March 10, 1875.

The newspapers announce that on the occasion of the exposition of

the Blessed Sacrament at the Oratory, Brampton, March 9, the Marquis of Ripon took part in the procession around the Church, like Whiffleur, i.e., an officer who walks first, and assisted as one of the bearers of the canopy which was held over the Host." This name is given by the Roman Priests to the consecrated wafer at the Mass, agreeably to their erroneous doctrine that Christ on each occasion of the celebration of that Sacrament is offered up anew as a victim (hostia) by the so-called "Priests" of their communion. Against this error the 31st "Article of Religion" is expressly directed, and also these words in the Consecration-prayer of the Communion Service of the Church of England, by his *ONE* oblation of himself *ONCE* offered, &c. In both these places this is pointedly declared—viz., That the minister, so far from offering any sacrifice himself, refers the people to the sacrifice already made by another. The Marquis is to be regarded with great commiseration, because he is driven to evasion to save the credit of his Antiscriptural Creed. He is taught by his Director, that though Christ suffered only once upon the cross a bloody victim, He is offered without blood in the Mass. Heb. ix. 22 asserts without shedding of blood there is no remission, so the Bible teaches that no pure offering of flour can be a propitiatory oblation. The great High Priest of our Profession filled no temporary office like Aaron, but continues a Priest for ever. He is now pleading at the Father's right hand the merit of His sacrifice, offered once for all upon the cross, and interceding for His people.

There is now no hostia-victim to be offered: consequently, since every Priest has something to offer, Christ has no successor in His office. The Roman doctrine is blasphemous, as professing to bring down Christ whenever a Priest pleases, from the right hand at God in heaven, and literally to feed upon Him!—an absurdity which Cicero tells us (*De Naturâ Deorum*) was too gross even for the Egyptians, who worshipped beasts, reptiles, and vegetables, and which depreciates the value of his own voluntary offering of himself; for if a second sacrifice is needful, it implies that something was wanting in the first. The Roman doctrine is pernicious, because such sacrifices tend to reduce religion to a form, a work wrought by the will of man, and to give a dispensation to sin to all who can purchase masses for themselves, either in this life or in the next: for the Council of Trent declares him accursed who shall say that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving, or a commemoration only of the sacrifice performed on the cross, or that it is not propitiatory, or that it is only profitable to him who takes it, and ought not to be offered for the living and the dead, for all manner of sins, punishments, satisfactions, and other necessities. I wish the Marquis to consider that his idolatry of the Host is the most intense idolatry ever practised, and no well informed Papist would deny that if his doctrine were not true it would be so. For he does not, as in Jewish idolatry, and in heathen idolatry, and in the idolatry of the picture or image, and as he would claim to do in the idolatry of the cross, worship God through a symbol, nor does he, as he professes to do in the case of the saints, and even of the Virgin Mary, pay an inferior worship to the creature to that which he pays to God. He believes that what he sees in the altar is God, and he worships what he sees, with the worship due to God only.

Then, if as we know that which one sees is bread, the work of man's

hands, it is the lowest and most degrading of all kinds of idolatry. It is the worship due to God, not offered through a symbol, although even that is idolatry, but actually terminating in a piece of bread. Can a scripturally-instructed man refrain from joining

THE NO-POPERY CRY?

Good King Hezekiah resolved with a will
The mind and the mercies of God to fulfil,
And cut out idolatry's cankerous taint
To its uttermost fibre, though feeble and faint ;
So he sought out the serpent that Moses had made
(Though made by God's mandate, he was not afraid),
The serpent of brass, whereon it sufficed
To look and to live, as the emblem of Christ :—
That serpent because of old time, in his days
The people to it had burnt incense always,
He brake it, and made it through fire to pass,
And called it Nehushtan, a mere " bit of brass."

So now, with the crucifix, symbol indeed
Of Christ and His Christians, of cross and its creed,
Though ancient, and full of affectionate thought
Where the Antitype shows through the type as it ought ;
And so, with the sacramental feast, bread and wine,
A pledge and a token of Presence Divine,—
If any man teach to those creatures to bow
With music and incense and vestment and vow,
To yearn on a brass in the chancel set up,
To worship a paten and kneel to a cup.
Here, here is Nehushtan, to us of this day,—
But, where's Hezekiah to tear it away !

I need no priestly mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires :
Christ died my eternal life to win,
His blood has cleansed me from all sin.

Poor deluded Papists are persuaded by the devil that they enjoy the true religion : and instead of God, the enemy of God gives the soul nothing to subsist upon but wafers ! That the same body of Christ should be in a thousand places at once, that the whole body should be hid in a little thin wafer, yet so that the members thereof should not run one into another, but continue distinct, and have an order agreeable to a man's body, this doth exceed reason. How is the Marquis prepared easily to swallow, not only against all probability, but even the clear evidence of his senses, the doctrine of transubstantiation ? Oh ! it will be said, that the Papist really believes that the Host is God, and that he is doing right in worshipping it. And did not the idolatrous Israelite or heathen believe that he was doing right in worshipping his idol ? "He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul nor say,—Is there not a lie in my right hand ?" (Isa. xliv. 10-20.) Wherein is this withering denunciation less applicable to the worship of a piece of bread than of a piece of wood ? But, says the Marquis, The Saviour saith Himself, "This is my body." "Hoc est corpus meum," *ergo*, the bread is flesh. The Saviour also saith : "I

am the bread of life," *ergo*, the body is bread. If the bread is made flesh, the flesh by parity of scriptural proof is made bread, *ergo*, our Lord's body is bread.

"Ridetur chordâ qui semper oberat eâdem."

Hocus Focus Presto digitator makes himself ridiculous, who is ever harping on one string. The real grounds of the rejection of transubstantiation are these: that the words "This is my body" were no more likely to be designed to be received literally, than the declarations made by our Lord, that He was "Bread," a "Vine," a "Lamb," a "Door," a "Way," a "Light," &c, that our Lord Himself uttered, and in His Word has left a record, a protest against any such gross interpretation of His words, when He said, "It is the Spirit that giveth life, the flesh profiteth nothing." Not that which is seen, but that which is believed, feeds us. Says Augustine, "How shall I send up my hands to heaven to take hold of Christ sitting there? Send thy faith, and thou hast hold of Him. Why preparest thou thy teeth and thy belly? Believe, and thou hast eaten. For this is to eat the living bread. He that believeth in Christ eateth Christ; he is invisibly fed, because he is invisibly regenerated." Since Augustine's time the Lord's Supper has been subjected to dressings and undressings; varied have been the developments of thought touching the Eucharist. The latest development is startling!

If Pontificians who die and go to purgatory have to remain there until all the masses they order and pay for have been said, it must go hard with many Frenchmen and Frenchwomen just now. They do err, not knowing the Scriptures: "Believe in the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31), and "The blood of Jesus Christ purgeth from all sin" (1 John i. 7). There are considerable arrears in our neighbours' country, and the affairs of the departed have been further complicated by the sharpness of a priest named Vidal, who, seeing that masses were the subject of barter and exchange, like any other marketable commodity, set himself up as a middleman between the overworked and underworked priests, thus equalising the labours of the clergy, and pocketing a handsome profit which he made upon the transaction. For instance, a mass in Paris costs a franc, but in fashionable chapels the tariff is raised according to the rank of the defunct (2 Peter ii. 3). Even at this enhanced rate the work grows heavy, and when M. Vidal began his huckstering, the Abbé Lacombe, a priest in the diocese of Grenoble, had no fewer than 80,000 masses on hand. Of course, if M. Lacombe had said masses all day and all night for the remainder of his life he could not have got rid of all of them, and accordingly—either in order to expedite the work of purging; or for the sake of the profit, it is unnecessary to say which—he was only too ready to negotiate with M. Vidal to take this mass of masses off his hands for 70,000 francs, the Abbé thus pocketing 10,000 francs for doing nothing, even if he received only a franc each, and his is a rich diocese. M. Vidal then travelled through the country to get rid of these masses as cheaply as possible, and he induced a poor priest named Leblanc to take 11,000 of them at the price of a silver snuffbox, a divan in red reps, almost new, a pair of curtains, and a complete edition of the "Life of St François Régis." To the Abbé Amaury, Vidal disposed of 10,000 masses in exchange for

a thousand copies of the "Life of St Labré;" and in this way M. Vidal made in one year a profit of £8000, for it was proved that the silver snuffbox he gave to M. Leblanc was but German metal, his divan in reps lasted three months only, his curtains were not damask, and his satinette was calico; these the price, remember, of 11,000 masses! The greatest sufferers in the affair will be the Abbé Lacombe and the people in purgatory, for the former will get back, unsaid, most of the 80,000 masses which he paid M. Vidal 70,000 francs to rid him of, and the latter will remain in purgatory, according to the Vatican belief, until all the masses are offered, however long it takes to get through such heavy arrears of supplications. The derivation of the word Mass conveys many lessons.

"*Ite, missa est.*" Go, mass is about to begin. *Ite* is the dismissal word, not *missa*, mass is properly the *Feast* of the Church, when Christians "feed on the body of Christ, their Saviour." The Vaticanists and Ritualists want it to mean a sacrifice, their notion is refuted by this true etymology—viz., *messe*, feast. Lammass means bread-feast, hence Martinmas, Michaelmas, Candlemas, Christmas. Laws of Alfred, 39. "Be mæsse dæge freolse" De festivitate dici festi. So a feast upon a sacrifice is the idea conveyed. The benefits which we receive by Christ should crown the Kalendar of our lives with continual festivals, yea, make us everlastingly merry at our festivity of a good conscience, rejoicing because in His death He is a sacrifice satisfying for our sins; in the Resurrection, a Conqueror; in the Ascension, a King; in the Intercession, a High Priest, 1 Cor. v. 8, "Let us keep the feast since Christ our Passover is sacrificed for us." Let all who name Christ desire, and joyfully receive Christ and his fulness, in fellowship with Him and His people.

III.—THE BOUNDARIES OF THE CIVIL AND ECCLESIASTICAL JURISDICTIONS.

Translation of a Document as it recently appeared in the French Language in "L'Italie," a Newspaper much read in Rome.

THE Minister of Grace and Justice has just addressed the following letter to the Procureur-General of the Court of Appeal at Rome:—

"For some days public attention has been called by the periodical press of this town to the attitude of the Government and its agents in the accomplishment of their incumbent duty to repress and punish those infractions of the laws of which the clergy, in the exercise of their functions, may render themselves guilty. It has been supposed that the Government and its subordinates, especially in Rome, push toleration so far as to permit preachers in certain churches to insult the Government with impunity—to hurl against it the gravest menaces, while predicting its inevitable fall. It has been at the same time supposed that if, on the one part, the superior ecclesiastics abuse their authority by unjust persecutions, directed against parish priests or other ecclesiastics of inferior rank, for political causes; on the other part, the Government has

not used the means in its possession for correcting such abuses at least in the circle of civil effects, and in what effects, with reference to the ecclesiastics who are victims of their superiors' injustice, the possession and the enjoyment of the temporalities with which they were invested.

"Although nothing can be more contrary to the intentions and acts of the Government than such suppositions, and though I see no conclusive evidence that any of the supposed inconveniences have happened, either in Rome or in other parts of the kingdom, yet I could not, in such a grave matter, allow such manifestations of opinion to pass without addressing some observations and advices to your most illustrious lordship [V. S. Illustrissime], who so worthily directs the public administration in this capital, whose mission it is to watch over the repression of every delict coming to his knowledge, whoever may be the delinquent.

"I have, it is true, no reason to suspect that your lordship, being well acquainted with my intentions and my principles on this subject, may ever in the past have omitted, or may ever in the future omit, the regular application of the penal laws directed against clerical excesses and abuses, of which you should be informed as submitted to your regulation. I am equally bound to hold as an established fact that the authorities specially charged to watch over public tranquillity and security, and to give information, at the offices of the administration, as to all offences that are committed, have always accomplished, and do regularly accomplish, their duty, specially in what concerns the conduct of the clergy, and, above all, the preaching in the churches of Rome.

"Likewise, I have no reason to believe that any ecclesiastic, whoever he may be, having had to endure unjust censures from his superiors, has invoked to no purpose, or may have to invoke in vain, that assistance which, as to civil effects, may and ought to be lent to him by legal means, and that according to the 17th article of the law of 13th May 1871, under the head of guarantees. If it is not given to the civil power in Italy to meddle with that which regards the exercise of spiritual functions, sufficiently efficacious means remain to it to prevent that an unjust deprivation or suspension from a spiritual office should draw along with it the deprivation of the temporalities annexed to it. And I can be sure that no magistrate of the State is on the eve of any failure in the exercise of this tutelary prerogative of the rights of the State, and of the principles of justice, in opposition to the unjust attacks of ecclesiastical authority.

"Being at all times desirous to cause the disappearance of uncertainty on this important and delicate question, the disappearance even of the defective opinion, which I notice with painful surprise, regarding the intentions and attitude of the Government, especially as to Rome, where the liberty accorded to the clergy is so much the greater, that any abuses which may flow from it demand a more earnest surveillance and a more energetic repression, I feel the necessity of confirming to-day the declaration which I several times have had occasion to make to you—namely, if the Government observes and faithfully respects the liberties which, at its entry into this great metropolis of the Catholic world, it conceded to the Church, it is, in return, firmly decided not to tolerate the abuse of these liberties or the smallest transgression of the laws of

the State. The observance of the laws, with equal regard to the respect of the liberties and to the repression of their abuses, has been and ought constantly to be the rule of conduct for the Government and its functionaries towards the clergy.

"The very ample guarantees accorded to the Holy See ought not to be stretched, to the great detriment of the State, beyond legal limits. The inviolability of the Sovereign Pontiff for his discourses, whatever they may be, and his recognised liberty to affix to the doors of the basilical and churches of Rome the Acts of his spiritual administration, exclude not the responsibility of those who reproduce them by means of the press or by other means, when these Acts contain offences against the institutions and laws of the State.

"Every time that the application of disciplinary measures taken by the ecclesiastical authority shall have been presented to the tribunals as craving civil effects, the officers of the public administration called to give their advice shall feel bound to hold by the directions of Article 17 cited above, which denies all civil efficacy to acts of ecclesiastical authority contrary to the laws of the State, or to public order, or prejudicial to the interests of private individuals. Acts which would appear to be destitute of all canonical motive, contrary to the laws and national institutions, or pronounced without spiritual competency, or without the observance of the forms which the canon-law requires for their validity, would be of this class. Those radical errors which render an Act null can and ought to be, without striking at its spiritual competency, removed by the civil authority, which would be called to decide such questions as have come up among persons interested as to the civil effects arising from the exercise of ecclesiastical power. This new manner of procedure, replacing appeals as of abuse [*remplacant les appels comme d'abus*] in view of that protection which the State could not abdicate, demands the most earnest attention on the part of the magistracy, for jurisprudence ought to be in conformity with the principles of reason and with the true idea of a legislator. I am confident that the Italian magistracy will know how to fulfil that high mission worthily.

"Forasmuch as the constant and exact application of the penal laws for abuses committed by the clergy demands the concurrence of the Authority of Public Security entrusted with the surveillance of the conduct of the clergy, and charged to give prompt information to the magistrates of acts contrary to the laws, I think that it would be opportune that you on your part should urge the Authority of Public Security to exercise the necessary watchfulness over the discourses of the clergy, to furnish proof and information against those who would fall under the action of the penal laws in force; though I hope, for the good of religion and of the State, that such cases will not occur.

"I have full confidence that, in concert with the Judicial Authority, and with the Authority of Public Security, you will persuade the populations that the liberty of the Church in Italy, to be well understood, ought by no means to protect the excesses of the clergy; that liberty cannot be, and in fact is not, separated from a just and prompt repression for those who would permit themselves to abuse it.

(Signed) "THE MINISTER—VIGLIANI."

IV.—THE PETITION OF THE PRUSSIAN BISHOPS.

[The following episcopal effusion we insert as a notable example of Romanist logic. Admirable and pointed as the answer is, we almost flatter ourselves that we could have answered it still more pointedly, and therefore, if our modesty would allow us to say so, more admirably. Our reply should have run in such terms as the following :—“The apostles suffered death rather than obey the laws of Nero, which prohibited them from proclaiming the Divine truth, or demanded a denial of the Christian faith. Most true. But what we threaten to you is not death for refusing to obey laws which do not prohibit you proclaiming Divine truth, or demand a denial of the Christian faith, but only a withdrawal of those endowments which you hold on conditions of your obeying these laws.—ED. *Bulwark*.]

THE following is the text of the petition addressed to the German Emperor on the 2nd ult. :—

Most Serene and Most Mighty Emperor, Most Gracious Emperor, King, and Sire,—A Bill has been presented to both Houses of the Diet by your Imperial and Royal Majesty's Ministry, by which the further enjoyment of the State grants accorded to the Catholic bishoprics and clergy will be made dependent upon a previous declaration of the administrators of dioceses or the clergy that they will unconditionally obey the State laws. So unconditional a declaration is incompatible with the conscience of a Christian. Indeed, the Apostles and innumerable Christian martyrs suffered death rather than submit to State laws and public ordinances which prohibited them from proclaiming the Divine truth, or demanded on their part a denial of the Christian faith. We being, therefore, unable to give that declaration without acting against our conscience, or infringing upon the principles of Christianity, thus the attempt to force us to obey, by withholding material means, can never be regarded as admissible from a Christian standpoint. Moreover, the respective grants from the State to the bishoprics in question are in compliance with a legal obligation which the State undertook when it assumed possession of the secularised Church property, in accordance with explicit stipulations, and, to quote the well-known words of a Prussian Minister, they were undertaken under a pledge of the honour of Prussia. And, as regards other State grants to clergymen, they also by no means sprang from a mere liberality of the State towards the Church, but have likewise a legal basis either in the secularisation of cloisters and ecclesiastical institutions, or in right of patronage; or in Royal promises, and the suspension of these grants just at the present moment must especially serve to stir bitter feelings in the hearts of the Catholics, since just now considerable improvements of salary from the general revenue are granted by the State with gracious liberality to the clergy of other Christian denominations. We feel, however, the threatened suspension of the State grant most painfully, because it is expressly described as a punishment for the attitude of the Catholic Bishops and clergy with regard to the May laws, although they are unable to co-operate in the execution of these laws without violating their most sacred duties and the Divine consti-

tution of the Catholic Church. We should fear to trespass upon the veneration due to your Majesty if we were even to consider the supposition possible that it could respond to the intentions of your Majesty to demand such an infidelity and violation of duty on the part of the appointed guardians of ecclesiastical order. We therefore do not address ourselves to the Houses of the Diet, where the proportion of Christian feeling begins to vanish more and more, but address ourselves direct to your Majesty, as the protector of the Christian Church recognised by Prussia—to the Crown by which the Catholics have likewise ever stood with true loyalty during political storms—the respectful prayer that your Majesty will deny your sanction to the intended law, as being a violation of duly-acquired rights, and a source of unspeakable affliction and peace-disturbing confusion.—In deepest reverence, with most entire submission, we remain your Majesty's most humble, true, and obedient.

(Here follow the signatures).

Fulda, April 2, 1875.

The following is the text of the reply of the Ministry :—

Berlin, April 9, 1875.

His Majesty the Emperor and King has deigned to charge the Ministry with the reply to the petition addressed to his Majesty on the 2d instant by the Prussian Bishops assembled in Fulda. In fulfilling the Imperial instructions, we cannot avoid expressing our astonishment and regret at the fact that ecclesiastics of such high positions as the right reverend Bishops could make themselves the vehicle of an assertion that it would be in Prussia a denial of the Christian faith to promise obedience to such laws, which, in other German and foreign States, have been obeyed for centuries, and are still most readily obeyed by the Catholic clergy and their ecclesiastical superiors, an unconditional obedience to which continues to be sworn there by the Catholic clergy by a sacred oath. None the less remarkable and untrue is the assertion that the laws, against which recently the disobedience of the Bishops has been directed in Prussia only, forbid the proclamation of the Divine truths. With regard to the right reverend Bishops mentioning that improvements of salary are at the present being granted to the clergy of other denominations, which did not at the same time benefit the Catholic clergy, a superficial glance at the Bills before and the debates of the Diet would have sufficed to convince the right reverend Bishops themselves of the untruth of their assertion. It can just as little be unknown to the right reverend Bishops that the measure which they ask his Majesty not to sanction, at the same time using offensive expressions about its contents, could only have reached the Diet with the Imperial consent. The demand that his Majesty should, notwithstanding, refuse his sanction, after it had been adopted by the Diet, is the more strange, since the right reverend Bishops themselves will not believe that the grants, the suspension of which is in question, would have been ever made, or at their bestowal the right had been reserved to the Bishops and clergy to be obedient or not to the laws of the State according to the Papal will. With regard to the petition calling the law which withdraws the State grants a source of unspeakable affliction and peace-disturbing confusion, those among the right reverend Bishops who, in

the year 1870, before the proclamation of the Vatican resolutions, saw that such conditions would arise from those resolutions, and announced this publicly in eloquent terms, should ask themselves if they, by a true and firm maintenance of their convictions, would not perhaps have been able to preserve our Fatherland from the confusion and disturbance of peace which they themselves warningly prophesied, and which we now with them deplore. We request your grace to kindly communicate this letter to the signatories of the petition.

(Signed) THE STATE MINISTRY.

V.—BISMARCK AND THE PAPACY.

WHOSOEVER would like to see how a battle betwixt Church and State may be carried on in downright earnest should turn his eyes to Germany. Prince Bismarck has a great deal on hand at present. He is watching France with a sleepless vigilance. He has been rapping Belgium over the knuckles—rather harder, as most people think, than was either warranted or called for, though doubtless not without a distinct motive. There has been, if there be not still, great risk of a misunderstanding with Austria over the case of the Prince Archbishop of Breslau; and the hazard has induced the transmission of sundry significant hints to Vienna. The German Chancellor has likewise a standing dispute with Italy regarding the guarantees she has given to the Pope; and it is suspected that of late he has begun to press his own side of that dispute with considerable urgency. Further, to take no note of minor affairs, there are several difficulties with Spain that crave his attention. But none of these things can so move him as to divert his regards from the conflict betwixt the Empire and the Papacy, to slacken the earnestness with which he pursues his end, or to abate his determination that he shall have his own way, at whatever cost. To a large extent, indeed, all the controversies we have enumerated are more or less directly mixed up with this main and central struggle as subsidiary incidents. It is a struggle terribly real and severe. No blood has been spilt as yet, but in every other respect the Franco-German war of 1870 was not one whit more veritable and rigorous, while its issues, important though they were, cannot be deemed of superior moment to those now involved.

The combatants are severally very strong, and have enormous resources at command. On the one side we have the Papacy, invigorated rather than weakened by the loss of temporal sovereignty over the petty Roman States, directed by astute and far-sighted advisers who are noted as masters of intrigue, who have allies and agents at every European Court, and who command a devoted allegiance from a large part of the German population, while they may fairly reckon upon the sympathies of another part—the two exceeding a fourth of the whole inhabitants. On the other side we have the great Chancellor and those associated with him—a man whose keen discernment, whose lofty daring, whose inexorable firmness have become proverbial, who wields the whole power of the State, is sustained by the full confidence of twenty-five millions of his fellow-countrymen, and can oppose to the enthusiastic devotion of

the religionist the no less powerful devotion of the patriot. From an early period of his wonderful career, he showed himself conscious that he would have to reckon with the Papacy as a prime antagonist to his ambitious plans for the formation of an united Germany. Every step that has been taken towards the achievement of that purpose the Papal power has sought to frustrate or impede. Austria had long been her most trusted and obsequious servant—the result of “The Seven Weeks’ War” in 1866 was necessarily a heavy blow and grave discouragement. France, if less staunch, was at least friendly; for had she not restored the Pontiff to his throne, maintained him there for a generation, and intimated her willingness to help him otherwise should need arise—what marvel that to see Prussia add the primacy of Europe to the leadership of Germany should have awakened keen regret? At the present moment Prince Bismarck plainly believes that the Empire he has done so much to fashion, and is so anxious to consolidate, provokes the special hatred of the Ultramontanists, who are now supreme at Rome—can it be imagined by any one that he is the victim of an illusion on that subject? It is notorious that from the time when the dogma of Infallibility was seriously mooted, he entertained the liveliest apprehensions as to the change it would effect in the relations betwixt the Romish Church and the Governments of those countries in which Romanism has any hold. It is now known that even amid the tumult attendant on the siege at Paris, while waiting the result at Versailles, in the place dedicated to “all the glories of France,” he was deeply concerned about the issue of the Vatican Council. He proclaimed then, and subsequently, the convictions which he reiterated in his remarkable speech of Friday last; and it is impossible to say that in divers respects his suspicions and warnings have not been more than justified. How far the counter policy of stern repression which he has ventured upon against those whom he brands as sacerdotal secessionists is capable of being justified, forms another question.

We have ere now condemned both the principle which is embodied in the recent ecclesiastical legislation of Prussia, and the methods by which that principle is sought to be carried through. The arrogant and unwarrantable pretensions put forward by Rome are confronted by pretensions advanced on behalf of the civil authority which are marked by precisely the same characteristics. There can be no doubt that the law of May ’73—that is, the famous Falk statute with its various appendices and codicils—contemplates an outrageous invasion of the proper ecclesiastical sphere. It is distinguished by Erastianism of the grossest type. The Minister for Public Worship is vested with a power of domination in the Church, fitted to stamp his personal impression upon it to a most perilous degree. He prescribes and supervises what education the clergy shall receive. He rules their appointment. He is not only made the final arbiter in cases of discipline, but is invested with extensive powers in directing all its processes. He wields indeed a complete secularist Papacy. All this, which strikes at Protestant and Roman Catholic alike, is not to be vindicated, however much it may be excused, even by an appeal to the unique character of the Romish organisation, to the astounding audacity of her claims, or to the mingled boldness and subtlety with which they are pushed. Even on the ground of policy, the wisdom of the course pursued is questionable. To multiply cheap

martyrs is not usually a successful mode of crushing the cause for which they suffer; and Prince Bismarck, by his machinery of banishments, imprisonments, and fines, has hitherto made little way in overcoming the Recusancy of the Romish priesthood. His motto, however, is "Thorough," and he evinces no intention of holding his hand till his object is accomplished. What may come of his stubborn persistence it would be difficult to predict. It is a common idea that persecution always fails; but the notion is erroneous. It did not fail in Spain, for instance, where the Inquisition undoubtedly stamped out Protestantism, so far as regards any outward development or token of life. If the hand of power strikes weakly, or partially, or irregularly, then passive resistance may succeed, because it is a steady force acting against an intermittent repression; but where the pressure is alike constant and severe, a successful result is always possible. That Prince Bismarck may break up the organisation of the Romish Church in Germany will hardly be doubted by those who, in addition to the hearty goodwill with which he addresses himself to the task, consider these circumstances—that Romanism is still endowed and established in Germany, and that the universal rule in respect of endowments is that privilege and responsibility go together—a rule which Rome meekly accepts where it suits her; that throughout all Germany authoritative dogma has a very feeble hold on the general thought and conscience; and, lastly, that Old Catholicism retains a strong resemblance to Ultramontane Popery—so that it may be comparatively easy to substitute the one for the other. That such a break up is the object at which the Prince aims cannot be doubted; but, meanwhile, it may be noted that he has not gone quite the length in his prosecution of it which some people surmise, and that he seems to hesitate about the most patent way.

The two last moves on the State side in the conflict—the one, the so-called Disendowment Act, "the bread-basket bill," as it has been named, which has been passed, and the other, the bill for abrogating certain articles of the Constitution bearing on the relations between Church and State, which is now under consideration—have both been rather misjudged in this country. "The bread-basket bill" is not on the face of it a very sweeping measure. It does not directly or completely sever that species of connection between Church and State which takes the form of a State subsidy. Its clauses are all conditional, and, except the fourteenth, none of them are very formidable. Previous clauses provide for the dismissal, and consequent deprivation of State pay, of all ecclesiastics who refuse the oath of allegiance; but this last provides that if any "dismissed" person shall be found performing "official functions" he shall be heavily fined. It depends upon the interpretation to be given to the term "official functions" how this claim will operate. That it can scarcely be meant to prohibit the discharge of ordinary priestly duty in the conduct of public worship may be inferred from the proposals that are concomitant with it, and from others that are threatened. The chief effect of the bill for revising the Constitution upon which Prince Bismarck spoke last Friday will be to prevent the publication of any message or rescript from Rome that has not first been submitted to the Cultus-Minister, and to authorise interference for preventing synodical meetings. It is easy to understand, however, how such rules may be avoided without inconvenience, the Papal authority

remaining as effective as ever. But rumours as to measures of a worse kind are becoming plentiful. There are hints of a very searching test-oath to be proposed to all Roman Catholics who are elected to the Chamber of Deputies, or who seek employment in the public service, and of a measure to confiscate the private property of the Church. Proposals of that sort will be viewed with great disrelish in this country, where we are too apt to judge of other people's doings by our own circumstances. They are undoubtedly sufficiently high-handed. A more excellent way would surely be to carry out a plan of complete separation betwixt Romanism and the State, content, for the rest, to maintain a jealous watchfulness over the action of the ecclesiastical body. But the merits of such a plan have scarcely dawned on the apprehension of Continental statesmen. It is foreign to all their traditions and ideas. Except by the party of Social Democrats, whose advocacy is more likely to damage than to recommend it, nobody in Germany understands or would entertain it. But though this is so, there can be no doubt that, in his own way, Prince Bismark is just as resolutely bent on curbing and splitting up the power of Rome as he ever was on shifting the centre of political influence from Paris to Berlin.—*Daily Review* (Edinburgh).

VI.—THE VATICAN DOGMA—ITS CONSEQUENCES.

NOT to dwell farther on the political consequences of the dogma, such as its tendency to impair the civil allegiance of Roman Catholics, and to set civil governments at war with the consciences of their subjects at any moment when it may please the Pope for his own ends to embarrass the civil power, we pass on to speak of some serious ecclesiastical consequences which have not received such prominent illustration in the controversy of the last few months.

One of the most important of these is the change which it makes in the constitution of the Church. Few of the great controversies of primitive ages passed away without an Œcumenical Council being summoned to pronounce a doctrinal decision on the subject. Even the great Reformation controversy of the sixteenth century was followed up by the Council of Trent, which clearly laid down the principles by which Catholicism was prepared to abide. But, henceforth, when an infallible decision on any point of faith or morals can be had from a man, what necessity can there be to trouble a Council? What could a Council do more than to lay down the infallible truth? But if this can be had from the Pope, why go to the delay, the expense, and the parade of a council? There would be a useless expenditure of power in gathering from all ends of the earth a multitude of ecclesiastics to do what one man could do as well, if not better. If the primitive and mediæval Church had only known and believed in Papal infallibility, no general council ever would have met: as the Romish Church now knows and believes it, there is no need for any general council in time to come. Except the Church shall make up its mind to break with the past and return to a still older past, the Vatican closes the list of Œcumenicals. The old Gallican theory which was broached at Constance, and which has found many learned advocates in the period that

has since intervened, is now subverted at last. Henceforth there lies no appeal from the Pope to a council. What more could men want than an infallible decision? The moment that infallibility opens its lips, every good Catholic is dumb.

The dogma makes all ecclesiastical reform impossible, or what amounts to the same thing, any ecclesiastical reform which the Pope does not approve. Four or five centuries ago the public voice clamoured for the assembling of a general council to undertake the rather onerous duty of reforming the Church in its head and members; but until the Church, now caught in the net of infallibility, shall snap its ligaments and regain its freedom, no man will ever again think seriously of such a remedy for ecclesiastical abuses. The Church, as represented by the Vatican prelates, has signed away the power of reforming herself; she must no longer dispute the arrangements of the Infallible, however onerous or injurious they prove, but leave all to the Pope, who can either reform or deform as he pleases.* His past conduct in the line of reforming abuses does not encourage us to be sanguine as to the future. History does him great injustice if he ever was a very vigorous reformer. The general belief is that in the past ages the Pope was the most unpromising enemy of all reform, and that he lightened but very few of the heavy burdens which men were called upon to bear. All who filled the Roman See, we cheerfully admit, were not equally wicked. It is well known, however, that some of the worst specimens of humanity with which the Church has ever been afflicted, made their way to that position, and from men so unsuccessful in reforming themselves, little hope of Church reform could be expected. But a good man in the Papal chair, even if disposed to remove abuses, will henceforth find it impossible; the decrees of his infallible predecessors will tie his hands and shut his mouth.

The effect of the decree on the position of Roman Catholic bishops in their relation to the Pope, is also very marked. Although it is one which is of little concern to the world outside, it is almost tantamount to a revolution in the government of the Romish Church. Previous to the year 1870, the bishops of the Church in general council assembled were understood to be the witnesses as to general tradition and the supreme depositaries of the faith. A doctrine affirmed by them was held to have the *semper ubique et ab omnibus* on its side, and instantly became part and parcel of the rule of faith. They were the legislators of the Church; it was understood that they could define doctrine, prescribe ritual, or decree canons of discipline at their pleasure. That idea dominated in Nice, Ephesus, Chalcedon, and in all subsequent Councils. Even in later times all that the Popes did was to manage the bishops so as to control their decisions, and afterwards to give effect to these decisions by their sanction and ratification. But the late Council at the Vatican altered this state of things entirely. The Pope there proclaimed the decrees, the council simply giving its approval.^t His supe-

* Since by Divine right of the apostolic primacy the Roman Pontiff presides over the Universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes appertaining to ecclesiastical jurisdiction, recourse may be had to his judgment; and that none may re-open the judgment of the apostolic See, than whose there is no greater authority, and that it is not lawful for any one to sit in judgment on its judgments."—*Dogmatic Constitution on the Church*, ch. iii.

^t "Sacro approbante concilio."—*Constitutio Dogmatica*, in initio.

riority to general councils, and his personal infallibility, entirely independent of them, were for the first time acknowledged. Henceforth the Pope is free to act without the assistance of the bishops in defining doctrine, and without deigning to consult them, can henceforth frame canons on discipline and government, "to which all, both pastors and faithful, are bound to submit." His duty in future is to lay down the law: theirs simply is to obey the Infallible. In all time coming, a bishop is not a witness for the truth—a member of the supreme court, from which there comes forth infallible legislation: he is now a mere administrator, the executive servant of the supreme government, the delegate of the Pope. This difference in position is one, however, which more concerns themselves, than any external parties. What we have to note is, that henceforth the statement of a Romish theologian, or even of an ancient father, does not weigh for a feather, when the declaration of a Pope can be obtained. Cyprian and Ambrose, Jerome and Augustine, Anselm and Aquinas—the great intellects, the brilliant stars, which have lighted up the gloom of the early and middle ages, must henceforth pale before such modest luminaries as Popes Callistus and Honorius, Formosus, and Alexander VI. Romish doctrine is no longer what it once was boasted to be—the expression of the universal consent of the Church as witnessed by a general council; in future it is to be based on the *ex cathedra* declaration of the Pope alone—the one grand centre and sole fountain of doctrinal and moral truth to all who believe in the decrees of the Vatican. Protestant writers henceforth give themselves to the fathers and councils as well as to the Scriptures. Romish divines in future need not extend their studies beyond the bulls and allocutions. . . .

Dr Newman, near the close of his able and most suggestive pamphlet, has set himself with the most praiseworthy zeal to define the limits of the sphere in which infallibility is to operate. If he could only impart legal validity to all his limitations, the world would have little to fear from the Vatican; in that case not more than half-a-dozen infallible decrees would appear in a century, and then, if we did not like them, we could say of their author, as Dr Newman says of Honorius, that he "could not fulfil the condition of an *ex cathedra* utterance if he did not mean to fulfil them . . . it is mainly a question of intention." But this will not do. Dr Newman, however distinguished, is but a private theologian. His fine-spun distinctions can no more bind the Pope, than a spider by its cobweb net can entangle an elephant. The fallible can set no limits to the infallible. So long as Pío Nono does not pinion his own hands, it is not Dr Newman, however powerful his intellectual arm, who can do it against his will. "No pledge from Catholics is of any value to which Rome is not a party;" and after having had that important lesson brought home to us so lately with all the force of demonstration, we cannot give much confidence to the limitations which private individuals attempt to fix upon the Papal power without the Pope's knowledge and consent. The time for imposing such restraints on absolute power is, we fear, gone by. The balloon, broken loose from its fastenings, rises high in air, and scorns any longer to be tied to earth. Pius IX. is not now to be repressed. His voice goes to the world's end. Speeches and bulls follow each other in thick profusion. The echo of one allocution has scarcely died away in

the distance, till the air is disturbed by the approach of another. He is now an old man—the oldest Pope who ever sat in the Roman chair—but he may live to fix upon half-a-dozen other new doctrines the stamp of St Peter, and may add them to the Catholic creed before the curtain drops.—*Professor Witherow, in British and Foreign Evangelical Review.*

VII.—THE IMPENDING STRUGGLE.

“And Great Babylon came in remembrance before God.”—REV. xvi. 19.

IT is now twenty-six years since the Irish Church Missions commenced their open aggression upon the strongholds of Popery in Ireland. This warfare was commenced in prayer, in faith, and, above all, in love. The man with whom its plan originated was one in whom pre-eminently these three conditions of all true service in Christ's cause were conspicuous. All who knew Alexander Dallas knew this of him. The position which he assumed was this—that although Popery professes the greater part of gospel truth, that profession is intermixed and overlaid with such perversions of it, that, like as when the sun is obscured by fogs and mists, the daylight is scarcely visible, so the pure transparency of the gospel is hidden beneath the gloom of these errors. And the conclusion to which he came was, that a soul, looking for salvation to those errors, cannot be saved. That the Irish Church Missions have been laid on these lines, and religiously carried out upon them, may be fearlessly proclaimed to the world.

The regular readers of *The Banner* will not need to be told this, nor will they need to be assured that the prayer, the faith, and the love of Alexander Dallas and his coadjutors have, during these years, effected something. The pages of this humble periodical bear witness to that. *The Irish Church Missions have shaken Ireland*, however it may suit the politician or the mere polemic to ignore them. It can no longer be denied that the ancient terror of the priest is not what it was, nor can it be concealed that, on all sides, the Roman Catholic who used to crouch before the man who could curse him from the altar is now bold enough to read and think for himself.

But it is not to be supposed that Popery is to die out of Ireland quietly, any more than the heathenism from which so much of its inspiration is drawn will die out of India. The Romish priest, like his congener, the Brahmin, will hold on to the end, and the battle will be the more intense as it draws to its close.

Let the reader note the signs of the times. By some wonderful and unexpected, we might even say providential turn, one of the greatest of living statesmen has suddenly entered the lists against Rome. He has, it is true, taken only the purely political and social bearing of Popery; but he has put his mark upon what, to all students of Popery, is a well-known fact—that Rome assumes an imperial authority in every country, and therefore, that a Roman Catholic, loyal to the Pope, cannot, at the same time, be loyal to the civil government of his country, if the interests of the two should clash. The Pope claims allegiance from every baptized person. The readers of *The Banner* will not make the confusion of which Cardinal Manning is guilty, namely, of thinking that

allegiance to the Pope means allegiance to the Lord Jesus Christ. Jesus Christ said, "My kingdom is not of this world," and one of His apostles said, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." The Pope says that allegiance to him involves an unquestioning submission to all that he declares or commands; and condemns all individual judgment. Jesus Christ said, "Why even of yourselves judge ye not what is right?" "Judge not according to the appearance, but judge righteous judgment." And one of His apostles says, "I speak as to wise men; judge ye what I say." "Judge in yourselves." It cannot be that two teachers and two systems so diverse can be otherwise than brought into conflict if they seek to occupy the same ground, and to exercise their own proper influence over men. And now, what is the outcome of all this? It is this—that Popery has flung away the scabbard, and has now entered upon a fight for supremacy, we may almost say for existence. One of the daily papers (*Daily Telegraph*) contains this notable critique upon Mr Gladstone's last brochure on Vaticanism:—"He justly believes that Vaticanism must soon produce a great effect when it is preached by the largest body of clergy in the world. Already the effect is as clear as it is sad. The old, mild form of English Catholicism is disappearing, making room for the heated Italian creed, which enjoins absolute subserviency to the Pope. The scholarly tolerant race of priests, who thought much more about the moral law than about the subtleties of their faith, and who sought to live peacefully with all men, is disappearing, and in its place we see troops of zealous, intolerant ecclesiastics. We have no desire to exaggerate the importance of the change. We do not believe, as we have already said, that it will permanently alter the political conduct of nations. But it will introduce most dangerous elements of social disturbance. It will give a white heat to Voltairian Radicalism, as it has already done in France. It will tend to lock the wheels of the State with the bands of a fanaticism which is reckless of consequences. It will raise up a foreign sect in the midst of every people, and thus compel statesmen to pass laws which may be absolutely necessary. The Vatican can receive no permanent gain from all these elements of disturbance, but the State may lose much."

All this is terribly true. Thoughtful Protestants have long foreseen it, and now it is begun. Witness Germany. What is the duty of the Irish Church Missions but to meet the adversary in Ireland with its old weapons of prayer, faith, and love? And what is the duty of English Protestants in relation to them? Would that they were as willing to help as the successors of Alexander Dallas are to work? Would that every reader of this paper would not only become a subscriber, if he be not one already, and bring another before the year is out!

Anyhow, whether Englishmen will or will not help in this matter, they will have to fight it out for themselves; for Rome means no child's play now. Armed to the teeth, it is not merely Manning or Capel, Cullen or McHale, that intend to invade the sanctuary of our English homes and consciences, but the whole organised force of their followers, some even within the lines of the Established Church itself. If one of the Pope's latest utterances be correctly reported, we shall have a weapon that must not be neglected. He has proclaimed to the world,

in his address to the parish priests of Rome, that Rome is indeed the mystical Babylon of Scripture. Indeed, he puts her claim more strongly than perhaps he intended. He tells the priests that St Peter wrote from Rome, whatever heretics may say, and called it Babylon, "The Church which is in Babylon, salutes you;" and then, as if with prophetic voice, the (in this instance) infallible man adds:—"I, also, write from Rome, and putting, without difficulty, the same date and designation, say, 'The Church of Babylon salutes you.'"

We accept the last sentence. It is true. For once the Pope has spoken and confirmed the words of the Holy Spirit—"The woman, is that great city which reigneth over the kings of the earth."

The writer of the article in the *Quarterly Review*, on the speeches of Pope Pius IX., may now add this—"the most notable, the most damning, because the most true."—*Banner of the Truth in Ireland*.

VIII.—"THE DILEMMA."

A DREAM.

A MONK (his order need not be disclosed)
 One night lay musing upon various themes
 Of painful interest, more especially
 Upon the late development of Rome,
 And wondered what new call upon his faith
 Would next be issued from the Vatican;
 (For many a conscience secretly rebels,
 Thought chained to silence by the fear of man).
 Much did he envy those in Germany,
 Of his own creed, who can refuse assent
 To what their souls disclaim. Sleep, banished long,
 At length his eyelids closed; but, even then,
 Imagination's subtle power produced
 A dream—which, to a friend, he thus detailed.—
 I seemed beneath a lofty dome to stand,
 And 'mid the spacious edifice beheld
 Rome's hierarchy, in sacred vestments clad;
 And in the midst, enthroned in regal state,
 The Royal Pontiff (though 'twas not the same
 As he who at the present occupies
 St Peter's chair, and wears the triple crown).
 One stood before him reading an address,
 And when he ceased, the Holy Father rose
 With solemn air, and brow of stern resolve,
 Like one intent some mission to fulfil,
 Which presses on his soul; but when he spoke,
 The unexpected utterance appeared
 Almost to electrify his audience;
 Yet all were mute, and he proceeded thus.—
 "Long have I pondered with a troubled mind
 Upon the dread responsibility
 Which must to one infallible attach,
 Invested with Divine authority,

To rule the minds and consciences of men ;
 Nay, more, the kings and kingdoms of the earth,
 'Till all are subject to the court of Rome.
 A few days since, when musing and alone,
 I sought relief, in prayer for light divine,
 When to my soul there came an angel's voice,
 Which said—"I am commissioned from on high
 To tell thee thou mayest lay aside thy fears,
 Which to a vain delusion owe their source.
 Infallibility is not for man,
 Nor yet the universal rule it claims,
 Such power belongs to Christ, and Him alone—
 Arise, and without loss of time, convene
 Thy blinded or dissembling hierarchy,
 And in their presence faithfully denounce
 The impious dogma ; as by men devised,
 Unsanctioned by the Scriptures, and by Heaven.
 I then, obedient to that voice Divine,
 And to my own convictions, now abjure
 Adherence to the Vatican decrees.
 And if you deem me as infallible,
 You cannot disapprove of my resolve ;
 If you condemn me you condemn yourselves,
 For where is the infallibility
 Which you ascribe to me ; if I can err,
 'Tis a dilemma, unforeseen by both,
 But many such may compass you around,
 If you this fatal error still retain—
 Were I, for instance, e'er we separate,
 To state that henceforth, all who join the ' League
 Of St Sebastian,' and draw the sword,
 My temporal power, and kingdom to restore,
 Shall be rewarded with immortal bliss,
 E'en though their lives be not by virtue ruled,
 But stained with vice and immorality.
 Were I (although it is not my intent)
 Thus to address you, say—would you not feel
 In a dilemma placed ?—for could you deem
 I spoke the mind of Christ—"the Holy One !"
 Say not such instances could ne'er occur ;
 For, of my predecessors, well you know
 Too many did not lead such holy lives,
 As Christ's viceregents upon earth should do—
 And some a place in Paradise assigned
 To those (whate'er their life and character)
 Who took up arms to save the papal cause,
 And heresy subdued by fire and sword.
 Oh, then, renounce a dogma, whose results
 May bring reproach and scandal on the Church ;
 And to the many, still without its pale,
 Who those results expect, e'er long to see,
 Afford occasion for exulting scorn."

He paused, a stillness, like the silent grave,
 At first throughout that vast assembly reigned;
 But, 'twere impossible that I should paint,
 The 'wildered look of blank astonishment
 Depicted upon every countenance.
 But as I wondered what would next ensue,
 The agitation of my troubled mind,
 Joined with the ringing of the matin bell,
 Awoke me—and, behold, it was a dream!

—By the authoress of "*Zatahra*."

IX.—THE MAN OF SIN DESCRIBED.

HAVING warned the Thessalonians that the great apostasy from primitive faith and piety would be followed by the revelation of a power which he describes as "that man of sin, the son of perdition," the Apostle proceeds to give a further delineation of this power in its pride and arrogancy, and in its blasphemous assumption of the honour which is due to Almighty God alone.

I. He tells us that he would *oppose and exalt himself above all that is called God, or that is worshipped*.

The man of sin would *oppose*; this was to form a prominent feature in his character, and we have only to continue our inquiries in the same direction to find the exact fulfilment of what is here described. The Pope has proved the great opponent to all that our blessed Lord commanded His followers to observe. He has opposed the preaching of the Gospel, the reading and circulation of the Holy Scriptures, the exercise of private judgment, and the administration of the Lord's Supper in the manner in which our Lord instituted and ordained it.

His opposition to God's saints is stamped on the pages of history in letters of blood, for terrible indeed are the records which we possess of the persecutions inflicted by the Papacy on the Waldenses and Albigenses, the Lollards and Huguenots, and on many more whose desire was simply to follow Christ and to take His Word as the sole rule of their faith and practice.

The Pope has also *exalted himself above all that is called God, or that is worshipped*. He has not only claimed supremacy over all bishops and pastors, but over all kings and rulers, "deposing some and advancing others, obliging them to prostrate themselves before him, to kiss his toe, to hold his stirrup, to wait barefooted at his gate, treading even upon their neck, and kicking off the imperial crown with his foot." *

It is happily true that he has no longer the power to carry out these lofty pretensions; but the disposition to do so remains unimpaired, and on a recent occasion the Pope's claim to supremacy was stated in the following terms by his chief representative in England:—

"I acknowledge no civil power; I am the subject of no prince: and I claim more than this, I claim to be the supreme judge and director of the consciences of men, of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that live in the shade

* See Bishop Newton on this prophecy.

of privacy, and the legislator that makes laws for the kingdoms. *I am the sole, last, supreme judge of what is right and wrong.*" *

This indeed is the language of one who opposeth and exalteth himself above all that is called God, or that is worshipped, but even this falls short of the statements of the Canon Law, where it is affirmed of the Bishop of Rome that "forasmuch as he is called God, he may be judged of no man."

II. The Apostle further indicated the direction in which the man of sin would be found, for he adds that *he, as God, sitteth in the temple of God, showing himself that he is God.* This seems clearly to point to the Christian Church, and to have been a warning to the early Christians to expect Antichrist to arise, not from without, but from within.

Some devout students of prophecy have thought differently: they have maintained that this must refer to the Temple of Jerusalem, but they forget that before these words were written, the Temple of Jerusalem had ceased to be the temple of God, and that it was in a little while wholly destroyed. Others have maintained that the man of sin is yet to be revealed; that he will arise amongst the Jews, and will claim divine honours in a temple to be built at Jerusalem by unbelieving Jews, who shall have returned to Palestine through some political movement, before the conversion of the Jews to Christianity, and their national restoration to the land. With every respect for those who have advocated this view, it is difficult to understand how it can be seriously entertained, for it must be obvious to any unprejudiced mind that a temple to be built by infidel Jews would never be described by St Paul as *the Temple of God.*

But, we have the authority of St Paul himself for applying the word *temple* in a figurative sense to the Christian Church. He does so in such passages as these, "Know ye not that ye are the temple of God?" (1 Cor. iii. 16); "The temple of God is holy, which temple ye are" (1 Cor. iii. 17); "Ye are the temple of the living God" (2 Cor. vi. 16).

We understand, then, that he points to the Christian Church, not indeed to any particular edifice or building, but to the great body of professing Christians; and he warns us that within its pale—that is to say, within the company of those who profess and call themselves Christians, the man of sin would be revealed, and would usurp the place and authority which belong to God alone.

Now, this is precisely what has occurred, and to be convinced that such a power as this described by St Paul has arisen within the Christian Church, we have only to turn to the Canon Law, which affirms that "the Bishop of Rome hath authority to judge all men, and specially to judge the articles of faith, and that without any councils; and may assoil (acquit) them that the council hath damned; but no man hath authority to judge him, nor to meddle with anything that he hath judged, neither emperor, king, people, nor clergy; and it is not lawful for any man to dispute his power."

Not only so, but he has allowed himself to be addressed as "our Lord God the Pope; another God upon earth; King of kings, and Lord of lords," whilst Roman Catholic writers have stated, without any papal reproof, that "the power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The

* Dr Manning's Sermon, October 9, 1864.

Pope doeth whatsoever he listeth, even things unlawful, and is more than God."*

And although, as has been already stated, this prophecy refers to the body of professing Christians rather than to any particular place of worship, yet there are certain occasions when their pretensions come prominently forth in connection with Roman Catholic worship. Such an occasion is "the adoration of the Pope," which takes place immediately on his election, when he is placed on a chair on the altar of the Sistine Chapel, and there receives the homage of the Cardinals; which ceremony is again repeated on the high altar of St Peter's.

Referring to this ceremony, a candid English Roman Catholic priest, who witnessed it at Rome, makes the following observations:—"Now, in this piece of pageantry, I object not to the word *adoration*. . . . Nor do I find fault with the throne; he who is at the same time both pontiff and prince, has from time and custom, perhaps, a double title to such a distinction. But why should the altar be made his footstool? The altar, *the beauty of holiness*, the throne of *the victim Lamb*, the mercy-seat of the temple of Christianity; why should the altar be converted into the footstool of a mortal?"†

Such were the feelings produced on the mind of a candid Roman Catholic by "the adoration of the Pope;" and it is difficult to understand how any persons can witness this ceremony without seeing in it the literal fulfilment of the prophecy of St Paul, or without being filled with holy dread of that system of blasphemy and impiety which culminates in a ceremony so dishonouring to Almighty God, and so characteristic of *that man of sin, the son of perdition, who sitteth in the temple, of God, showing himself that he is God*.

May it please God to open the eyes of many earnest and devout Roman Catholics to see this, and to remember that it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

We have no doubt that amidst all the errors of the Church of Rome, and the blasphemous pretensions of her pontiffs, there are many good men within her pale, who love the Lord Jesus Christ, and believe in Him, although they have not the light nor the moral courage to separate themselves from her communion.

We earnestly pray for such, that they may be kept from all that is blasphemous and idolatrous, and that ere the hour of her judgment shall come, when the righteous God shall remember her iniquities, they may hear and respond to the voice from heaven which says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).—From "*Family Readings on the Thessalonians*," by Rev. W. Niven, B.D.

X.—JUSTIFYING RIGHTEOUSNESS.

WHAT is the righteousness of justification? It may be interpreted either with respect to the precept or sanction of the law.

1. With respect to the precept of the law, and so the legal righteousness is opposite to *reatus culpæ*, to the fault; and so, if it were

* See Bishop Newton on Prophecies, chap. xxii.

† "A Tour through Italy," by the Rev. C. J. Eustace.

possible, we may say that he that fulfilleth the law is righteous ; that is, he is not faulty ; but alas ! we are all sinners. But, however, suppose it for method's sake, as the apostle doth ; so it is said, Röm. ii. 13, "Not the hearers of the law are just before God, but the doers of the law shall be justified." That is a truth if it is rightly understood ; but then the law may be fulfilled either in the sense of the covenant of works or in the sense of the covenant of grace.

[1.] In the sense of the covenant of works. A man that exactly fulfilleth the law in every point and tittle, without the least alteration and swerving, is righteous ; but this is impossible to the fallen creature : "Therefore by the deeds of the law shall no flesh be justified in his sight," Rom. iii. 20 ; and Gal. iii. 21, 22, "If there had been a law given which could have given life, verily righteousness had been by the law. But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them that believe." But—

[2.] With respect to the law of grace. May not the precept be said to be obeyed, not perfectly, but sincerely ? And if so, what hindereth but he that doeth righteousness is righteous ? that is, evangelically justified and accepted by God, as one that hath kept the law of grace. I know no incongruity in this ; yea, I see an absolute scriptural certainty in this doctrine, if the world would receive it, and determine their opinions by the simplicity of the gospel, rather than by the dictates of any faction which the late janglings of too many in Christendom have produced. Indeed, I know no other way how to reconcile the two apostles Paul and James. Paul saith, "We are justified by faith, without the works of the law ;" and James, that "we are justified by works, and not by faith only." Justification hath respect to some accusation. Now, as there is a twofold law, there is a twofold accusation, and so, by consequence, a twofold justification—by the law of works and the law of grace. As we are accused as breakers of the law of works, that is, as sinners, obnoxious to the wrath of God, they plead Christ's satisfaction as our righteousness apprehended and applied by faith, not by works of our own ; but as we are accused as breakers of the law of grace, that is, as rejecters or neglecters at least of Christ and His renewing and reconciling grace, we are approved, accepted as righteous, by producing our faith and new obedience, for thereby we prove it to be a false charge ; and though we cannot plead as innocent, yet we may plead as sincere ; and so it is said, Matt. xii. 37, "By thy words shalt thou be justified, and by thy words shalt thou be condemned ;" and James ii. 12, "So speak ye, and so do, as they that shall be judged by the law of liberty." But I have interposed my judgment too soon, before I have further cleared up matters : all that I desire now is this, that this notion may be marked. Righteousness consists in keeping the law, for the law of grace may be kept, and some plea must be made thence, or we are undone for ever.

2. Righteousness may be interpreted with respect to the sanction, which is twofold—the threatening and the promise.

[1.] With respect to the threatening, and so righteousness is opposite to the *reatus pœnæ*, the guilt or obligation to punishment ; and so a man is said to be righteous when he is freed from the external punishment threatened by God, and due to him as a breaker of the law. To this end observe that place, Rom. i. 16–18, "I am not ashamed of the

gospel of Christ; for therein is the righteousness of God revealed from faith to faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Mark, there are two revelations which are opposed to each other; there is the law covenant, in which the wrath of God is revealed, and the gospel covenant, in which the righteousness of God is revealed, or the way to escape that wrath. In the law, the wrath of God is revealed and denounced against those that have broken it; and broken it we have in every table by our ungodliness and unrighteousness, yea, in every point and tittle; yet the law of grace or of faith hath appointed us a remedy in Christ how we may be righteous, and freed from this wrath and vengeance by Him, by the righteousness of God, or of Christ revealed by faith. And more particularly in the commination and threatening two things are considerable—the sentence and execution.

(1.) As the commination impoeth a sentence or respects a sentence, so we are justified or made righteous when we are not liable to condemnation: Rom. v. 18, "As by the offence of one judgment came upon all to condemnation, so by the righteousness of one the free gift came upon all to the justification of life." Now who are made partakers of this privilege? Surely the penitent believer; that is his first qualification: John v. 24, "He that believeth in Christ shall not come into condemnation." And new obedience is also considered: Rom. viii. 1, "There is no condemnation to them" who live a holy and godly life, "who walk not after the flesh, but after the Spirit." So that it may be said, he that doeth righteousness is righteous, hath an interest in Christ, is not subject to condemnation.

(2.) As the commination respects execution, so to be justified or made righteous is not to be liable to punishment, or not to be punished; so the apostle saith, Rom. v. 9, "Being justified by His blood, we shall be saved from wrath through Him." The penalty is remitted and taken off. Thus is the godly upright man justified also, for in the last judgment it is said, Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal." And the righteous there are such as do righteousness, or are fruitful in good works; these are not punished, but rewarded.

[2.] We come now to the other part of the sanction, or the promise; and so our judicial and legal righteousness, with respect to it, is nothing but our right to the reward, gift, or benefit, founded not in any merit of our own, but only in the free gift of Christ; partly in the merit of another, the free gift of God, and the merit of Jesus Christ. So they are said to be justified and made righteous who have a title to eternal life: Rom. v. 18, "By the righteousness of one, the free gift came upon all to the justification of life;" Titus iii. 7, "Being justified by His grace, we are made heirs according to the hope of eternal life." Now who have a right but they that do righteousness, and therefore are righteous in the justifying sense? Rev. xxii. 14, "Blessed are they that do His commandments, that they may have right to the tree of life." The same right that believers have to their adoption, John i. 12. Well, then, the privilege of them that do righteousness is not inconsiderable, or a matter of small moment; our whole welfare and happiness dependeth on it, our freedom from the curse and title to glory. It is such a righteousness as exempts them from the present condemna-

tion; and at length, when others are doomed to everlasting destruction, they shall be accepted to eternal life.

Secondly, What respect hath holiness to this being righteous?

1. All will grant it to be a predication of the adjunct concerning the subject, or a sign concerning the signation of the thing signed. It is if any man work righteousness, it is a sign and evidence that he is righteous, that he is one of those who are justified and accepted of God; and so they think the justified man is described by his inseparable property, the practice of holiness, or doing righteousness. I refuse not this, for this includeth all the justified, and excludeth all the workers of iniquity; and this well followed will engage us more to the fear of God and working of righteousness than we usually mind and regard; for would you know that you are exempted from condemnation, and appointed unto life by Christ? You can never be clear in it till your faith be warranted by your holiness. It is said in one place, that "God hath no pleasure in the workers of iniquity," Ps. lv. 5, and in another, Ps. xi. 7, "The righteous Lord loveth the righteous." These are those He approveth, accepteth, delighteth in, and, finally, whom He will take home to Himself.

2. But there is more than a sign; it is a condition of our right and interest in Christ's righteousness, and the consequent benefits thereof. Our qualification is a part of our plea that we are sound believers. To understand this, let me tell you that the righteousness of the new covenant is either supreme and chief, and that is the righteousness of Christ, or secondary and subordinate, the righteousness of faith and obedience. As to the first, a right faith; as to the second, a continued obedience is required.

[1.] The supreme principal righteousness, by virtue of which we are reconciled to God, is Christ's obedience unto death: Rom. v. 19, "By the obedience of one many shall be made righteous." This is our great righteousness, by which the wrath of God is appeased, His justice satisfied, by the merit of which all the blessings of the new covenant are secured to us.

[2.] The subordinate righteousness, or the condition by which we get an interest in and right to this supreme righteousness, is faith and new obedience; but for a distinct use, as to our first entrance into the covenant of God, faith is required: Rom. iv. 3, "Abraham believed God, and it was counted to him for righteousness." As to our continuance in this blessed privilege, new obedience is required; for it is said, "He that doeth righteousness is righteous." Thereby his interest in Christ is confirmed and continued. Our first and supreme righteousness consisteth in the pardon of all our sins for Christ's sake: Rom. iii. 23, "Justified freely by His grace, through the redemption that is in Christ;" and we are "accepted in the Beloved," Eph. i. 6, and by Him have a right to impunity and glory, 1 Thess. i. 9, 10. Our second and subordinate righteousness is in having the true conditions of pardon and life. In the first sense, Christ's righteousness is the only ground of our acceptance with God. Faith, repentance, and new obedience is not the least part of it. But in the second, believing, repenting, obeying, is our righteousness in their several respective ways, namely, that the righteousness of Christ may be ours, and continue ours.

XI.—GAVAZZI IN ROME.

(*To the Editor of the Bulwark.*)

SIR,—I send you for insertion the following letter, received from the Rev. Thomas Scott, of Dublin, which will, I feel sure, interest the numerous friends of this distinguished orator.

It will be seen that Gavazzi will again visit England shortly, and I trust that he will have a cordial reception. He will have much to interest his English supporters, after his arduous winter's labours in Italy.—I am, yours truly,

T. H. ASTON.

BIRMINGHAM, *April 5.*

“ROME, *viâ DEL LA STANPISIA, 13,*
March 8th, 1875.”

“MY VERY DEAR GOOD FRIEND,—I am sorry to find the loss of my last letter, giving an account of our General Assembly in Turin, and of the arrival and reception of the beautiful communion service; and I am so the more, because it will look to our contributing friends in Dublin as if we were indifferent or even ungrateful to their interesting and Christian token. I hope, however, that you and they will take into consideration this circumstance, thus relieving me and the Milanese Church from all suspicion of selfishness and unmanliness.

“I am now at the usual work here in Rome. This year is rather a laborious one. For my part, I preach every Sunday on the miracles of our Lord Jesus Christ, and lecture during the week on the parallel of Paganism and Romanism, showing the identity of the old and modern Babylon. Both courses are crowdingly attended. Moreover, I have undertaken two classes to the students in our new Theological College—namely, justification by faith, and the harmony between the Bible and science. The work is sufficient to fill my hands and occupy all my time, and let me hope not uselessly.

“As to the college, we have a pleasing novelty about it, for by the 1st of March we have lodged our students in the building purchased last year by our dear treasurer, Mr Dougall, and which you know faces the Bridge of St Angelo, on the approaches of the Vatican. Four sleep there, being single, the two married are left with their families. Although certain friends ridicule and criticise the new institution, and do their best to discredit the same with our sympathisers abroad, yet I must be thankful to God for the same, as I see the good seed sown in the youthful minds already to a great promise for future evangelisation.

“Next week, and precisely on the 18th, we shall have our schools' festival, instead of the Christmas tree, when there will be recitals, declamations, exhibition of works on the part of the children, and, for our part, the distribution of prizes. We expect a good deal of our British friends present.

“Another event of the next week will be our great general meeting of the Italian Bible Society. This year it shall be held in the American Chapel, Via Condotti. Four are the speakers chosen by the committee,

and your humble friend is one of the number. I gave for the different orators the following subjects:—Bible and family, Bible and society, Bible and faith, Bible and science. They have allotted to me the last of the above themes.

"I have now a painful case to mention—viz., the appearance of Plymouthism in Rome. An English rich family have brought this plague to us. They issued little cards, and distributed them among our different congregations, inviting, as usual, the sincere Christians to go to their house for the pure Gospel. Some have been decoyed and have fallen into the trap. I am glad, however, to state that the majority went away in disgust, protesting against such a dishonest trick. I was obliged to speak of this sad appearance in my sermon yesterday, giving the alarm, and expostulating with our brethren not to forsake their own Church for such foreign trumperies. We have so many eccentricities perpetrated in Rome by mistaken zealots, that if Plymouthism comes in to discredit our evangelisation, and to rob the best of our congregations, I have no doubt that the clerical press will take advantage of the fact to proclaim our preaching of the Gospel as a mere charlatanism, and a pretext to cover the practical immorality of the impeccable saints. May God deliver us from such a ruin!

"I have received from different quarters the leading pamphlets on your great present controversy. My impartial opinion is that Gladstone, both in his Vatican Decrees and the more in his Vaticanism, has the best over his opponents, Newman included, who, in his letter to Norfolk, is certainly inferior to his reputation for logic and learning. Since Bellarmine I never read such paltry cavils as in his pamphlet-letter, proclaiming to demolish the sound and substantial reasoning of Gladstone.

"When at Poggiole next month for a little rest, I shall take the matter fully in hand, and show how the great financier has proved himself to be a still greater controversialist, thoroughly conversant and competent with his subject.

"Although this is the Jubilee year, or holy year, we have nothing here of the usual farces of pilgrims and processions and pardonances. We hear of such buffooneries from other parts, and especially from France; but as to the present we are free from them in our Italian metropolis, no longer the city of the Popes. How different it was when fifty years ago I visited Rome for the first time during the Jubilee of Leo XII. Perhaps pilgrims wait for the summer season to come; but then let me advise them to take notice not to catch indulgences and fever together.

"Commend me and our Church to the prayers of the Christian friends in your country, and with my best wishes, believe me, your affectionate friend,

"ALESSANDRO GAVAZZI.

"P.S.—By the 26th instant I shall spend a month at Pistoia previous to my departure for England."

THE BULWARK;

OR,

REFORMATION JOURNAL.

JUNE 1875.

—IS THE MONARCH OR THOMAS À BECKET SUPREME
ACCORDING TO SCRIPTURE?

CARDINAL MANNING preached at the opening of the new church of St Thomas à Becket, at Canterbury, April 13, from the text, "Jerusalem which is above is free" (Gal. iv. 26). Alluding to the cathedral which once held the relics of the saint, he besought his hearers to exercise the utmost Christian delicacy, so as not to offend the present guardians of the building. He spoke of the nursery tales which represented St Thomas as a traitor, and asserted that not a word or act of his life was at variance with English law. [Has he ever read Roman Canon Law? which makes him Inquisitor *ex-officio*!] He drew a parallel between St Thomas and the German bishops of our own day. A man who gives unconditional obedience to a human legislator, said the Cardinal, is an apostate. If he were an English lawgiver, he would never pass a law interfering with liberty of conscience. A true Englishman did not understand the German question, but now the free people of this and all free countries were standing forward to support the bishops.

Moreover, his Eminence said, all who belonged to the fold of the true Church had Christ for their Shepherd. He knew them, and watched over them, and they knew Him, and trusted in His protecting care. He Himself had said, "I know mine, and mine know me." Unhappily, there were millions of Englishmen who did not belong to the *fold* of the one true Church—the Church which Christ had founded, and of which He was the Head; and it was the duty of every Catholic to pray for those who were in that unfortunate position. The people of England had never voluntarily abandoned the Catholic Church. They had been most foully robbed of their faith by a sensual and tyrannical king, aided by wicked courtiers, a few apostate bishops, and a handful of infidel men. Wolves had got among the sheep and had separated them from the fold, and for generations they had been taught to trust in false shepherds. But the people of England, who had been so long led astray, were at length beginning to realise the magnitude of the blessing of which they had been robbed, and to seek shelter once more within the *fold* of the Church of Christ. The Good Shepherd was calling them together. "And other sheep I have, that are not of this *fold*; them also I must bring, and they shall hear my voice, and there shall be one

Shepherd and one *fold*." He urged his hearers to pray for the return of England to the one true Church, to pray for the bishops and priests of the Church, that they might prove themselves true shepherds of the flocks committed to their care, and to so regulate their own lives that they might be living examples of the truth of Catholicity. The voice of the Good Shepherd was now speaking to England through His Church, and the day was not far distant when that voice would be heard throughout the length and breadth of the land. His Eminence concluded by bestowing the Pontifical benediction.

His Eminence wore a scarlet soutane, fastened at the waist with a rich cincture, from which depended heavy bullion tassels, a scarlet tippet and cap, and a lace surplice.

"RED ROVER, past sixty, doth bow with a grace;
He hath taste for red stockings, red cassock, and lace."

Does he assert that not a word or act of Becket's life was at variance with English law? Read history and sacred Scripture. Innocent IV. gave a red hat to his Cardinals, to show them, as he said, that they should be ready to shed their blood for the Church of Rome. But that painter, Raphael Urbin, was nearer the truth, who, being blamed by the Pope then living for laying too much colour on the faces of Peter and Paul, replied, "he did so on purpose, to represent them blushing in heaven, seeing what sinful and stately successors, as pseudo-apostles, they had got on earth." "An fuerit Romæ Petrus, sub iudice lis est; ast ibi Simonem nemo negare potest." Every road leads to Rome with him. Dr Manning has Rome in his thoughts, although his text is "Jerusalem." He says, "Si talis est Roma terrestris, qualis est Roma cœlestis?" The *Cardinal* has a thaumatropical mind, and turns wonderfully. On one side of the card there is drawn Rome, and on the other the city of God, "Jerusalem which is above;" so that when the card is twirled round, Rome the earthly (described Rev. xviii. 2) is seen overshadowing the true city of the real saints! We expect arguments, not assertions, not optical toys, from controversialists of Dr Manning's pretensions. The cardinal error of Dr Manning is palpable. May I ask Dr Manning if the evidence on which the Pope canonised Becket may be still in existence? As the matter now rests, we have a Sorbonne Master Roger declaring Becket a traitor, and Manning declaring him a saint. Dr Manning obliges us to ask freely, *Was Becket a saint or a traitor?* The late function at Canterbury, trumpeted forth by *The Tablet*, *Weekly Register*, and other journals, calls for arbitration—viz., the hearing and determination of a cause between parties in controversy by arbiters chosen by the parties. It is usual for each party to choose one, and these to name a third, who is called the umpire. Their determination is called an award. Dr Manning chooses alleged Papal Infallibility. Nationalists name Law as arbitrator. If Scripture be nominated as umpire, *causa finita est*. From the time of the Conqueror until the Reformation there was a perpetual conflict between the See of Rome and our ancient kings, and law and reason and Scripture were on the side of the monarchs, and many statutes were enacted declaratory of the national right. Room could not be found for monarch and pontiff on one throne. The Popes, when in the height of usurped power, claimed the decision of capital offences even in which the clergy

were concerned. King Henry saw that the prerogatives of his crown were invaded by the priesthood, and that they had enlarged their jurisdiction beyond their vocation, and even the pretences of their predecessors. To increase his resentment, the lay nobility and the commons added their complaints that the immunities of the clergy took up so much from the royalty that the execution of justice could have no general passage through the kingdom ; that holding themselves exempt from secular punishments, many enormous acts were committed by the clergymen without any redress to be had—insomuch that they affirmed (Rapin says that it was proved in the presence of the King), that since the beginning of his Majesty's reign, about the space of seven years, there had been above one hundred murders and manslaughters committed within the realm of England by PRIESTS and men in holy orders, of whom, says Rapin the historian, not one was punished with degradation even, the usual penalty enjoined by the canons ; and what was still more astonishing, the bishops gloried in their INDULGENCE. To redress these grievances the King, A.D. 1163, summoned a Parliament at Westminster, and proposed to have it enacted—"That all such of the clergy as should be taken and convicted for any heinous crimes, should not only lose the privilege of the Church, degradation and imprisonment, but that henceforward they might be proceeded against by the civil magistrate, to be punished for their offences as others the King's subjects were." A law most just and reasonable ; for if, after their pretended spiritual punishment, no secular correction could be inflicted, there would be no sufficient means left to restrain them from doing mischief, since it was not likely such men would care for their degradation and loss of orders, whom conscience did not hold in awe. Besides, what reason could be adduced that ecclesiastics should escape better than laics for such horrid acts, when their profession rendered their crimes, in the example and scandal, more grievous, and, therefore, ought rather to increase than mitigate their punishment ? The King soon found that Becket would observe his laws so far as he thought fit. In the tenth year of his reign, A.D. 1164, Henry called a general assembly of the bishops and nobility at Clarendon. The Constitutions of Clarendon were intended not so much to punish evil-doers as to deter celibate priests from the commission of crimes. What can hinder a rogue from doing wrong if he knows that he will have a good chance of escaping with a nominal punishment ? Becket, constructively, was guilty of many iniquities by shielding immoral priests. Why were the King's subjects assaulted, robbed, injured under unprecedented circumstances ? History tells us, because of the morbid sentimentality and inordinate vanity of Becket, bloated into Ultramontane feeling. Large motive and small reflective powers do not excuse Becket's crime, and cannot protect him from infamy.

Clarendon is a village in Wiltshire, three miles east of Salisbury. There was a royal palace, in which the Parliament was convened several times ; the first time by Henry II., in 1164, who enacted the laws called the Constitutions of Clarendon, by which the exorbitances of lawless priests were restrained. Articles had been framed to protect the rights and prerogatives of the Crown against the claims of such as wished the kingly power to be thrown out of the Church, and to restrain the independence of the Latin priesthood, which, under the influence of Thomas à Becket, had been extravagantly asserted. Becket at first assented to

the Constitutions, but soon after resisted them, quarrelled with King Henry, and sought refuge in France, where he was protected by Louis. The Pontiff took up the cause of Becket against Henry, and condemned the Constitutions of Clarendon A.D. 1166. Becket excommunicated all who should observe the Constitutions, and threatened the King with a similar sentence. If any ask, What displeased Becket so much in these enactments? The following offended the proud prelate, who was called on to remember the laws and customs used in matters relating to the Church in the time of the King's grandfather, King Henry I.—

I. That if any suit happened between a clerk and a layman, touching goods pretended to belong to the Church, the plea should be heard in the King's court.

II. That no bishop or clerk should go out of the land without the King's license, and taking an oath not to procure any damage to the King or his subjects.

III. That if any man were denounced ACCUSED, and were brought again to amendment, he should not be obliged to be sworn, but only find sureties to perform what Holy Church should award him to do.

IV. That bishoprics and abbeyes vacant should be in the King's hands, and that such as should be chosen to succeed therein should first, before they were confirmed, do their homage to the King.

V. That if any plea were brought to the Consistory, the appeal should be thence to the archdeacon, thence to the bishops' court, thence to the archbishops, and thence finally to the King. [It is observable that the usage and meaning of even those times was that the ultimate complaints of Holy Church should come before the King, and NOT THE POPE.]

VI. That all debts that were owing on *troth-plight* should not be pleaded in spiritual, but in temporal courts.

VII. That if any clerk were taken for murder, felony, &c., and the crime proved, he should first be degraded, and then have judgment and be hanged; or if he were a traitor, drawn, hanged and quartered, as any other of the king's subjects.

Now reason, arbitrator on the monarch's side, may be heard. These laws being no other than what had long before been in use in the realm, and in themselves so just, one would have thought no good Christian or modest subject would have any colour to oppose them. Thus argues King Henry:—"O Thomas a Becket, having before promised obedience, hesitate not to obey, else thou wilt show thyself a more devoted subject to a foreign bishop at Rome than either to God or thy lawful king. If two are on horseback, one must go behind." Rapin, Speed, Hume, &c., narrate these matters truly historified, and therefore to be believed. We may pass over the occasion and manner of Becket's end—"Fuit pars ipsius Papæ. Quale initium, tale et exitium. Quo jure temporalem gladium sibi vindicat? Neque anim Petrus quod non habuit dare potuit. . . . I ergo tu, et usurpare aude aut dominans Apostolatium, aut Apostolicus dominatum. Quid alienos fines invadis?" (Bernardus l. 2, de Consid.)

Cassarius, in his "Dialogues," lib. viii., cap. 69, tells us that notwithstanding all this fainting by the Pontiff, and worshipping by the Pontificans as a *Δαίμων* (1 Tim. iv. 1), yet several learned men in France were of a very different opinion; "for," saith he, about the year 1220 (i.e., 48 years after Becket's death) the question was much canvassed amongst

the doctors at Paris whether Becket were damned or saved. Magister Roger judged that he was worthy of death, but not of such a death. The contumacy of the so-called saint was denounced by M. Roger:—

“*Thomas Becketi Epitaphium,
Hic jacet Thomas Becketus
Mallens Regis, Artifex Belli,
Civile Bellum commovit.
Regni jura invasit,
Solutus Regis in Pace Hostis,
Dui cedentem animam retinuit, ægre reddidit.
Constantiter visus est mori: quid mirum?
Ut vixit sic obiit dissimulans,
Mortuus est ni fallimur: et moriens
Regem regno, regnum regi restituit.
Cælum si rapitur tenet, si datur meritis longe abest.
Sed abi, Viator, et cave,
Nam hic tumulus
Est specus Latronis,
Prædonis Purpurati.”*

Dr Manning began his ecclesiastical life by calling treason a vice, and now he ends by calling it a virtue. The “Pope-craft” recommended by Dr Manning is no better than falsehood. Holy Scripture leads to the entire acknowledgment that through God alone kings reign and princes decree justice (Prov. viii. 15).

The Pope himself should imbibe the spirit of St Peter’s words; even the bishop is bound to submit to every ordinance of man for the Lord’s sake, whether it be to the king as supreme, &c. (1 Pet. ii. 13).²

II.—PRIZE BY THE REV. DR. DUFF.

SOME time ago a prize of £10 was offered by Dr Duff for the best essay on “The claims of the Popes to complete temporal power over all the kingdoms of Christendom,” the competition being open to all who had attended any one of the Protestant classes in connection with the Scottish Reformation Society throughout Scotland during the winter of 1873-4. A number of essays were sent in at the time specified, and after considerable difficulty in the adjudication, owing to the merits of some of the papers being about equal, the award was at length made, and the prize was equally divided between two Dundee competitors, Mr William Kyd, shoemaker, and Mr D. McDonald, clerk in one of the public works. The friends of the Protestant cause are under deep obligations to Dr Duff for this encouragement to young men to study the great question which at the present moment is stirring the mind of Christendom. It is hoped that others will follow the example so generously shown by Dr Duff. The following is part of the essay by Mr McDonald:—

THE CLAIM OF THE POPES TO SUPREME TEMPORAL POWER OVER ALL THE KINGDOMS OF CHRISTENDOM.

This is a wide subject—so wide that it embraces the whole history of the Papacy from its earliest stages down to the present day. The Romish system is one of expansion. It has taken centuries to grow, and may not even yet have reached its final development, although one

is at a loss to conceive what additional dogmas it can possibly promulgate. Indeed, the decree of Papal Infallibility seems to be the keystone of the whole superstructure. As a system it may now be said to be complete. And there is no more logically built up system on the face of the earth. Protestants in our day are accustomed to express their wonder that intelligent men and women can embrace the hideous doctrines of Popery. A better acquaintance with the system would give them cause to wonder less. It is a masterpiece of religious error, defended with almost diabolical ingenuity. It is, of course, founded upon a fallacy; but overlooking that, no more elaborately constructed system has the world ever seen.

The claim of the Popes to supreme temporal power rests upon, and is included in, the other claim of supreme spiritual power. By a logical necessity the two are bound up together. For it follows that if the Pope be admitted to be the supreme spiritual guide of Christendom, not only must he not be the subject of any earthly power, but all powers must be subject to him. Without this in theory, at least, supreme spiritual supremacy would be a myth. For spiritual censures involve civil penalties, and the two claims of supreme spiritual and temporal power are as intimately related and inseparable from each other without the destruction of both as the spirit and body of a human being are. It is true the decrees of councils or bulls of Popes promulgating some new articles of faith or morals may be opposed by the civil rulers of a country, on the grounds that such articles of faith or morals, made binding upon the consciences of men, are dangerous to the civil government of that country. Such opposition the Papacy has in all ages encountered. But it regards such circumstances as these as but the momentary triumph of evil, and only submits to them when it is powerless to overcome them. The supreme spiritual authority claimed for the Pope is nothing unless it be accompanied with supreme temporal authority to enforce the decrees or censures of the former wherever they might be resisted. And hence it is that the Popes have all along claimed to be the possessors of the two swords. Nor is it necessary that they be temporal sovereigns to invest them with the prerogatives which the assumption of this claim involves. Dr M'Crie, in his Introduction to Barrow's treatise on "The Pope's Supremacy," has the following pertinent passage:—

"It would be a grievous mistake to measure the temporal power which the Pope pretends to exercise by the extent of his petty possessions as an Italian sovereign. This is a mere trifle in comparison with the temporal authority which he claims in virtue of his *spiritual*. As a spiritual prince he asserts not merely a right to the patrimony of St Peter, but a right to dispose of all patrimonies and possessions of this world; to depose kings, and transfer their kingdoms to others; to absolve subjects from their allegiance, and, in short, to reign as lord paramount over the whole earth. The earthly splendour with which he is invested, so inconsistent with his professedly spiritual character, may have served to keep up the *prestige* of his supremacy; but, in fact, though the Pope were deposed to-morrow from his throne in the Vatican, though not an inch of territory were allowed him, though he were stripped of his purple robe, deserted by his Swiss guards and his *sbirri*, and left without chancery, mint, or arsenal, he would still, in

virtue solely of his *spiritual* pretensions as the Vicar of Christ, retain all the claims which his predecessors have put forth to temporal dominion. And these claims would be acknowledged by all his devoted followers, for they are founded on the same fictitious *jus divinum* as that on which he claims the government of the Church."

These two claims being thus seen to be necessary to each other, we will glance at the fallacy upon which the claim of supreme spiritual supremacy rests. It may be stated in the following syllogism :—

The Pope is the Vicar of Christ;

All power in heaven and earth is Christ's;

Therefore all power in heaven and earth is the Pope's.

The major proposition that the Pope is the Vicar of Christ is an unwarrantable assumption. Romanists claim the Pope to be the successor of St Peter, and assert that by Christ's appointment he (St Peter) had a primacy or sovereignty over the Apostles. These claims have been disproved over and over again to the satisfaction of every unbiassed mind. Indeed Barrow, in his famous treatise, may be said to have set this controversy for ever at rest. There is not the slightest ground in Scripture for inferring that Peter had any primacy of power or jurisdiction over the other Apostles. Then it cannot be proved that Peter was ever in Rome, indeed there is presumptive evidence that he never was. Supposing he were appointed to the primacy of the Apostles, and supposing he were Bishop of Rome, it cannot be proved that he delegated his power to a successor, or that he had the power to do so. Before the theory of Papal succession from St Peter can be established, there are a hundred impossibilities to prove and crooked things to make straight. Notwithstanding the forged decretals and interlopations in the writings of the early fathers, it has baffled all Rome's ingenuity to do this. Here is the rock, not upon which the Church is established, but upon which it must split and fall to pieces. This is the assailable part—the fallacy upon which the whole fabric is reared.

In order to trace the origin of this claim of the Popes to supreme spiritual and temporal power, we must go back to the early fathers, some of whom countenanced the notion that the New Testament Church was founded on the model of the Aaronic priesthood. These sentiments, gradually expanding, tended to invest the clergy with undue power—they beginning to arrogate to themselves the exclusive right to represent the Church. Then as a priesthood required a victim and a sacrifice, these were found in the blasphemous doctrines of Transubstantiation and the Mass. The notion also was prevalent that Christ constituted His Apostles his vicegerents on earth after He had ascended into heaven, and that the same authority was transmitted to their successors, all of which tended to the exaltation of the clergy, who progressed from one stage to another, till, carried away with the lust of power, the highest among them began to strive for the supremacy. Rome being the first city in the world, and its See the most important, its Bishop ultimately obtained the acknowledged supremacy, although for a long time the See of Constantinople withstood the claims of Rome, and asserted similar claims for its Bishop. In these early ages the Popes took advantage of the internal troubles and divisions which were occurring in the empire, and made them serve to their own aggrandisement. The two great steps towards the height of Papal

greatness were obtained through connivance with usurpers. The first was in 606, when Pope Boniface III., in payment for his assistance to the usurper Phocas, was declared universal Bishop, and the second in 756 or 758, when Pepin, the usurper of France, for similar services, laid the keys of the towns he had conquered on the altar of St Peter, and created the reigning Pope a temporal prince. This was the commencement of the Pope's temporal sovereignty, which, however, must not be confounded with the temporal supremacy which he claims, the one being distinct from the other as we have already seen. Definite pretensions to temporal supremacy cannot be traced further back than the eighth century. Indeed the early Popes as a rule acknowledged themselves subjects of the emperors. Baronius tells us that Pope Gregory II., in 730, "effectually caused both the Romans and Italians to recede from obedience to the emperor," and this because the emperor was opposed to the worship of images. "This," says Barrow, "is the highest source, as I take it, to which this extravagant doctrine (temporal supremacy) can be driven. . . . For while the emperor retained any considerable authority in Italy, the Popes were better advised than to vent such notions, and while they themselves retained any measure of pious or prudent modesty, they were not disposed to it. And we may observe divers Popes near that time in word and practice thwarting that practice."

(To be continued.)

III.—PRIZE ESSAYS ON POPERY.

Open to Young Men and Women in Dumfriesshire and Galloway.

A MEETING of the Committee for the Promotion of Protestant Principles was held in Dumfries on the 5th ult., when the reports of the adjudicators on the essays on Popery given in on the 1st April last were presented by the Rev. Mr Porteous, Wanlockhead. Of the three subjects given to choose from, essays had been written on two—viz., "Wherein is Popery opposed to Holy Scripture?" and "What influence has Popery exerted upon Men and Nations?" Although the competition had not been entered into by so many writers, nor had the quality been equal to the first three of last session, those sent in were creditable productions. Six gentlemen had examined them, and expressed themselves gratified with the reading and consideration which they had called forth, as well as with the circulation of Protestant literature—as "Ultramontanism," and "Snowed-up at Ballantarn," &c.—throughout the south of Scotland. One who had gained a prize last year had written as follows to the Secretary:—"As I have been unable to get an essay written for competition this winter, I feel it my duty to forward you a small contribution to aid the funds of your association, and in proof of my sympathy and interest in the honourable work to which you are called. It is my earnest hope, although I have for the present fallen off, that there may be no falling off in general, but the contrary." When the sealed envelopes were opened, the following were found to be the successful competitors:—Prizes to young men: First (£1, 10s.), bearing the motto, "After the way which they call heresy, so worship we the God of our fathers," James Moffat McMillan, miner, Wanlockhead. Second (£1), bearing motto, "Nil Desperandum," A. C.

M'Connan, Burburgh Mill, Auldgirth. Third (10s.), bearing motto, "A descendant of the Covenanters," William Wright, apprentice chemist, Lockerbie. Fourth (Book), bearing motto, "God in the Gospel of His Son makes His eternal counsel known," George Davidson, Kirkpatrick-Durham. Prize to young women (£1, 1s.), bearing motto, "Truth is the genius of Freedom," Susan M. Andson, Free Church Manse, Kirkmahoe.

IV.—THE DESTINY OF THE PAPACY.

["Kirwan's Letters" is a classical book on the Romish controversy. We are glad to announce that a new edition has just been issued by Messrs Johnstone & Hunter, Edinburgh, with a preface by the Rev. Dr Cairns, of Berwick. For the benefit of those who may not be acquainted with the book, and in hopes of inducing them to procure and study it, we insert one of the letters as a specimen. —ED.]

MY DEAR SIR,—In my last letter I brought to a close the chief objections which prevent my return to your Church. As they bear at least upon my own mind, you and all men will say that they are insurmountable. If I have misstated any of your doctrines—if I have magnified any of their absurdities—I have done it ignorantly. And if I have uttered a sentence that could have been avoided in the discussion, and that can be interpreted as personally offensive or disrespectful to yourself, I regret it. I feel proud of you as a countryman; I sincerely respect your character; and the only feeling in my soul in reference to you is one of deep, I might almost say, agonising regret, that you should lend your talents, character, and influence, to the sustaining of such a system of delusion as is Popery, which I deem equally at war with the Bible and with the common sense and best interests of men. However much or little value you place on this avowal, it is made in sincerity. In the present letter, which will close those addressed to you personally, I will ask your attention to *some considerations bearing on the ultimate destiny of your Church.*

The growth of your Church has been like that of the mustard seed—small in its beginning, but gradually unfolding, until its branches overshadowed the world. It took centuries, and generations of men endowed with all the deceivableness of an unrighteous policy, to perfect its despotic unity. Corruption was introduced so gradually as to create no general alarm. And the truth of God was so mixed up with the traditions of men as to take away the power of the truth, and to rivet upon the world the traditions of men as the commandments of God; and the whole system was so adapted to the tendencies of our fallen nature as to gain easy access for it into barbarous and semi-civilised states. From being an ally of the State, it rose to the government of the State. It put out first the rights of civil and then of religious liberty. By it kings reigned, and princes decreed judgment. And by the silent and gradual deposit of corruption and power, your Church rose, a vast form, and complicated, of superstition, error, and tyranny, shutting out the light of heaven from the mind, and the hope of heaven

from the soul, and filling the world with the gloom and terror of its despotism. Oh, sir, the history of your Church, from the seventh to the seventeenth century, is yet unwritten. Much has been revealed, but the one-half has not been told us. Nor will man ever know, until the day of final revealing, a tithe of the miseries and woes which it has inflicted on our race. When the pall of darkness which now conceals them will be drawn aside, and when in all their crimson hues they will be exposed to the gaze of a collected universe—when the martyrs from the “Alpine mountains cold,” and from the vales of Piedmont, and from the dungeons of the Inquisitions—when the Huguenots of France, and slaughtered Protestants of the isles and the continents, shall all rise up and testify against her,—where shall Popes, prelates, and priests then find a hiding-place? The rocks and mountains, disregarding their cries, will not fall upon them, nor hide them from the face of an angry God.

The world bore the burden of the despotism of your Church until it could be borne no longer. The Reformation ensued; and because God was in it, the combined efforts of Popes, emperors, kings, and prelates failed to arrest it. All the elements of superstition and depravity, and selfishness and cupidity, and of civil and ecclesiastical power, were moved to their deep foundations, and were combined with unsurpassed skill to suppress it, but in vain. The nations broke the heavy yoke which your Church had placed upon their necks, and indignantly cast it away. And from that day until this the conflict has continued between Protestantism and Popery—between the law of Christian liberty and of papal thralldom—between the principles of an open Bible and the free access of the soul to a God through a Mediator, and of a closed Bible, and the religion of sacraments and ceremonies and priestly interferences, without meaning, measure, or end. It must be confessed that in this conflict your Church has retained its ground with great art and skill, and that after three hundred years of hard fighting, it yet is in the field, and with a fearful array. But what is her destiny? Is she to rise again to her former power, and to tread out the liberty of the world, and to send us all to school again to muttering monks, and to open hell to all who decline her authority, and to admit to heaven only those whose great faith or great ignorance receives all that she teaches? Sir, I have no fear of this. I am most firmly persuaded that your Church is destined to total extinction. And permit me, in the briefest manner, to state to you a few of the reasons which sustain me in this belief.

1. Your Church is incapable of reformation. What may be reformed may be preserved; but the diseased body that allows no purgatives to remove its fever, and no stimulants to quicken its decaying organs, must die. And your Church is just such a body. Because infallible, it has never fallen into error in doctrine or in practice; so that what it once believes and commands is always true, and is always binding. Infallibility forbids reformation. Here, then, is the position which it holds before the world:—an infallible Church—its sense and nonsense equally true and important; and because infallible, incapable of reformation! And, in my opinion, it is well it is so. This very position will hasten its overthrow. How soon were the waters of the sea made the winding-sheet of the Pharaoh that, amid the wonders which were

wrought around him, refused to lessen the burdens of Jacob and to let Israel go! Old Baxter was in the habit of saying, "What will not bend must be broken."

2. Even if the doctrine of your Church permitted reformation, any reformation is impossible, save that which ends in its extinction. I refer, of course, to a reformation of your *system*, and not to that of individuals. How can your doctrine as to the Pope's supremacy be reformed, save by its utter abandonment? How reform your transubstantiation—your purgatory—your penance—your extreme unction—your praying to dead men and women—your relic-worship? No reformation of these things is possible. How can they be reformed? If they cannot be, they must be abandoned; and if abandoned, where is your Church? Gone, "like the fabric of a vision, which leaves not a wreck behind." And again I say, it is well that it is so; these things will hasten its overthrow.

3. The intelligence of the world is in opposition to your Church. The mind of man, wherever enlightened and permitted to act freely, is opposed to it. The most enlightened, the most commercial nations, are anti-papal. The literature of the world is against it. The genius of history is revealing its past wickedness; the genius of romance is holding it up to ridicule by its magic creations; the genius of poetry is rehearsing its cruelties in undying song. Nor do I now remember a living apologist for popery out of the ranks of your priesthood worth naming, save Chateaubriand, whose eloquent work, "*Genie du Christianisme*," is much more of a romance than a serious apology for your system. And all this, whilst the historian, the poet, the novelist, the essayist, the penny-a-liner, the grave quarterly, the lighter monthly, the laughing weekly, are out in opposition to it.

4. The prayers and the piety of the world are against it. I assert this as a rule which has its exceptions—exceptions within the pale of your own Church, where, I believe, in spite of your system, there are some of whom the world is not worthy. But from tens of thousands of hearts, in every land upon which the sun shines, the prayer is daily ascending to heaven that popish superstition may come to a perpetual end. And God is the prayer-hearing God.

5. The causes which gave rise to your Church are rapidly passing away. Popery, you know, for the most part, rose in times of great ignorance. As the art of printing was unknown, the Bible was but little circulated. It required almost a lifetime to transcribe it, and a large fortune to purchase it. Hence your priests could teach almost anything for divine truth, because the people had no Bible by which to test their teaching. And having enormously multiplied for doctrines the commandments of men, it became your settled policy, as far as possible, to suppress the free use of the Bible. This is all over with you; and the Bible will be soon in every living language and among all people. And the ignorance of those ages in which the foundations of your Church were laid is passing away. The schoolmaster is going into all the earth; and, with an instructed mind and an open Bible, the priest will not be long endured as a substitute for the preacher, nor the saying of mass for the proclamation of the glorious gospel of salvation. Despotic governments, too, which lent the power of the State to the priest, to assist him in riveting the chains of bondage on the people, are

becoming more free. In many nations they have passed, in many more they are passing away. The old feudal system and popery formed the upper and the nether millstone in the mill in which the people were ground down to the state requisite to suit your purposes. One of these stones, the feudal system, is broken. It will require all your wits to go on grinding with the other.

In addition to all this, intercourse among the nations is rapidly increasing. By the power of steam the most distant people are made neighbours; and by the application of magnetism the thoughts of men are made to travel round the earth with a velocity far surpassing that of the sun. That stagnation of mind, and of the mass, which is the true element of popery, as of all superstition, is broken up; and at the prospect of a steam-engine whistling through Italy on a railway, the papal world is alarmed. And thus the causes which gave rise to your Church, and whose continuance for so many ages enabled it to maintain its fearful pre-eminence, are rapidly passing away. It would seem as if, for the last four hundred years, *everything* was operating against her. The sacking of Constantinople—the discovery of the art of printing, and of the mariner's compass, and of this new world—the Reformation by Luther—the firmness and the weakness of princes—the periods of war and peace—the passing away of old and the rise of new dynasties—the virtues and the vices of Popes, prelates, and priests—their learning and their ignorance—bloody and bloodless revolutions—the pragmatic sanction of Charles VII., the revocation of the Edict of Nantes by Louis XIV.—the eruptions of infidelity, and the revivals of true religion—all, all have been directed by the hand of God so as to weaken the foundations, and as to hasten the desired period of her final fall.

6. And more than all this, it is my strong conviction that God has ordained the total extinction of your Church. I will not detain you, sir, nor my readers, with any dissertations upon the prophecies bearing on this point—this would be aside from my object. John, when wrapt in vision in Patmos, informs us that “Babylon shall be utterly burned with fire,” and calls upon God’s people to “come out of her,” that they might not be partakers of her sins, nor receive of her plagues. And Paul tells us that the Lord shall consume “that wicked” with the spirit of His mouth, and destroy him with the brightness of his rising. And by “Babylon” and “that wicked,” I believe Paul and John mean the Papal Church. It has already lost its civil power. Once she could dethrone kings, and absolve subjects from their allegiance; now, in a civil point of view, there is no weaker power upon earth. Metternich can send his Austrian troops into the States of the Church without fearing the least injury from the successor of Gregory the Great! How is the mighty fallen! Ronge in Germany, excited to opposition by the impositions of the holy coat of Treves, has led out one hundred thousand from the yoke of your Church; and all that his Holiness can do is to bear it. Even in the city of New York, the resolute Germans are flocking out from the care of Holy Mother; and all that you can do is to flourish your crook, your keys, and your crosier around the altar of St. Patrick’s, without the least power to stop one of the wandering sheep. The temporal power of your Church is gone; the spiritual is fast going after it. And the time will soon be here when the pen of the historian will write, **THE CHURCH OF ROME WAS, BUT IS NOT.**

How this is to be done is a question of some importance, and upon which I have my own opinions. A careful looking at past providences may cast some light upon the future, and inspire hope or fear, according to the relation we sustain to God and His Church. You know, sir, the way in which God treated Pharaoh and the Canaanites, and how He blotted out the nations that opposed the progress of His people. You know the way and manner in which He broke up the Jewish Church and State for their opposition to Christ and His Church. You know how the Reformation progressed from small beginnings, until it opened a new epoch in the world's history—from what was considered a little ecclesiastical gladiatorship until kingdoms were shaken—until thrones, cemented by ages, were convulsed, and tottered to their base—until hostile armies met in deadly combat, and fattened the earth with the blood of the Papist and the Protestant. God has the control of all agencies to accomplish His will. Much will be done for the extinction of your Church by education; much by the general influence of learning; much, very much, by the circulation of the Bible; much more by the simple and fervent preaching of the Gospel to the masses, as did Luther; and much by the direct agency of Him in whose sight the nations are as a drop in the bucket, and who will overturn and overturn, until He shall come whose right it is to reign.

These, reverend sir, are in brief my reasons for believing that your Church is destined to utter distinction. No reasons can be drawn for its future continuance from its continuance until now. If your people had not been papists, they might have been pagans or infidels. The Canaanites remained a long time in the land to perplex the Jews. Paganism continued for ages in the Roman world after its conversion to Christianity; yet both became extinct, save as paganism has been perpetuated by your people. Nor can any argument be drawn from the occasional conversions to your communion which are now occurring. You know that in ages past some Christian ministers relapsed into idolatry; and that during the French Revolution some of your bishops and many of your priests went over to infidelity. You must lay no flattering unction to your soul from arguments like these. Your Church is opposed to the truth of God—to the people of God—to the will of God. The shed blood of the martyrs is crying to heaven against it. Its extinction is certain; and may God hasten it in His own time and way!

With the most sincere prayers for your temporal and eternal welfare, I remain, with great respect, your fellow-countryman and fellow-sinner, &c.—*Kirwan's Letters on Romanism.*

V.—CARDINAL MANNING'S PASTORAL LETTER.

THE "relative documents" regarding the Prussian Government and the Pope, read in the English Roman Catholic Churches last Sunday, would certainly have been more interesting, and possibly, but not certainly, more effective for their purposes, if they had had any clearness about two points which are at present in doubt—what the Prussian Government is really doing to the Church, and what the Church had previously done to Prussia. For anything that appears in Dr

Manning's Pastoral, in the Declaration of the German bishops, or in the Encyclical Letter of the Pope, it might either be that in Prussia the State was taking away from the Church only what it had given on certain conditions said to have been broken, or was taking from her something which it did not give, and which was rightfully her own. Yet the whole question whether there is or is not persecution depends upon the matter of fact here left in dubiety with a deliberation and a repetition which seems suspicious.

There are two things that the State can fairly do without being justly subjected to the charge of persecution : it can, for any reason that seems satisfactory to itself, take away from any Church, or any section of any Church, what it may have given in the way of money or privilege ; and it can go further, and inflict some kind of punishment upon clergymen for the reason that they have done, or refused to do, something within the province of secular government to direct, and the doing or refusing to do which would be a political offence in all other persons. It seems impossible, as yet, to ascertain to what extent, if to any, the laws recently made, or in process of making, at Berlin, go beyond the proper line ; and all the ecclesiastical documents which have come our way seem to proceed on the hypothesis that there is no such dividing-line, and that the State persecutes if she forbids anything that the Church or the Pope enjoins. If what the State is doing amounts to no more than saying that if the Roman Catholic bishops and clergy do certain things they shall cease to receive the money and favour of the State, the State is within its rights ; but if it says that the recusants, besides losing State money and favour, shall be deprived of the right of preaching and performing other duties of the clerical office, as disestablished and disendowed priests, or in any way be punished beyond deprivation of State favours, then the State has entered on something very like persecution. But still it does not follow that because we hear of bishops and priests sentenced to imprisonment as well as to suspension or deprivation of their State livings, we must conclude that there is a violation of religious liberty—for religious personages may commit political offences. It may be, and in point of fact it is, that some bishops and clergy are guilty of open, violent, and repeated acts of what we call "sedition," and which is not less sedition if committed by a clergyman and under clerical motives. Thus the Pope in his Encyclical says of certain laws of the Prussian Legislature, "We publicly declare by these presents, to all whom it may concern, that those laws are null and void." If bishops and priests keep citing and enforcing that proclamation from pulpits and elsewhere, they are undoubtedly committing and instigating sedition. And so far as can be made out, that seems to have been the case with those whose punishment has been carried beyond the mere deprivation of State office and powers. Though it may seem strange that there should be continued doubt on such points, the strangeness is very considerably reduced by its being pretty obvious that the Church does not see or acknowledge that there is anything to be made the subject of doubt, holding that there is no difference between loss of favour and infliction of persecution, and that no member of the Church can be guilty of disobedience to the State if he is acting in obedience to the Pope.

The question as to what the Church did to the Prussian State, forming the ground or beginning of this great quarrel, is left in even greater

darkness by the ecclesiastical documents. The complaint of the State is put in perfectly plain terms—that the recent Decrees of the Vatican Council alter vitally the relations previously existing between the Roman Church and those States in which that Church is endowed or established. Those Decrees, according to the view taken by the Prussian Government and Legislature, have wrought great changes both in the theology and in the government of the Church; but, making comparatively little complaint, or at least taking almost no action, as to theological matters, the State almost entirely confines its complaint to the Pope having in some way or degree come in the place of the native bishops, and having already exercised his new powers in a manner offensive and dangerous to State authority. Now, the documents promulgated over England last Sunday argue nothing on this point, but assert a great deal—assert so much, indeed, as to be self-refuting. They say only one thing, but say it in every possible form—that the recent Vatican Decrees have wrought no change whatever in these things. Cardinal Manning says, “You do not need that we should refute”—“We enter into no refutation of these self-evident misinterpretations, because the bishops of Germany who have assembled at Fulda have exposed and destroyed them,” and because the Pope has confirmed that confutation “by his supreme authority.” We then turn to the refutatory document of the bishops, and we there find repeated declarations, but no evidence nor explanation, to the effect that “there is not even the shadow of a pretext” for the assertion that the relations between the Pope and the bishops of any country have been altered. But alongside of that we find a statement or admission that “according to those Decrees the ecclesiastical jurisdiction of the Pope is a supreme, ordinary, and immediate power, directly over every individual diocese,” and that “it has validity and power everywhere and over all,” and so on. It is added, however, that this has been so for eighteen centuries; and moreover, that this illimitable authority cannot possibly be abused by the Pope “because he is subject to the divine law.” We do not find in the Pope’s Encyclical what Cardinal Manning tells us to look for, an endorsement of the views thus set forth by the German bishops; but as the Pope does not say that they are mistaken, he may perhaps be held as admitting that they are correct. It is just here that the difficulty comes which is most felt by outsiders. The whole Catholic world was a few months ago agitated by the great doings at Rome, and for the most part professed itself elated and delighted by their vast importance. The fact of the importance was testified, too, in a practical manner by a large secession from the Church of both clergy and laity declaring themselves unable and unwilling to submit to changes of such magnitude, both as to doctrine and government, as had been decreed by majorities at Rome. But now we are told by Cardinal Manning, and by the whole German bishops, with at least the silent assent of the Pope, that all that meant nothing, and that everything remains as it was. Which story are uninitiated people to believe—that the Vatican Decrees form one of the greatest eras in the history of the Church, or that they left everything as it was before?

It should not fail to be noted that, in a case where the Roman Church is connected with the State, the question of doctrine comes in as a practical and political matter as well as the question of government.

Thus, in the end of last week, the Legislature of Berlin enacted that in any parish where the "Old Catholics"—that is, those who have disowned the authority of the recent Vatican Decrees—shall have formed themselves into a separate congregation in any Catholic parish, they are to share the endowments and the Church fabric with the other Catholics. Now, whether that is a fair or an unfair procedure, is a question depending upon whether the Decrees did or did not alter the theology of the Church as it stood when the Church went into relations with the Prussian State. If the Decrees wrought no alteration, then the admission of the "Old Catholics" to a share in the favours given to the Church might be complained of as the admission of outsiders or Dissenters to share in good things previously gifted to another body. On the other hand, if the Decrees have altered the theology of the Church, as the "Old Catholics" contend, and as the larger body of the Catholics have not till now denied, but have rather boasted, then the Prussian State, in giving the "Old Catholics," retaining the former doctrines, a share, according to their numbers, in the ecclesiastical revenues, is giving them less than they might fairly claim, and giving the other section, adopting the new theology, what they may be fairly said to have forfeited their right to. When the same people who a few weeks ago assured us that a change of vast magnitude and value had been made at Rome, now, when a different object is in view, proclaim, and as a self-evident fact, too, that there has been no change for eighteen hundred years, it is difficult for those wishing to get at the truth to know what to think, excepting that where there is so much contradiction and confusion there must be something wrong, both in policy and object.—*Scotsman*.

VI.—ITEMS FROM JOURNAL OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

NARRATIVE OF CONVERTED FRENCH CANADIAN FAMILIES.

IT has been thought that a brief account of some of the families converted to the gospel at the beginning of the Society would tend to strengthen the faith and redouble the zeal of its friends. The following relation, furnished by Mr E. Richard, affords abundant cause for encouragement and thankfulness to the Head of the Church:—

CONVERSION OF THE V—— FAMILY.—In 1850 I took charge of the College of *Pointe aux Trembles*, in the absence of the Rev. J. E. Tanner in Europe. One day I was surprised by the visit of a priest who wished to speak with the Director. We had a long conversation, in which he expressed his satisfaction with the establishment, the teaching of the pupils the Scriptures, and the Society's efforts to circulate them through the country. He said his sphere was at Quebec and neighbourhood, and that he himself strongly recommended his hearers to procure the gospel, but that his Bishop did not approve of his course. When leaving, he accepted a copy of Martin's Bible, which he pronounced before the pupils a good book, and took leave of them and myself in the most friendly way. I now come to the V—— family, upon whom this visit had a signal effect. Shortly before, I had given Testaments to Madam V—— and her eldest son, which they read without the knowledge of the husband. Mr V—— was much respected, well off, paying considerable tithes to the priest with whom he was intimate, and very attentive to all the Church services. Having learnt the visit of the

priest, as above related, he sent word to me, through his brother-in-law, Mr E——, who with his family had been already brought to the knowledge of the gospel, that he would like to hear what had passed between me and the priest. I hastened to his house, where all the family were met. The Lord seemed to have arranged everything. He began by saying he had heard of the priest's visit, and that we had parted good friends. I related what had passed, and that on leaving the priest had expressed his best wishes for the success of our establishment, and of the work we were carrying on, at which Mr V—— appeared quite astonished. His son, seeing his father so well disposed to hear me, opened his Testament for the first time in his father's presence, and asked me to explain these verses (Eph. ii. 8-10), "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God," &c. I understood his intention, for both he and his mother well knew their meaning, and spoke at length of that precious salvation by grace. The father was so affected that I have not the least doubt a work of grace through the Holy Spirit was then wrought in him. At length I was obliged to leave, much to the regret of Mr V——, who wished to keep me longer. Before departing, with his consent we engaged in prayer, and I gave thanks to God and implored His blessing on the family. On rising from our knees, Mr V—— took me by the hand and said, "From this day my house is open to you, and I have finished with the Church of Rome and the priest; he has only taught me error and falsehood; I will write him that I now leave the Church of Rome." He sent his demission, and next Sabbath he attended our service at the College with his family, and continued to do so until his departure for the eastern townships, where they settled. Several of his children have received part of their education at Pointe aux Trembles. The father died in the peace of the Saviour some time since, much respected, as is all the family.

CONVERSION OF THE G—— FAMILY.—About nineteen years since, Mr Amaron and myself were on a colportage tour to B—— R——, and were directed to Mr G——'s house, as it was understood he wished to send two of his sons to Pointe aux Trembles. Making this our excuse for calling, we set out, and, after a fatiguing journey, found him at home. He said he had left his sons to act for themselves in going to the College, as they were desirous to be educated. They had been several years at school, and complained that they had learned almost nothing, whereas they were told at Pointe aux Trembles they would learn more in one year than in five years at the school where they were. He said, "We are Catholics, you know, and your College is Protestant, but this is not an obstacle for me. If their religion is better than yours, they will be able to keep it." He then asked us to enter, and he would speak further with his wife and children about the College. The house was immediately filled with his family and several other persons. Mr G—— then told his wife of the object of our visit, but she, without replying to his question, whispered to him to ask us to sing a hymn, as she had heard we sung very well. Being very tired, we proposed to him to read first a chapter of the Testament, to which he readily agreed. We then spoke of the visit of Nicodemus, and the necessity of conversion, or the alternative of eternal death. The Lord appeared to aid us in a striking manner, and I doubt not several received a blessing. When we had finished, before acceding to a second request for a hymn, we asked to be allowed to thank God for the privilege of reading His Word, and with their consent I engaged in most fervent prayer. We then sung a hymn, with which Mr and Mrs G—— were delighted. This meeting was the beginning of much good. The brother of Mr G——, who was about to pass the winter in a lumbering shanty in Upper Canada, begged for a Testament from which he had heard such beautiful reading, which was given him.

From that period both of the families G—— were occupied with the concerns of their souls, and nearly all the members and their immediate connections have become Protestants, some of them truly pious. One of the sons of the former is a minister of the gospel, after having spent the usual

course at Pointe aux Trembles, where most of the family have been educated. The brother engaged in lumbering was also converted, as was his son, who attended our College. He went to the shanties with his father, where he bore a consistent witness for the gospel in the midst of his careless companions. At his request I sent him a Bible for one of them. His father was killed by the fall of a tree, and the son died afterwards of a painful disease, confessing his Saviour.

CONVERSION OF THE D— FAMILY.—In 1858 I had occasion to visit an English Protestant at K—, whose influence has always been good on his Roman Catholic neighbours, and was asked to visit the family of Mr D—, who had a daughter about seventeen years of age dangerously sick. I found Mrs D—, who received me very well, and took me to see her daughter. I said I could give something to relieve the pain, but her recovery would require a miracle, and the most important matter was to attend seriously to the salvation of her soul. I then spoke of the love of the Saviour, and she was so well disposed that I spent a most happy season with her. On retiring I found the whole family assembled, the father and sons coming in from the barn. After speaking about their daughter, I read, with Mr D—'s ready consent, a chapter from the Testament, and spoke to them of the love of the Lord Jesus Christ, and what He had done to save poor sinners. They listened with the greatest attention, and with the father's consent I engaged in prayer. On leaving I offered him a Testament, which he accepted with pleasure. From that day all their hearts seemed turned towards the Saviour. Two of their grown-up daughters came to the College, where my wife was Directress, and were there converted; they died some time after their return home, in the peace of the Saviour. Two of the sons came to the College, one of whom died in the faith. All the missionaries who knew this family certify that it is one which has greatly glorified the Lord by their profession.

I will add, that for the three families above referred to (those of V—, G—, and D—) a single visit was the means of engaging them to give attention to the conversion of their souls. Glory—yes, glory to God.

CONVERSION OF THE B— FAMILY.—One day Mr B— called and asked for a Testament, which I gave him, after some conversation upon religious subjects. Some months after, he returned, saying that he and his wife had found it very beautiful; but the Grand Vicar was enraged at their reading the gospel, and his wife had begged him to return it. He expressed himself as not the less friendly, and hoped I would continue to call on him. My further visits served to enlighten Mrs B—. Her husband had already made considerable progress, so that one day he said, "My wife has sent for the Testament again, notwithstanding the Grand Vicar's displeasure; she values the salvation of her soul before everything, and I say the same." I gave the Testament, and the Grand Vicar anew insisted upon their returning the book, but they resisted, and finally, being convinced of the errors of the Church of Rome, left it to attend our meetings. Mr B— could read well, his wife could not, but one of our family taught her, and after a time she also could read fluently.

Mr B— used to go round the country repairing clocks when he had no other work, and after his conversion continued to do so, availing himself of every opening to introduce the things of God. As he had always been respected, and was a good and cheap workman, people were generally glad to employ him. This continued several months, during which he circulated several Testaments. He found, however, he could not gain enough to support his family, and the committee made up any deficiency (it was not large), which enabled him to continue for some months longer his useful work. He is now in Illinois with his family.

CONVERSION OF THE L— FAMILY.—I became acquainted with the father, who wished me to teach him to read the Word of God. I consented, as I thought it a good occasion to announce the truth to the family. I began with the first chapter of John, so that in learning to read he would also be

taught the Gospel. His wife was always present, and obliged to listen, as they had only one apartment. She was very bigoted, but sincere; and after every lesson I had always much discussion with her. This lasted for two years, my visits being made as often as I was at home, and the result was that after many struggles she received the Gospel in her heart, and both renounced the Church of Rome and attended our services. They sent their children to Pointe aux Trembles; one of the sons is now a doctor in the United States, and the other taught school for a time. Near hand lived their sister-in-law, to whom I had sometimes opportunity to speak of the Gospel, but seemingly in vain, for she had lost all belief in the Church of Rome, and, at the same time, did not wish to hear about any kind of religion. One day, hearing she was dying, I resolved to speak with her, at the risk of being insulted. She was alone, and, through God's grace, listened to the appeals made to her to believe in Jesus rather than be lost. She accepted the Saviour, and a few hours after my visit died rejoicing in Him, to the wonder of her relatives, who could scarcely credit their senses.

EXTRACTS FROM THE JOURNALS OF THE COLPORTEURS.

TESTIMONY TO THE PRECIOUSNESS OF GOD'S WORD.—At G. L. an old man stood up in the meeting, and, addressing the unconverted and Roman Catholics present, said :—"I believe that Christ died for me, and therefore I am not afraid to die. I have yet many besetting sins, but I pray God that I might be delivered from them. Why should I be afraid of death? Jesus has told me in His Word, 'I go to prepare a place for you: I will receive you unto myself, that where I am there you may be also.' If I were to doubt God's Word, I might have reason to fear, but I thank God I do believe His Word, and therefore I am not afraid of death.

"At P. C. I visited a very poor man, to whom I lent a Bible three or four years ago. Said he to me, 'I believe the Bible to be the best of all books, and I would not give up mine for ten thousand dollars if I could not get another to teach me God's love to sinners; because Jesus Christ has said, it would be no profit to a man to gain the whole world if he should lose his own soul by it. The Book of Psalms is the best of all hymn books, and it is my only hymn book. One of my neighbours, Mr A., instead of going to Mass on Sunday, comes here and reads in my Bible. He would be glad to get one, and if you leave one I will try and sell it for you. Before you leave us, I must tell you that we got all our children baptized by a Protestant minister.'"

(To be continued.)

VII.—MANIFESTO OF THE GERMAN BISHOPS— THEINER AND DÖLLINGER.

WHAT'S in a name? A rose by any other name will smell as sweet." True. And yet there is a great deal in a name. Perhaps it will be seen in the future that one of the greatest services which Mr Gladstone has rendered the cause for which he is contending in England, consists in his having transplanted to English soil a name for that new thing in the history of the Church which emanated from the canons and constitution of the Council of the Vatican. Those who lived in Germany in the early stages of the Old Catholic controversy will remember the obstinate struggle as to the name by which the adherents of the opposition movement to the Vatican Decrees should be called. The Ultramontanians called them New Protestants; they called themselves Old Catholics; and now this name has gained a permanent footing in the ecclesiastical vocabulary of Christendom. Vaticanism is a name well known in

Germany for the "New Catholic" system, and already in the Grand Duchy of Baden "New Catholics" is the name by which the adherents of Vaticanism, as opposed to Old Catholicism, are universally known. As long as the new thing was called by the old name, the people could not be brought to understand that it was anything new; took the new name on to it, and in time the eyes of the people will be opened to the novelty of the thing.

In the despatch which formed a leading topic in my last letter, Prince Bismarck assailed "Vaticanism" in his way. He showed how a national bishop of any land had become quite a changed functionary since 1870—no longer as theoretically theretofore a bishop "by the grace of God," but by the "will of the Pope;" not as "God's vicar" in his diocese, but the Pope's organ and official, without independent will or responsibility of his own. The Government functionary of a foreign potentate, not an independent ruler and pastor of his flock—that is what every bishop of the Latin Church is for the future condemned to be, according to the German Chancellor. Mr Gladstone's pamphlet called forth a swarm of replies; Prince Bismarck's despatch a single reply from a swarm of writers. The whole German episcopate (the Bishop of Metz alone excepted) have issued a joint rejoinder to what the Chancellor said. They deny his premises, and of course deny his conclusion. They, not the Pope, are bishops of their dioceses; for whoever would think of calling the Pope Bishop of Cologne or Breslau? He is *Bishop* of Rome, and *Pope* of the Church Universal. They cannot deny that he may, under certain circumstances, interfere in any of the dioceses in the world—that he can set aside the ordinary jurisdiction of the bishop, and substitute for it his own; but he does it, not as "bishop," but as "Pope." Perhaps Prince Bismarck, after such a concession, would be content to suspend all further discussion. He would regard it as a distinction without a difference. In the Constitution itself, however, this jurisdiction of the Pope is said to be strictly "episcopal" (*episcopalis*), and the ground is cut by the Council itself from under the feet of the bishops. Whatever the bishops may say, the Pope is on the side of the Chancellor.

Like the Romish bishops in England, they contend that the doctrine of Papal infallibility is not new. It is as old as Peter. Christ gave the power to him, and it has been claimed and exercised by every Pope from his time till now. What are we to say to such cool assertions as these? When, where, in what words, did Christ confer on Peter papal or episcopal jurisdiction over the other apostles, and over every believer in the whole world? Did Peter preside in the Apostolic Council in Jerusalem? James stood there in rank higher than Peter. Supposing this power to have been conferred on Peter, when, where, and in what words, did Peter confer this authority on the Bishop of Rome? No trace of such teaching is to be found in the apostolic writings. Yet the bishops assert these fables as if they were indisputable truths. This cool daring may impose on the ignorant masses; it must repel all thoughtful minds. It certainly will not induce the Chancellor to recall what he asserted in his famous despatch.

The bishops contend that the Vatican Council has not made the Pope an absolute monarch. He never was, and never can be, for he is bound by the teachings of Scripture and tradition, and by the dogmatic

decisions of his predecessors, and the rules and orders of the Church; and even if he were absolute, it would not be a very serious thing, for his infallibility is limited to the exercise of his functions as supreme teacher of the Church. To all this the reply is easy. As for the limitations of his absolute authority, little importance can be attached to them; for as he is sole authentic interpreter of Scripture, tradition, and the dogmatic teachings of his predecessors, and can alone define the sphere covered by "faith, morals, and discipline," he is practically absolute. If all the world says, "This or that is a question of politics," and the Pope chooses to declare it to be a question of morals or discipline, according to Vaticanism, the world has nothing to do but to submit. But this, say the bishops, is not absolute power. Well, the rest of the world can only reply, if this be *not* absolute power, one would like to know what is.

This memorial of the bishops has produced a bad impression. They reply to a document which deals with thoughts and things by quibbling about words and phrases. The document is not addressed to anybody in particular, but published in the journals, as an attempt to influence public opinion. But its influence will be confined to the unthinking masses. It has not even the plausibility of similar documents emanating from the more polished pens of English Ultramontanes.

I have this month again, in my character as chronicler, to introduce your readers behind the scenes in the Pope's palace of the Vatican. As on the former occasion, Father Theiner, the Pope's favourite, in his time perhaps the most learned man in Rome, is the person who conducts us. I described to you in a former letter the consternation which the publication of his correspondence produced in the ranks of the Vaticanists; but at last they threw out hints that the letters were those of a disappointed man smarting under the loss of office, and writing to such an enemy of the Council as Professor Friederich. Well, a new batch of letters of Father Theiner's has just seen the light, the first of which dates as far back as 1867, when the Council was not talked of, and when the Father was as high in the Pope's favour and as firm in his office as he ever was. This time the correspondent is not Professor Friedrich, but Dr von Döllinger, and it is interesting to see what the most learned man in Rome wrote to the most honoured Catholic divine of Germany at a time when "Old Catholicism" was not born, and when both of them were looked up to in the Romish Church as champions of the faith. The following is a condensation of Theiner's letter, dated Rome, Vatican, April 25, 1867. Döllinger was at work on a life of Innocent XI. Theiner says he is very glad of it, and adds that he himself had contemplated a similar undertaking. He regards the character and reign of Innocent XI. as of the very highest historical importance. It is for us Protestants interesting to see why. "None of his predecessors in the Papal chair kept himself so free from all Jesuitical influence as he. Three times he was on the point of dissolving the order." At that time, to the outside world, the Roman forces appeared as an unbroken united army. The "unity" of "Catholicism" stood apparently in such glorious contrast to the "sectarian strife" of the Protestant world; yet in the bosom of that Church an internecine war was already secretly raging. But Theiner goes on. He thinks a frank, full, and well-written life of Innocent would rout the

Jesuitic forces on the whole line, and chase them from the field. The false glory which they have acquired in science and education, and on the field of Oriental missions, especially in China, would be exposed in all its hollowness. This point of "missions" is one to which in his former published correspondence, and now again in his letters to Dr von Döllinger, Theiner perpetually recurs. Nowhere, he says, have the Jesuits reaped greater glory, yet nowhere are they more vulnerable than here. "This fame of theirs is a usurped fame, wrung from the faithful by hundreds upon hundreds of tricks and artifices, or, more correctly speaking, forced upon them." "Read 'Memoires de la Congregation de la Mission,' published in Paris, in eight volumes, between the years 1863 and 1867, and 'Memoriæ Storiche del Card. di Tournon,' and your hair will stand on end." Such was the language which learned Romanists used in secret to each other with regard to the now ruling order of the Latin Church, at a time when on the surface of their Church life hardly a ripple was to be seen and their boasted unity intact.

Passing on to "education," the second false pearl in the Jesuit crown, Theiner says, "They have sucked the life out of Germany, and made us the laughing-stock of the Protestants. . . . At the revival of national literature, where can we point out a Catholic who has made a name for himself? The Protestants are the masters of this field. Whence comes this but from the fact that the Jesuits were in exclusive possession of our schools, and that they stuffed us with their 'kitchen-Latin' until we knew neither German nor Latin? . . . France, Spain, Portugal, and even Italy, never sank to such a scandalous depth as this; for in these lands the Jesuits had rivals in the Oratorians, Lazarists, Eudists, Bergamasks, and Piarists. . . . They found our universities in a tolerably flourishing condition, but they overthrew them one after another. As for Cracow, the third volume of my 'Monumenta Poloniæ' will furnish you with the strongest evidence. Neither the king nor the Senate could check the Jesuit advance to the ruin of science and of the Church."

I remember the time in England when to refuse to admire the Jesuit's missions, or to question the efficiency of the Jesuit schools, was set down to Protestant prejudice, or regarded as fanatical narrow-mindedness. One of my early recollections was the contemptuous saying of the illustrious historian, "The bray of Exeter Hall;" and in private circles, and in the public press, I have known awkward facts shelved, and warm-hearted Protestants silenced, by this scornful, winged word. It is long since England has in a sense ceased to be my home, and I can no longer judge of the currents of popular sentiment; but Theiner and Von Döllinger are no Protestants, and were, eight years ago, Catholics of whom the Catholic world were justly proud. No "asses" were they, nor when they speak do they "bray," and yet Exeter Hall could not have said severer things, or formed a more condemnatory opinion of Jesuit claims to the world's admiration, than did these illustrious men in the confidential interchange of thought which these letters bring to light.

The other letters deal with incidents connected with the taking of Rome on Sept. 20, 1870. The following touch shows that even in the College of Cardinals the voice of reason can find an advocate. Writing on December 22, 1870, Theiner says, "Your prophecy is fulfilled. The Piedmontese have seized Rome. Cardinal Pacci said the same thing, and

now says further that this event is a real piece of good fortune for the Church; for the Pope, freed from secular cares, can for the future have no other interests than those of God and the Church." The following remark is a little personal, but probably characteristic enough. Writing a few months after the capture of Rome, he says: "The Pope is vigorous and frivolous, and at the same time as full of inspirations and predictions as a Quaker. He predicted that the Italians would never seize Rome. His having been proved a false prophet does not seem to trouble him."

To return to the point from which we started. Vaticanism is the embodied triumph of Jesuitism. The German episcopal body, by its recent manifesto, has bound itself anew to the chariot of Vaticanism. Jesuitism is, according to Theiner, the perdition of learning, science, and religion. Germany, then, in combating Vaticanism, is fighting for free schools, free universities, free consciences, and, I may add, free states. Whether every weapon she wields is well and wisely chosen is another question which need not be discussed here. The enemy, however, with which she contends is also the deadly enemy of what is best and noblest in free England, and she deserves England's sympathy.—*Berlin Correspondent of the "True Catholic."*

VIII.—DR NEWMAN, CARDINAL MANNING, AND MONSIGNOR CAPEL.

WE held from the first that Mr Gladstone had rendered a signal service to the cause of civil and religious liberty by his "Expostulation" addressed to our Roman Catholic fellow-subjects. Even those who blame him most for ever raising the controversy stirred by his pamphlet, must admit that it has certainly had the effect of eliciting ample explanations from those best qualified to offer them. The challenge flung down with remarkable vigour has been taken up with as remarkable promptitude. Roman Catholics of all degrees have come forward to vindicate the Vatican Decrees, and to confute the notion that they involve innovations menacing the rights of the civil power. Amongst those who have stepped into the arena to do battle for Rome, there are three whose titles will be universally recognised as spokesmen for their Church, on the score of intellectual eminence, of approved Catholicism, and (as regards two) of high ecclesiastical appointments. There could not be found, within the Roman community, three men who more fully represent, by the combination of their characteristics, the shadings of tone and impulse tolerated within the recognised pale of the Papal Church, than Dr Newman, Archbishop Manning, and Monsignor Capel.

Upon Dr Newman's merits, as a fervent Catholic, a devoted priest, a theologian imbued with lifelong study of divinity, and above all, as a great teacher and exponent of religious thought, it is superfluous to dilate. His eminence is acknowledged on all sides. In passing through the ordeal of a change of faith, his pious nature never has thrown aside, towards those from whom he separated, conciliatory forms of expression which beam with an air of genial candour, any more than it has contracted, as so often befalls converts, that overwrought temperament

which delights in straining bonds of doctrine to intolerable tension. Of this grace of mind; and pleasing avoidance of asperity in argument, his "Letter to the Duke of Norfolk" is a notable example, offering in this, as in many other respects, a contrast to other publications on the same topics by his distinguished co-religionists.

The hierarchical position of an Archbishop of Westminster would necessarily attach always capital weight to whatever came from his pen in behalf of his Church; but there are grounds why exceptional authority must belong to the words of Archbishop Manning when expounding acts which emanate from the present occupant of the Holy See. His promotion to the eminent office he occupies was made under circumstances signally illustrative of the esteem he enjoys in Rome, for it was due to the personal action of Pius IX., who deliberately set aside the nominations recommended, in accordance to custom, by the Chapter. Besides, Archbishop Manning was, as he admits, a principal agent in bringing to pass the Vatican Decrees, so that no one should be better qualified to explain their intention.

Monsignor Capel, again, can point, in voucher of the excellence of his doctrine, to a distinction second only to the high trust for which the Archbishop was selected. When in the Roman councils it was seen fit to attempt in Protestant England the experiment, which has not met with much encouragement even in Catholic Ireland, of an university embodying strictly Papal principles, Monsignor Capel was singled out of the mass of English Catholics as the man best qualified to preside over a scholastic institution which, it is fondly hoped, will neutralise the deleterious influence of our educational system, and charm away the youth of England from the noxious atmosphere of our national high schools into the carefully-weeded pasture-grounds of an immaculate doctrine—an ample mark of the implicit confidence which Rome reposes in his judgment and his doctrine. Taking the pleadings of these three champions in the aggregate, we may feel assured of having before us every argument it is possible to adduce in refutation of Mr Gladstone's allegations. Whatever can be said in disapproval of the Vatican Decrees containing aught contrary to the immemorial customs of the Church, or fraught with possible danger either to its traditional constitution or to its relations towards the State, that will of a certainty be found somewhere in the pages of one or other of those three most competent spokesmen; and whatever does not so stand there, we may confidently assume to have been omitted because these eminent advocates instinctively felt that the plea could not possibly be sustained with any show of plausibility.

One more observation we must make before proceeding to examine the arguments respectively advanced by these advocates. Dr Newman, conscious of the variance in animus that may be discernible between his pleadings and those of others, gently deprecates as a "showy and serviceable retort in controversy, but nothing more," any criticism founded on the "very considerable differences in argument and opinion between himself and others who have replied to Mr Gladstone." Could we persuade ourselves that the force of criticisms founded on such discrepancies were limited to the flash of an empty retort, we should certainly leave them aside, but, with all respect for Dr Newman, we cannot bring ourselves to look on them in this light. The discrepancies between

his tone and that of his eminent comrades are characteristic of material differences between them in status and in the elements they represent. It has been the fortune of him, who must be considered the most illustrious acquisition made in our time by the Church of Rome in this country, never to have been advanced to such official distinction as has been freely showered on other converts in the service of the Church of his adoption. While so many have been promoted to offices of dignity and trust, the great Oxford teacher, whose words, more than those of any contemporary, quickened his generation in that remarkable movement which has carried not a few to Rome, so far from having been made an object of honour, has been left to spend his days in the humble ministrations of a simple Father of the Oratory. Dr Newman has been allowed to remain (as far as the Roman Curia is concerned) an obscure priest; and his utterances derive weight solely from his personal character, and his recognised religious fervour and illumination. As he takes care to say himself, he writes as one "not in any sense in the counsels of Rome." In Archbishop Manning, and in Monsignor Capel, we listen, on the contrary, to ecclesiastics in possession of not merely that degree of theological knowledge which it is within the grasp of every diligent Catholic to derive from authenticated records of public property, but avowedly admitted to the exceptional confidence of the Roman Curia, and addressing us with the full credentials of appointed organs. This construction of the relative values to be set on the respective utterances of Dr Newman and of Archbishop Manning is none of our devising. It is claimed for his words by the Archbishop, with a distinctness which has the merit of plain speech. In a passage not the least remarkable among many remarkable passages in his dissertation on the score of boldness, the Archbishop, with a view to impart special effect to a thundering volley of tirade immediately preceding, appends these noteworthy words: "It may not be amiss to add, lest it should be thought that the statement is merely a private opinion, that the text from which I quote was translated into Italian in Rome in 1862, was examined by the Censorship, and printed at the Propaganda Press" (p. 131). Here, therefore, the Archbishop not only proclaims his pretensions to have his opinions ranked as very superior to those of a "*private*" Doctor, but he furnishes us with what he declares to be canonical tests for this superior authority—namely, that the opinions in question have been scrutinised and allowed to pass unchallenged by the Roman Censorship, and have been printed at the Propaganda Press. It is so rare in discussion with spokesmen of the Curia to pick up from them any distinct statement as to positive tests for what is, and for what is not, of authority, that we are truly beholden to Archbishop Manning for having, in his eagerness to vindicate the transcendent value of his own words, glided into a tangible definition that can be grasped and applied with confidence. We have it now, under Archbishop Manning's hand, that the fact of an opinion having been passed without challenge by the Censorship of the Roman Curia, and having been circulated through the agency of the Propaganda Press, constitutes a positive test that such opinion is not merely a private one, but is approved of and concurred in by the infallible depository of the authority of the Church, the sublime guardian of faith and morals.

Here we take leave of this discussion; but in parting company we

cannot avoid referring to an incident of the hour that affords enhanced proof of the different estimation in which the supreme Head of the Church holds the two divines on whose words we have principally dwelt. While we are in the act of writing, tidings come how the Pope has bestowed on the one the highest grace in his gift. Him whom we have spoken of as Archbishop must henceforth be styled His Eminence. To the other divine no honour of any kind has been paid. Dr Newman remains, after his "Letter to the Duke of Norfolk," the same unnoticed Oratorian Father as before. Yet Pius IX. has been singularly lavish of approbations and benedictions on writers to his mind. More than a dozen such apostolical favours are on record to individuals who have vindicated the doctrine of the Vatican Decrees. Neither missive nor benediction, however, has been transmitted from the Vatican to the eminent divine whose advocacy alone has had any serious effect in calming suspicion in this country. What has been showered on Veuillot and on Ward has been sullenly withheld from Newman; and in this withholding lies the authoritative declaration that the language of Newman is no language with which Rome will identify herself. The meaning put by Dr Newman on the Papal acts is one now plainly not endorsed by the Pope; and that fact carries with it a signal justification of the warning note raised by Mr Gladstone—not against isolated utterances here and there—but against "the smooth and soft exterior of a system which is dangerous to the foundation of civil order," if it should indeed be enduringly supported by the whole strength of that powerful organisation which has been embodied in the old constitutions of the Latin Church—*Quarterly Review*.

IX.—GAVAZZI ON CARDINALISM.

THE Honorary Secretary of the Italian Mission has received the following letter from the Rev. A. Gavazzi, for circulation among the friends of Italy in the United Kingdom, as well as of the liberties of England:—

"PISTOIA, April 20, 1875.

"MY DEAR FRIEND,—From several English papers just at hand I perceive the comical seriousness of a part of your press in discussing the honours and pre-eminence to be granted to Dr Manning, cardinalised in Rome by the Pope. We laugh in Italy at such nonsense; and especially in Rome, where, since 1870, our cardinals shine by their obscurity, and abscond themselves conscientiously from a people rid of their former pride and oppression. Of course we have amongst us a few fanatics, still revering in the cardinal's hat the old princely ornament; but even with those the homage paid to its bearers is more in the heart than in the hand and the knee. But to read here of such theatricalities nowadays in Protestant England, to us it is not so much an enigma as an absurdity and a monstrosity.

"Did, perchance, your proud and wealthy nation sink so low as to outleap the brutish servility of the Middle Ages, prostrated on their bellies before the arrogance of these pretended dignitaries? Or, has the land of Cranmer, Ridley, and Latimer, and Knox, and Wesley, become so forgetful of her Protestant glories to flirtate with the scarlet flitter of the mother of harlots? Have you, then, to return to the wretched days of the Wolseys, the Poles, the Bestoons of nefarious

memory? I shrink from such a thought, which at a not distant period would involve the ruin of your beneficent Protestantism and the downfall of your great and free country. Your pseudo-Liberals may smile with either compassion or contempt at my Italian anticipations; and yet I have witnessed many of my practical prophecies since Wiseman's Papal invasion, fatally realised in the gradual increase of Romanised apostacies, and favoured of late by fashionable supineness.

"Some people, perhaps, will say:—Having now a Cardinal among us, we owe him honour and pre-eminence. Do you? Who sent you the Cardinal? Who told you that he is a Cardinal? What honours have your English formularies reserved for Cardinals? What kind of pre-eminence is rightly due to a Cardinal by a Protestant Church and nation? To you Manning is now a total foreigner, his elastic Anglicanism being transubstantiated into his foreign dignity.

"To the question that Roman Catholics, now sufficiently numerous, even in London (thanks to the treachery of the Oxford heresiarchs), have a right to the honours of their hierarchy, and that it would be a bad policy to curtail the same, my answer is in the Ecclesiastical Titles' Bill, and with it the question is over. If by the ruinous connivance of pseudo-Liberals Wiseman could smuggle into England a titled hierarchy, and if under the cavil of technical casuistry they were allowed to parade in their usurped titles, that is no reason why these became legal, and that at present the intruded prelates have a right to the said titles, and to the pretensions claimed by them.

"But this is not my ground, knowing that there are now in England, by thousands, those false patriots who, under the pretext of full liberty for all, would rather see the Romish Church trampling on the corpses of their Protestant mother, than interfere with the firebrands of the Vatican. My battlefield lies in the absolute negation that cardinalism belongs to the hierarchy at all. Let it be understood that Cardinals, as office and jurisdiction go, are inferior in rank to the least bishop, having nothing to do with the Episcopal order. Cardinalism is not a Church but a court's dignity; and, therefore, properly speaking, not an ecclesiastical office. Their present place of honour, even in councils, is not by right, but by bulls, and it is precisely the privilege which concludes against the right *per se et de jure*.

"What more? Notwithstanding the privilege, even nowadays the Cardinals don't come up jurisdictionally to the height of the episcopate.

"Cardinals, therefore, as mere members of Rome's Court, as even curia, have no claim on English soil to any pre-eminence whatever, except on the recognition of that court officially from your part, and the acceptance of its dignitaries a par with your own; in which case, however, to avoid mistakes and make sure the etiquette, England should have to look into all the offices of the Roman Court to allow them the proper degree of pre-eminence, from the secret waiters up to Monsignori, up to prelates of every form and description. Such a discussion, would it not be numerically ridiculous, while it would be comically logic?

"The fact is that Protestant England has no duties whatever towards cardinals intruded into her soil by a foreign potentate, since she ignores the existence of a Pope in Rome. Narrowing my observations to the National Church, where there is a regular hierarchy, to speak in England of honours bestowed and pre-eminence granted to a strange digni-

tary of an unknown power, it is more insulting than preposterous. Is it perchance of the scarlet petticoat that Rome has to take precedence over Canterbury and York? Will the new ceremonial raise the Cardinal in public festivals to the right hand of the Crown, leaving the left to your Primate, and below him your own hierarchy? Be sure that if you try to find a place for pre-eminence it must be the first, as a cardinal shall never cede his wrested priority to any of the local prelates. Like Cæsar of old, who preferred to be first in a village, than second in Rome, Manning, and whosoever else, shall never accept the second place on any occasion of Protestant display. Are you ready for such an humiliation of your own people to the benefit of an extemporised expression from a foreign land?

"For in days bygone the cardinals were princes of the Roman Empire, and in that capacity they took rank and pre-eminence even among the members of Imperial and Royal families. But where is now the Roman Empire? In the bookshelves of Vienna; and there too is buried for ever the fantastic principality of cardinals. For if the Roman Empire were ever to revive, and if it shall come to pass to be in the possession of the present claimant, cardinals shall never be the princes of it.

"Indeed there was a time when the Pope being priest and king, the cardinals, as the stock of the future Pope, and for the sake of succession, were princes of the throne. But such a time is gone for ever, without a return. Thus, notwithstanding all the semi-divine attributes lavished on the Pope, as his personalty is not transmissible to his electors until elected, so cardinals are as much princes nowadays as the gorilla is a man. Therefore, there is no reason why the English people have to disturb themselves about Manning pre-eminences. Let him alone, and if he chooses to appear on public occasions among Protestants, let him find his place at the tail of Protestant functionaries.

"The discussion about his pre-eminence will bring forth a double evil—it will humble your Protestantism at the feet of another Pandolfi, and will increase audacity and petulance to the men of Rome, who have for their end to restore in Great Britain the supreme dominion of the Pope.

"In fact, this very new cardinal in his first sermon publicly declared that his mission was of war; and he must be a fool or a traitor who asked for pre-eminence in behalf of such a man. Will the English pseudo-Liberals understand that Manning does not mean to battle in Italy, or in Germany, or in Peru and Mexico, but in England? Those whose motto and policy is *laissez faire*, are they prepared to meet the assault, and to brave the intrigues, the conspiracies, the intrusions of Popery, which have already grown so fearful in their land by past supinuity as to endanger the very existence of England's famous Reformation?

"In conclusion, let me exclaim Italianly to your broad Liberals—Do you think that Rome will be satisfied with an empty pre-eminence? Do you believe that your sanctioned pre-eminence will not be followed by pretensions of rights? Do you imagine that with the raising of Vaticanism your evangelical Protestantism shall long continue to be the supreme rule of your country? I answer, No. Then remember that the day when England shall see her martyred Church trampled under the sole of the Pope, it shall be the day signing the loss of all her civil and religious liberties. To repent or to retract in that day shall be too late.

ALESSANDRO GAVAZZI.

THE BULWARK;

OR,

REFORMATION JOURNAL.

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I.—THE POPE INSULTS GOD AND SOCIETY.

A LOUD CALL FOR INTERNATIONAL AGREEMENT FOR PROTECTION AGAINST PAPAL ENCROACHMENTS.

IT appears that the Jupiter of the Vatican, like the ancient Roman divinity, cannot brook the slightest show of independence or resistance to his sovereign sway, and wants all his neighbours to tremble on their knees so soon as he knits his brow, "*cuncta supercilio moventis.*" When Haman was made prime minister of Persia, all the servants were ordered to bow the knee to him as he passed by them. Mordecai, conceiving this an approach towards Divine honour, or reckoning it sinful to revere an Amalekite, declined compliance. The refusal of an Englishman to be the Pope's "reptile," i.e., to kiss his toe, has spread consternation among the Vatican serviles. Behold! The Pope in *cathedra* displeased with an assessor.

The Roman Correspondent of the *Echo* writes:—"I have heard from more than one source that an Englishman behaved with such marked disrespect at the Vatican, on Monday, April 26, as to irritate the Pope exceedingly, and cause his Holiness to stop in the midst of his benediction to remonstrate with him in the following words:—"Do you come here to insult me in my own house? Is it a gentlemanlike thing (*una cosa signorile*) to sit down when all the others are standing or kneeling?" It seems that the person in question gained admittance to the audience through some dealer in antique brocades and laces, who obtained for him a ticket from Monsignor Ricci; and instead of rising when the Pope entered, sat during the whole audience, although remonstrated with by some English ladies present. At the Pope's expression of displeasure, the Captain of the Swiss Guard turned the offender out of the room, whereupon a Roman friend informs me that the aged Pontiff apologised to the company for his hasty outbreak: "J'ai parlé trop fort," he said. All the English Catholics in Rome are especially excited about this affair.

"*Più reponite! ne quid nimis. Ira furor brevis est.*"

The benediction of Pius seems different from God's. "*He makes His enemies His friends, and conquers them by love.*" The Pope's blessing

is apparently mere external ceremony. BENE, well, DICTIO, speaking, is not necessarily *beneficence*.

"Say well, and do well, both end with one letter;
Say well is good, but *do well* is better."

Benedictions and oaths shall be made in the name of Christ the true God (1 John v. 20—THE AMEN, Apoc. iii. 14), no longer in the name of Abraham the father of the faithful, much less in the name of Jupiter, or Jew Peter the Pope of Rome (Jer. x. 10, Ps. xxxi. 6).

An Englishman, like Mordecai, would not kotoo. Clamours arose. Serviles asserted that the Father of the faithful was insulted. (This word is a metaphor taken from a fed horse, or bull, kicking with his heels at his owner, when he gives him provision, urges him forward, &c.) Has Pio Nono ever studied Scripture? To kick against God is wantonly and stubbornly to rebel against Him, and make His benefits an occasion against Him (Deut. xxxii. 15). We see on earth (Dan. vii. 8) the little horn with eyes like the eyes of a man (*ὡς ἄνθρωπος*), and the mouth speaking great things, setting himself over against God (Dan. vii. 25).

The fable occurs to mind, where men are represented in a line with a double wallet, the forward part containing their neighbour's faults, whilst their own are slung unseen behind their backs. Do you ask why no man attempts to descend into himself, but looks to the wallet on the shoulders of him who precedes? The same error belongs to each—"Unus utriusque error," saith Horace. In the view of Scripture God saith to the ruler of the Vatican, "Thou hast insulted me in mine own house, the Church! Thou thoughtest that I was altogether such a one as thyself: but I will reprove thee," &c. (Ps. l. 16-21).

Do not the Pontiffs trample on the law of God? Gratian's "Gloss" tells us confidently that the Pope can dispense against the law of nature, and against any of Paul's Epistles; and Capisciannus in his book "*De Papâ et Ecclesiâ*," fol. 95, assigns the reason, "*Quia Papa est major Apostolo*," because the Pope is greater than the Apostle! Thus is Holy Scripture superseded (Luke i. 1-4). Do they not teach and prescribe what the Holy Ghost calls Doctrines of Devils by denying marriage to ministers, making it unlawful to eat flesh in Lent and on Fridays? Is not the Pope by way of eminence that lawless person, *ὁ ἀνόμος*? (2 Thess. ii. 8.) The Englishman in Rome was ignorant of every exact punctilio in matters of mere etiquette, a looker-on, marvelling at mediævalism in the nineteenth century.

The Autocrat of Rome treats with gross abuse, insolence, and contempt by words and actions, the laws of the Court of Heaven. St Peter tells the Bishop, whether in Babylon or elsewhere, to honour the king as supreme (1 Pet. ii. 13-17). Behold the Pope with Titanic assurance "opposeth and exalteth himself above all that is called God, or that is *honoured*, so that he as God, *SITTETH, in cathedrâ*, in the Temple of God, showing himself that he is God" (2 Thess. ii. 4). *N.B.*—In this verse *Σιβασμα* seems used with an allusion to the honour paid to the Emperor, *Σιβαρος*, i.e., Augustus. The Autocrat of Rome is told by his flatterers that he is above our Queen. His health is proposed by Infallibilists at feasts before Queen Victoria. Is this no insult to the monarch and her lieges? One would

have thought that the Bishop of Rome, like the Olympian Jupiter, was set too high above the storms of inferior life to be assailed easily in his dignity, or ruffled in his temper! Pius IX., who was unable to recognise that if he insulted the Emperor of Germany and the King of Italy, he might perhaps be insulted himself, made the air ring with his complaints. An Englishman's imprudence in the view of his Most Serene Altitude amounted to a crime! How a former Pope trod upon the Emperor of Germany, and how he lashed Henry II. of England and Henry IV. of France until the blood followed, is better known than I need here to relate. Pope Nicholas I. said, "That he was above law, because Constantine had styled the Pope God!"

"The Pope can do all that Christ can do, and is more than God," says Hostiensis the Canonist, and after him Zabarel. "Of wrong he can make right, of vice, virtue, of nothing, something," saith Bellarmine (Lib. i. de Pontif. Rom.) "He is lifted above the angels, so that he can excommunicate them; he can dispense against not only the law of nature, but against all the evangelists, prophets, and apostles," saith John xxiii. in Extrav. One of his parasites flattered him thus:—

"Oraculis vocis mundi moderaris habenas :
Et merito in terris diceris esse Deus."

Truly impudence is here used as a substitute for argument. False heart to false hand joined can bring only retributive consequences (Acts xii. 22, 23). Herod had *Nomen Dei*, *haud Numen*.

The sarcasm of a great Reformer on the constitution of the Papacy was curiously sharp. "Proper persons," he says, "were appointed by the Roman Curia, but on crossing the Forum, on their way to Peter's seat, they were uniformly murdered by Italian banditti, who stole their letters patent, went along, and were consecrated Popes in their places." The Prophet Daniel set forth the Roman Antichrist *typically* in that minor Antichrist—Antiochus, *merum scelus*, so peerlessly vicious that sin itself can hardly be more sinful. This personification of evil excommunicated our Queen Elizabeth, and absolved her subjects from their oaths and their allegiance. That infallible agent of mischiefs, Pius V., encouraged the Florentine assassin Ridolfito to murder Elizabeth, turned every sincere and consistent Romanist into a traitor against the English State—made rebels of them! Papists were taught that sovereigns excommunicated by the Pope might be murdered by their subjects! Millions upon millions have been killed by the orders of Roman Pontiffs. When the present Pope will expunge the Babylonish article "De comburendis hereticis," and renounce all claim of putting persons to death for their religious opinions, then may we Protestants grant him that power which his predecessors, when they held it, so greatly abused. We trust not Pius IX. until he abjure the African method. Dr Livingstone says, that Schele, a famous African chief, observed to him, on the occasion of his preaching to his tribe, "Do you imagine that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them: and if you like I will call my headmen, and with our whips of rhinoceros-hide we will soon make them all believe together." The anniversary of St Bartholomew is memorable for the cruel massacre of the Protestants in France, begun August 24, in the reign of Charles

IX. Some calculate the number of sufferers at 100,000. It began in Paris, and extended to various parts of France. Rejoicings and public thanksgivings took place at Rome, and a medal was struck in commemoration. "Numismata Pontificum, a P. Philippo Bonanni, Soc. Jesu" (Romæ, 1690, p. 336, vol. i.) In the year 1572, the Pope showed himself a gross burglar. While men slept, he entered the window—kill! murder! and destroy! Did he act as the Vicar of God? Vice Christi? Where Christ is, there the Pope is not; where Christ is not, there the Pope is; a proper *Vicarius Christi*! What is the difference between this Infallible Pontiff *in* and *ex cathedra*? A wolf *in* his hole, and a wolf *out* of his hole the sheep fear alike (St John x. 12). About Hildebrand's time, so great was the negligence of wickedness of the clergy, that some did send forth letters, as though dated from the devils of hell to them; wherein they give the Pontiff many thanks for the souls whom he had sent to hell, in such numbers as never were known before. (Matthew Paris, Hist. A.D. 1072.) Popery is an insult to reason and revelation, to morality and common sense, and to all the dearest interests of civil society—a direct contradiction to liberty, conscience, and the Word of God. It is surely Satan's masterpiece:—

"Venalia Romæ
Templa, sacerdotes, altaria, sacra, coronæ,
Ignis, thura, preces, cœlum est venale, Deusque."

The Englishman formed a low estimate of the value of Pio IX., arising partly from ignorance of the design of his office and its title to general support, and also from a want of proper self-respect in those who assume it. The Englishman knows that the Pope has been disestablished under the auspices of King Victor Emmanuel; and he expects that the time is now arrived when the usurped powers of the Bishop of Rome will cease. Why shall he in this nineteenth century have the ability to overrule all other bishops. He errs, not believing the Scripture—"One is our Master, even Christ, the great teacher." The assumptions of the Pope are denounced Matt. xxiii. 8-11. See St Jerome, Epist. ad Evang. i.—"Ubique fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegi, sive Alexandria, sive Tanis, ejusdem meriti, ejusdem est et sacerdotii" (vol. i. p. 1194). This ancient Father follows Holy Scripture in asserting the equality of bishops. The Bishop of Rome comes upon the stage in his dignity, exalted supremacy, &c. Jerome asserts that all bishops are brethren. If so, the Pontiff has been elected in a manner which is irregular and illegal. The two, Jerome and Mastai Ferretti, have clashed, and the dispute has come to such lengths that the Old Catholics call for investigation. The Popes, Dr Dollinger asserts, have privileges novel, and property thus inscribed, "Spoils from *incensura* for the enrichment of *incensura*." Let the appeal be made to Scripture. The argument which a Jesuit would use under these circumstances is this:—"Though at present we find no authority in Scripture for the traditional rules about an infallible Pope, we are bound to admit that such an authority did exist in portions of the Scriptures which have been lost; for Moses, the prophets, apostles, and evangelists are known to be trustworthy persons, and they would not have sanctioned such counsels unless they

had known some divine authority in support of them. Therefore, unless it can be proved that such (which we call Apostolical Constitutions) are contrary to the Scriptures, we are bound to believe that they are based upon lost portions of the Scripture." However, there are few people, even in Greenland or Ireland, who do not see through this argument for apostolical traditions so called, which is ironically called the appeal to the *Dead Witness*. The practical effect of Vaticanism, which may be called the heresy of our times (as Arianism was the heresy of the early Church), will be to teach the uncertainty, instead of the certainty, of those things in which men have been instructed (Luke i. 1-4). Some sceptics propose that the *not* should be taken out of the commandments, and put into the creed! Thus Popery brings forth infidelity. Will not the daughter devour her mother? Talk not of peace! Europe is not at peace. The Bishop has sown his syllabus and encyclicals as dragon's teeth, and they have sprung up as armed men. The Pope was declared infallible at a late council of the Latins called Vatican, 1870. A more impolitic, disgraceful, and cruel dogma was never forged. One would suppose that the Bishop of Rome, who received the appellation, must have been an idiot, and the counsellors who advised it must have been madmen. "Quem vult perdere Deus prius dementat." But a despotic Government is ever capable of extravagance; for, as it is the bane of popular freedom and happiness, so it is the disgrace of political wisdom and of all civil institutions. Despotism and tyranny are the direst curses which insulted justice and truth can well inflict upon a sinful nation. Surely the times call for international agreement for protection against Papal encroachments. Two stars keep not their station in one sphere, nor can one Britain brook a double reign—of Papal usurper and our sole monarch Victoria. I suppose the Englishman believes in the moral identity of Babylon and Rome, hence his "knee-tribute yet unpaid, prostration vile." He has been taught that the idolatry of the whole earth is one; that the gods of every country and clime are called by Babylonian names, and that all the Paganisms of the human race are a wicked and deliberate (but yet most instructive) corruption of the primeval gospel first taught in Eden, and, through Noah, afterwards conveyed to all mankind. The system first concocted in Babylon, and thence conveyed to the ends of the earth, has been modified and diluted in different ages and countries.

IN PAPAL ROME ONLY IS IT NOW FOUND NEARLY UNMINGLED AND ENTIRE. In interpreting Babylon as Rome, we have the authority of the Rhemish annotators on Douay version, Rev. xvii. 5:—"Babylon, either the city of the devil in general, or if this place is to be understood of any particular city, *Pagan Rome*." But if Rome *Pagan* is Babylon, what must Rome *Papal* be? (Rev. xviii. 2.) The admission that Rome is meant is important. The name may signify *confusion* (Gen. xi. 9), or the *Temple of Baal*, BAB BELI (see Gesenius' Lexicon). The Englishman remembered, I suppose, Rom. xi. 4, "Qui non flexerunt genua *pro* Baal," to that lady, as modern Babylonians also call the Virgin Mary, whom the Pontiff importunes with seeming honours, calling this *she-saint* "the sole ground of his hope," to the dishonour of Him who died for man's salvation!! The Englishman is a Christian, not a Marian or Marielator. What are the Jesuits but dreamers, and popes but fools, in Jesus' presence? Jesus is the wisdom of God, the only wise. Jesus

is the sum and substance of all truth, the Light of light (Gal. vi. 14-16). All things in the temple of truth are to scale. If you take the Papal scale, you diminish the dimensions throughout. The Master-builder follows out His own glorious design. What office has Pío Nono in Christ to design? He calls himself the Vicar of Christ and Peter's successor. Is not the boast like a beautiful bubble which a boy blows from his pipe with a little soap? What charming colours! It is beautiful as a rainbow, but if we touch it with a little meditation it is dissolved. The popes have become boundary removers. They have displaced the boundaries of right which have been delivered by God (Hosea v. 10). "Thou shalt not remove thy neighbour's landmark" (Deut. xix. 14 and Deut. xxvii. 17); "Cursed be he that removeth his neighbour's landmark." They have removed the boundary between Jehovah and Baal—that is to say, between the one true God and idols. If he who removes his neighbour's boundary is cursed, how much more he who removes the border of his God!

II.—REVIVAL OF RELIGION AND REVIVAL OF INTEREST IN THE CAUSE OF PROTESTANTISM.

SIMULTANEOUSLY with the revival of religion which has taken place, and is still going on, filling the hearts of the Lord's people throughout the world with joy and gratitude—the greatest and most extensive revival since that of the Reformation—there has taken place also very extensively amongst Protestants of our own and other countries a revival of interest in the cause of Protestantism. We cannot but regard these two things as closely connected together; not in the way of cause and effect, as if the one were a consequence of the other; although the more interest that is felt in the truths and promises of the gospel, the more that zeal for the cause of Christ is awakened, the more must Protestantism obtain earnest support in all contendings against the errors, the superstitions, the pretensions, and the machinations of the Romish Church and its priesthood; and every one who receives the love of the truth unto salvation, and is brought to the enjoyment of the liberty with which Christ makes free, may be expected to become an ardent supporter of the Protestant cause so soon as he understands what it really is. But the connection between the two things above mentioned, appears rather to be referable to the operation in the hand of Him who is wonderful in counsel and excellent in working, and who makes various means to concur together to the same end. It is to be observed that an interest in the cause of Protestantism, such as they were far from displaying before, has of late been manifested by many; and, in not a few cases, by men who have otherwise shown no signs of great interest in religion, and even by some whose religious views are very erroneous,—by men who are very far from holding the doctrines of the Reformation, but who have come forward to encourage those who hold these doctrines in their opposition to Ultramontaniam, and to join them in that opposition—men caring rather for the interests of nations than for the cause of Christ—for liberty rather than for truth. Men of the world have been awakened to a sense of dangers of which not long ago they scouted the idea,

and are ready to cheer on by words of approbation those whom they were accustomed to condemn as illiberal and bigoted. And it is well that this is the case. An obstacle is removed out of the way of those efforts they used to do all in their power to thwart. It may prove also in some cases to be well for themselves that they have been brought to acknowledge truths of which they formerly were ignorant, and accordingly, to contend for what is in itself good and important; for it seems not improbable that some may thus be led to inquire further, and so to attain to a knowledge of other truths more important still. It may be hoped that men contending for the cause of civil liberty, against those papal claims which, if admitted, would leave no vestige of it in any of the nations of the earth, and recognising, as they must do, the connection between civil liberty and religious liberty, may be led to look a little further into the subject of religious liberty, and to think more seriously than they have ever before done about religion itself. Finding themselves compelled, almost in spite of themselves, to contend for the right of every man to worship God according to his conscience, and to read the Bible when he chooses, they may be led to think more seriously than before about the rights of conscience, and the reading of the Bible, and the worship of God. Finding the Pope, with his supporters and representatives, the great enemies of liberty, at the same time violent in their hostility to the free circulation of the Scriptures, they may be led to look into these Scriptures, to see what can have provoked this hostility to them, and with results better than the mere gratification of curiosity. Considering that all the claims of the Papacy to lordship over the consciences of men, and universal dominion in all things temporal and spiritual, are based on pretended authority from God, they may be led to inquire into the proofs of this authority, and to search the Scriptures in order to show that it not only has no support from them, but is in absolute contrariety to their teaching; and being thus brought to adopt the old Protestant arguments, it may be hoped that some will be led to embrace the doctrine of those by whom these arguments were first employed.

God has often, in former times, made use of men as His instruments for the support of His cause, who in their hearts cared little for that cause, at least when they began to give it an outward support. Many of the princes, nobles, and others, who took the side of Protestantism at the Reformation, were actuated by motives very different from those of the Reformers, and of the martyrs who sealed their testimony with their blood. This was certainly the case in England and Scotland, as well as in Germany. Yet there is reason to think that many who began in mere revolt against the tyranny of Rome, or in detestation of the gross idolatries and monstrous abuses of Romanism, went on to a better position, through the blessing of God on the preaching of the gospel, and the reading of the Holy Scriptures. May it be so again!

The revival which has taken place of interest in the cause of Protestantism, the new opposition which has sprung up to Romanism in its extreme form and claims, and of which we have evidence in almost every newspaper and magazine, must mainly be ascribed to the audacity and arrogance with which the claims of the Papacy have been put forth in Germany, in Switzerland, and by Cardinal Manning, Cardinal Cullen, Monsignor Capel, and others in this country. God brings good

out of evil. Had Romanism in this country remained as it was when Dr Milner was its leading advocate in England, in the end of last century, or what it was when Dr Doyle was the acknowledged leader of the Romish bishops of Ireland, some fifty years since, when Romish bishops, and priests, and laymen generally, or almost universally, held Gallican views, it would have had fewer antagonists than it now has. But a great change has taken place. The leaders of the Romanists are now all Ultramontanes, Dr Newman being the only notable exception; if, indeed, he is really an exception, for it may be doubted if he is a leader, although his is the most eminent name of which the Romanists of Britain can boast; and his system is not Gallicanism, but a strange and very incomprehensible refinement of Ultramontaniam. The Romanism now forcing itself upon the attention of the people of this country is Ultramontaniam in its most extreme form—Romanism as taught and maintained by the Jesuits—which even men who care little for Protestantism as a religion, see to be inconsistent with civil allegiance, with national independence, and with all liberty, and detest accordingly. The conduct of the Irish Romanists in Parliament, their evident preference of the interests of their Church to all national interests, their equally evident combination to act under directions from the Vatican—so that a Parliament in which members such as they were a majority would have nothing else to do but to give effect to the will of the Pope, and would be entirely subordinate to the Roman Curia—have produced a deep and ever-deepening impression on the minds of all thinking people. And looking abroad, many have learned to know how dangerous Romanism is to the interests of nations, and to the cause of liberty, from seeing the attitude which it has assumed towards the civil power in Germany and Italy; how it has striven and is still striving against the unity of Germany, and against the unity of Italy, seeking by craft and audacity combined to break up the German Empire—of which the Pope has even ventured to speak as a Colossus doomed to destruction—and to subvert the kingdom of Italy; that empire and that kingdom being, next to Britain, the states on the stability and power of which the cause of liberty in Europe most of all depends.

Ever memorable in the history of the contest between the Papacy and the German Empire, will be the Pope's letter to the Emperor, in which he claimed all baptized persons as under his care, and the Emperor's reply, in which Protestant principles were admirably asserted. That reply was calculated to make a deep impression on many minds which sermons and controversial pamphlets were little likely to impress. It breathed the true spirit of Protestantism, not of the Rationalism which unhappily prevails so much in Germany, but of the Protestantism of the reformers, the very religion of the apostles, the Christianity of the Holy Scriptures. And amongst all the signs of the times, there has been none more hopeful than its publication. May we not regard it as an illustration of the tendency of which we have already spoken, of a contest with Romanism to lead to just views of religion and of the principles of true Christianity? *

* The contest between Germany and the Papacy can only be maintained on such principles; and Italy must adopt them too—must, in fact, become Protestant—if she is to preserve her liberty, her unity, and her independence.

III.—PRIZE GIVEN BY THE REV. DR DUFF.

(Continued from page 148.)

IN 772 we find Pope Adrian I. giving vent to the following:—"We do, by general decree, constitute that whatever king or bishop or potentate shall hereafter believe, or permit that the censure of the Roman pontiffs may be violated in any case, he shall be an execrable anathema."

In 858 Pope Nicholas I., among other threats against King Lotharius, pronounced the following:—"We do, therefore, by apostolic authority, under obtestation of the divine judgment, enjoin to thee that in Treves and Cologne thou shouldst not suffer any bishop to be chosen before a report be made to our apostleship."

But the first Pope who boldly asserted this claim was Gregory VII., or Hildebrand. He was held by many to have been the inventor of the doctrine, and in his own age it was styled by those who opposed it, "the novel tradition, schism, heresy of Hildebrand." The following is a quotation from one of his edicts:—

"For the dignity and defence of God's holy Church, in the name of Almighty God the Father, Son, and Holy Ghost, I deprive from imperial and royal administration King Henry, son of Henry, some time emperor, who too boldly and rashly hath laid hands on the Church, and I absolve all Christian subjects to the empire from that oath whereby they were wont to plight their faith unto true kings, for it is right that he should be deprived of dignity who endeavoureth to diminish the majesty of the Church," &c. &c.

Coming down to 1245, we find Pope Innocent IV. pronouncing the following sentence of deprivation against the Emperor Frederick II. :—

"We having about the foregoing and many other of his wicked miscarriages, had before a careful deliberation with our brethren and the holy Council, seeing that we, although unworthy, do hold the place of Jesus Christ on earth, and that it was said unto us in the person of St Peter the apostle, 'Whatsoever thou shalt bind on earth,' the said prince (who hath rendered himself unworthy of empire and kingdoms, and of all honour and dignity, and who, for his iniquities, is cast away by God that he should not reign or command, being bound by his sins and cast away and deprived by the Lord of all honour and dignity) do show, denounce, and accordingly by sentence deprive, absolving all who are held bound by oath of allegiance from such oath for ever; by apostolic authority firmly prohibiting that no man henceforth do obey or regard him as emperor, and decreeing that whoever shall hereafter yield advice, or aid, or favour to him as emperor or king shall immediately lie under the ban of excommunication."

The following is an extract from a decree of Pope Boniface VIII. (anno 1294), still extant:—

"We declare, say, define, pronounce it to be of necessity to salvation for every human creature to be subject to the Roman Pontiff, the which subjection, according to his intent, reaches all matters, for he there challenges a double sword, and asserts to himself jurisdiction over all temporal authorities."

Passing on till 1570, an interval during which many equally preten-

tious edicts were launched forth, we find a Bull of Pope Pius V. against Queen Elizabeth of England, commencing as follows :—

“He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy Catholic and Apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman Pontiff, successor of Peter, to be governed with a plenitude of power; this one he hath constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruin, plant, and build.” In the same Bull he declares that “he thereby deprives the Queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever, and absolves all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath, and all duty whatsoever in regard of dominion, fidelity, and obedience.”

Some years later, in 1585, Pope Sextus V. issued a Bull against “the two sons of wrath,” Henry, King of Navarre, and the Prince of Conde. It begins as follows :—“The authority given to St Peter and his successors by the immense power of the Eternal King excelleth all the powers of earthly kings and princes—it passeth uncontrollable sentence upon them all, and if it find any of them resisting God’s ordinance, it taketh more severe vengeance of them, casting them down from their thrones though never so puissant, and tumbling them down to the lowest parts of the earth as the ministers of aspiring Lucifer.” Then follows :—“We deprive them and their posterity for ever of their dominions and kingdoms.”

Such are a few examples of the blasphemous pretensions of the Popes, and of the illimitable power which they have claimed in temporal matters. These “thunders of the Vatican” have in their day caused kings and princes to tremble, and have plunged nations into mourning and despair. Nor have these claims been in the least modified in later times. Indeed, the Church of Rome must repudiate such an idea, since she claims to be unchangeable. At the same time, her policy has always been to suit herself to circumstances. She has not always vaunted her claims with equal boldness before the world. With reference to the claim of temporal supremacy, Bellarmine, her favourite theologian, says, “By reason of the spiritual power, the Pope, at least indirectly, has a supreme power even in temporal matters.” Here he attempts to tone down the harshness of the claim by the qualification “indirectly.” But this qualification can mean nothing. It is merely an intentionally misleading statement, and an example of the sophistical policy of the Church of Rome. She has ever been a keen discernor of the times. When in full power, she has thundered forth her anathemas with fierce distinctness. When in the shade, she has displayed a wily cautiousness in her utterances.

In the present day Rome reasserts all her old claims to supreme temporal power, and in a manner more haughty and insolent than ever she did in times gone by. Her sudden fall from temporal sovereignty, which, to the eyes of the uninitiated, seemed the death-blow of the Papacy, has but stirred her up to greater exertions. Adding to her spiritual pretensions, she has concentrated her forces under the leadership of an infallible Pope, and, at the present moment, there is no combination in the world so powerful and complete in its organisation.

Finding the political influence of Europe turned against her, and

seeing foreshadowed the loss of her temporal sovereignty, she, in 1864, published the *Syllabus*, a document at once remarkable for the arrogance of its claims, and its declamations against the enlightenment of the age. Many persons received it with ridicule, and it was characterised by the Press as the ravings of a discontented old man. But viewed in the light of more recent events, it is seen to be something other than what may be laughed at and passed by. One of its declarations is, that it is a signal modern error that "in the present day, it is no longer necessary that the Catholic religion shall be held as the only religion of the State to the exclusion of all other modes of worship. Whence it has been wisely provided by the law in some countries called Catholic, that persons coming to reside therein shall enjoy the free exercise of their own worship." The same document claims for the Pope that he is the fountain of all authority—the possessor of the two swords—that he has a right to abolish what governments he pleases, and that he is king of all kings.

This *Syllabus* was the precursor and paved the way for a still more audacious claim—a claim the blasphemous pretensions of which astonished the enlightened world—viz., the infallibility of the Pope. The language of the decree is as follows:—

"We teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church, is, by the divine assistance promised to him in blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith and morals, and that therefore such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable. But if any one—which may God avert!—presume to contradict this our definition, let him be anathema."

This claim, although professedly spiritual in its origin, embraces whatever the Pope may choose to say or do, and viewed in conjunction with the *Syllabus*, reiterates in a new and startling manner all the old claims of the Papacy to supreme temporal supremacy.

The declaration of Papal Infallibility has placed the Church of Rome in a relation of avowed antagonism towards the civil governments of Christendom. Up till that time it was a matter of dispute as to where infallibility rested, and Roman Catholics were allowed a freedom of opinion on the subject. But since infallibility has been decreed to be in the possession of a single individual, and all who contradict this decree are declared to be anathema, it is not surprising that the governments of Europe should resent the presumptuous assumption, and be ready to resist those yet unseen consequences which the claim involves. Papal Infallibility is a Damocles' sword hanging over the head of Christendom, which at any moment may fall and plunge Europe in a bloody war. It is certain that Popery is now biding her time—waiting for the favourable moment to go forth with Infallibility in the one hand and the *Syllabus* in the other, to overthrow and to conquer the Protestantism of Europe, and to bring under her thralldom the bodies and souls of men. Speaking at a meeting held in Willis's Rooms, London, on 25th January 1874, Dr Manning, the head of the Romish

Church in England, is reported to have said, "The excited antagonism of the nations of Europe is founded on a fact (the temporal power of the Pope) full of consolations." "Instead of being alarmed, or scared, or discouraged by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign." "Now when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law; when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is the terrible scourge of Continental war—a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again on his own rightful place."

When we know the Roman Catholics throughout Europe have formed a league of St Sebastian, pledging themselves to take part in any movement to place the Pope once more on his temporal throne, we may well judge that Dr Manning's language is terribly full of meaning. A speedy crisis seems imminent. The present calm is unnatural—it is but the deceitful lull before the storm bursts forth in all its fury. It is a gross error to suppose that a system like that of Popery—hoary with age—professing to be the one true Church of Christ out of which is no salvation—claiming supreme spiritual and temporal authority, and headed by an infallible Pope, will quietly submit to the present state of things. It is contrary to all precedent in her past history, and contrary to all reason, to suppose this. Even now her armies are being marshalled; they are all ready waiting the signal from that single individual in the Vatican to go forth and plunge Europe into a scene of bloodshed.

Germany seems to be alive to the danger which threatens her, and is preparing for the conflict. Her present action against Jesuitism and Ultramontaniam are but the floating straws which serve to show how the current runs. From her position she will have to bear the brunt of the battle; and that Bismarck, her great chancellor—he who of all statesmen seems best to discern the signs of the times—may be long spared to direct her policy, ought to be the prayer of every Protestant and every lover of civil and religious liberty.

And what of Britain? Is she in no danger? Alas that the number should be so great who profess to think so! The mind of the people has of late years become so impregnated with false notions concerning liberty and justice, that Britain, the stronghold of Protestantism, has been nursing Popery. Revelling in the freedom which the Reformation and Revolution purchased to her in bygone centuries, she has not only been tolerating but pampering and supporting the worst enemy of that freedom. The man who is so extremely liberal that he tolerates what will not tolerate him, who permits his bitterest foe to plot in secret to encompass his destruction, is not the friend of liberty to so undervalue it. Liberty is too great a prize to be placed in such jeopardy—it is a thing to be guarded with scrupulous and never-ceasing care.

And Britain has placed her dearly-bought liberties in jeopardy. She

has been asleep while a reptile suckled on her breast—a reptile which, in course of time, will grow strong enough to strangle her. We trust that in God's providence she may awake and crush the vile thing before it will be too late. Even now a cry of alarm has been sounded throughout the land, and men are beginning to rouse themselves from the lethargy into which they were fallen, as the late great Protestant meetings in London and Glasgow to express sympathy with Germany in her present struggle betoken. Would to God that every Protestant, every patriot in the country, were girding up their loins. There are few things more certain than that a great conflict with Popery is at hand. The foe is no ordinary one, and the struggle will be severe. It is a battle, however, which has been fought before, and if it be fought again, it must be with the old weapons—the Reformation principles of three centuries ago.

Many false notions concerning Popery are afloat at the present time. One of these is that Popery is no longer the persecuting system it was wont to be. Put the question to Rome herself, and if she be candid, she will repudiate with scorn the insinuation that she has changed, or that it is possible for her to change. The dogma of Infallibility not only decrees the present Pope to be infallible, but all preceding Popes, whose every Bull and edict it necessarily stamps with infallibility too. There is no more erroneous notion extant than that Rome would not persecute now. She would revive all the horrors of the Inquisition to-morrow if she had it in her power.

Another false notion is that Popery is merely a religion. It is far more than this. It is a government, a despotism; it seeks political power—the very highest political power—to be king of all kings. This is what makes Popery so obnoxious to civil governments. Were it only a religion, it could be tolerated without endangering the State. But what state can tolerate another government in its midst—a government, too, which aims at the subjection of the State? Surely it can only do so at its greatest peril.

It is the duty of all true Protestants in the present day to be steadfastly and earnestly on their guard against the encroachments of Rome. One after another of our dearly-bought liberties have been insiduously spirited away from us, until the Church of Rome has once more become a power in the land. No longer sneaking or plotting in out-of-the-way corners and in the darkness, she plots openly, and disports her brazen face before us in the noonday sun. To counteract all this, it is most necessary that Protestants should be acquainted with the history of the Papal system and its pernicious doctrines.

In the present crisis we hail with pleasure the publication of "The History of Protestantism," from the able pen of the Rev. Dr. Wylie, of Edinburgh, a book which should find its way into every house in the land. We fear many Protestants are too little acquainted with the great principles for which their forefathers struggled, and by which they conquered at the Reformation. It is only by a thorough acquaintance therewith that we can hope to be able to cope with Popery in modern times. With these in the one hand and the Word of God in the other, let us go forth to the battle, and victory is sure; for Infallibility and the syllabus cannot stand before the Word of God and Reformation principles.

IV.—THE TRIUMPHS OF ULTRAMONTANISM IN SPAIN.

DEFEATED, extirpated, or repressed in almost every country of Europe, driven forth from Rome itself, and checked even in Belgium, banished from power in France to Chiselhurst, and no longer the evil genius of Austria, Ultramontanism has still one opportunity left. Save for a year or two, it has never lost its hold on Spain. The grim genius of Philip survives, though the spirituality of Loyola, which gave that only a keener edge, has disappeared. The Ultramontanism of these days is not less powerful, but it is an infinitely coarser and lower and viler thing in the hands of Father Becx and his pliant tool, Pio Nono, than that which sent Xavier to baptize the East from Goa to Japan, and to find an honoured grave on a desolate rock, whence he vainly sought to do what his learned successors at one time seemed likely to accomplish—to win China to the Church. The Ultramontanism of these days plays a desperate game, in which it stakes the very existence of the Church against human liberty, by calling to its aid such dogmas as the Immaculate Conception, such outrages on the Episcopate as Papal Infallibility, such carnal weapons as the sword or the bullet of the assassin, such noble allies as the dregs of the Bourbons—Isabella and her paramours, Don Carlos and his brigands, Valmaseda and his butchers. Ultramontanism was so fortunate as to begin this year with a quiet, unopposed triumph over that Republicanism which it detests by once more taking possession of Spain. Everything was in its favour—the nobles, the army, the Church, the officials with few exceptions. It was to win over Carlism, to pacify Cuba, to establish order, to fill the Treasury, to restore the national credit. It promised, if only for its own sake, to conciliate the towns and draw the teeth of the Republicans. Never in this generation, never since 1848, has it had such a chance in the face of Europe and the civilised world. But what has been the result of six months' experiment? Only to lend new point to the bitter reproaches of an intense Catholic like Montalembert, whose posthumous lamentations over Ultramontane Spain his friends sought in vain to repress. Only to afford a new illustration of the teaching of the Belgian thinker, M. de Laveleye, in the pamphlet to which Mr Gladstone has just given an English dress, that the more Catholic a nation are the deeper is their ignorance, their immorality, their political degradation.

The reign of Isabella's son as King Alfonso opened so bloodlessly, and the boy himself has been so well educated for a Bourbon, that even Liberals and Protestants were touched with sympathy. Not a few, forgetting the mass of the people, and ignoring the English-like Constitution of Castelar's Republic, half hoped that the Spain which had rejected Amadeo, killed Prim, refused Castelar, and tolerated Serrano, would prosper under the Prince of the Asturias, though in the hands of reactionary ministers. The lad had such fair promises put into his mouth too, and he doubtless meant to keep them—as if there had ever been a Bourbon who was at once strong and honest!! With that half-conscious *camaraderie* which marks all the Sovereigns of Europe, Absolutist and Constitutional, they hastened to welcome his new Majesty into their ranks. To take Great Britain alone, the Alfonsist Ministry was formed on the last day of last year, and five days after

Lord Derby authorised Mr Layard "to enter into official relations with the newly-constituted Government." If even a vestige of this promptitude had been shown in the case of Castelar, how different the prospects of liberty in Spain might be now. If words could do any good, Lord Derby did not spare these, Mr Layard being instructed to use this language to Senor Canovas del Castillo, the new Premier:—"It would be with unalloyed satisfaction that Her Majesty's Government would welcome the firm establishment of an enlightened, tolerant, and constitutional monarchy in Spain, and they hope that His Majesty the King and his advisers may so take advantage of the present occasion as to realise this object and re-establish civil order and good administration throughout the kingdom and its colonial dependencies." Lord Derby went further, declaring that he considered it entirely consistent with the position of a truly friendly and disinterested power to impress upon the Spanish Government the vital importance to the King and the people of Spain of maintaining unimpaired the principles of religious freedom. Our Foreign Office might well do this, because the first act of the Ministry had been to attack these principles as altogether hateful to it, shutting up the Protestant churches which had been opened under the enlightened and tolerant Republic.*

At the end of February Mr Layard repeated these representations, when presenting to the new King his credentials. Our Envoy-Extraordinary and Plenipotentiary expressed the Queen's hopes that His Majesty's reign will be marked by a constitutional, enlightened, and tolerant policy, such as may tend to promote the welfare of Spain. It seems ominous now, though it was not marked at the time, that the boy King had been instructed thus vaguely to reply:—"The felicitation which you are charged to present to me on the part of Her Britannic Majesty, and her hope that my efforts will be principally directed to promote the well-being of my country by the means best fitted to that end, are of great value to me." And what have the past three and a half months shown to be the idea of the new Government as to the means best fitted to promote the well-being of Spain, to which the Queen thus warmly commended the unimpaired maintenance of the principles of religious freedom?

* *To the Editor of the Daily Review.*

SIR,—Would you allow me to correct an inaccuracy in your leading article on Spain in to-day's paper, where it is said that the Alphonso Government has been "shutting up the Protestant churches opened under the Republic." Now, the truth is that the Alphonso Government has shut up no Protestant place of worship. On the contrary, strange to say, a Protestant place of worship in San Fernando, which was shut under the Republican Government, has been opened by order of the Alphonso Government. I do not, therefore, infer that the present Government is more liberal than that which it has superseded. The explanation, I believe, is this, that Alphonso and his more rational advisers are aware that the Spanish people will not long endure any Government which refuses the freedom of public worship to peaceable citizens.—I am, &c.

G.

The old Bourbon and Ultramontane weapons—reaction, repression, proscription, butchery, till pronunciamientos, plots, fruitless campaigns, national insolvency, and popular despair are once more the order of the day. We have told from week to week, almost from day to day, how one by one every promise has been falsified, every pledge violated. Not content with striking out of the Constitution all that, during the brief years since Isabella left the scene of her shame, secured liberty of worship and the civil right of marriage, the Ministry proceeded to emasculate education by banishing, fining, or imprisoning the Professors who would not submit to that regime which Monsignor Dupanloup would fain bring back to France. Unrestrained by the Cortes, whom they dare not venture to summon, the Absolutist majority of King Alfonso's advisers pursue their course. They make a solitude, and call it peace—that is, they carry out their reactionary principles and chuckle over the progress. Meanwhile that Carlism which they were to absorb, by depriving it of all *raison d'être*, is more consolidated than ever; for they have removed the ablest generals, and leave it to Jovellar, their tool, and the late Captain-General of Cuba, to plan campaigns which he either cannot execute, or which result in disaster concealed by lying telegrams. Much is now said of the latest strategy, which is to attack Dorregaray in his strong position in the Maestrazgo, between Aragon and Valencia, and then attempt the more serious task of driving Don Carlos out of his almost ancestral strongholds of Navarre and Biscay. But if, after the young King's personal visit to the scene of futile conflict, after a conscription which stripped the country of seventy thousand more of its youth, and with a daily expenditure of £60,000 on the army, the new kingdom has lost ground, there is little to hope from Jovellar's strategy or dash. All this only means new financial burdens on a miserable land already suffering from chronic bankruptcy.

The latest intelligence is worse than all that has gone before. The despair of the Republicans who fill the towns is passing into action. Five of the Generals, discovered to be planning one of those military pronunciamientos which have periodically convulsed the country in the last decade, have been arrested just in time. But their banishment to the Canary Islands will only encourage the others. Nor are the King's Ultramontane Ministers his only enemies. His mother threatens to return to the scene of her disgrace, and if her confessors and bigoted *entourage* persist in this project, we may see the end sooner before the new kingdom is a year old. Don Carlos is seizing his opportunity. Reinforced by new supplies of money, and determined to make capital out of a misrule which he would probably exceed were he in power, he is playing the King of Biscay. "Yo, el Rey," or "I, the King," are the words in which he begins a proclamation summoning the General Juntas, and speaking of his son as "august" and as the Prince of the Asturias. It is a pitiful spectacle this conflict of Ultramontane with Ultramontane in the fairest region of Southern Europe, while a despairing, unbelieving country looks on with indifference or disgust, but will not help itself, and the infallible Pope alternately blesses the combatants. He who would see Ultramontanism as it is, need not go farther than Spain. The Turks are better.—*Daily Review*.

V.—SCOTTISH REFORMATION SOCIETY.

DUNDEE BRANCH.—15TH ANNUAL REPORT.

THE annual meeting of the Society was held on 10th June, and after the treasurer and secretary's reports had been read and adopted, the chairman (Rev. Wm. Robertson) addressed the meeting on the progress made at the Protestant class, as appeared from the written examination papers, and read the report of the examiners; when it was found that the following members were the successful competitors: 1st, Mr Alexander Grant; 2d, Mr Alex. Y. Todd; 3d, Mr Symon Young and Mr John Campbell, equal; and 4th, Mr David Stewart; and the following prizes, the gift of the parent Society, were presented to the members by Rev. Thomas Hill: 1st prize, £2, 10s.; 2d prize, £1, 10s.; 3d prize, £1, each receiving 10s., and the fourth prize a book. Besides these, nine books were awarded to members of the Protestant class who had answered to their names at the calling of the roll during the entire session. We have next to report on our monthly meetings, at which the business of the branch is transacted, and this year we have only had one subject that occupied our attention as a subject of conversation, viz., "Ultramontaniam." Mr John Campbell read a paper at the August meeting and introduced the subject; and Mr R. J. Niven opened at the September meeting in an elaborate speech, the members generally taking part, which formed a most interesting and instructive topic.

We have next to report on public lectures delivered on Sabbath evenings in connection with the branch, and this year we had a course of six. The 1st by the Rev. John Skene, in Wallacetown Free Church, on Sabbath evening, 10th January; subject, "The Proselytising Efforts of Popery." The 2d by Rev. George Divorty, M.A., Edinburgh, in Chapelshade Free Church, on Sabbath evening, 17th January; subject, "The Present Aspect of the Romish Question." The 3d by Rev. John Dunlop, in Chapelshade Free Church, on Sabbath evening, 7th February; subject, "The Best Means of Opposing Popery." The 4th by Rev. David Somerville, in Chapelshade Free Church, on Sabbath evening, 14th February; subject, "The Antichristian Character of the System of the Church of Rome." And the 5th and 6th by Rev. Neil Taylor, in Chapelshade Free Church, on Sabbath evenings, 21st and 28th February; subject, "Jesuitism." We have next to report on our Protestant class, and we do so with more satisfaction, as this year we had a considerable increase of members, and the general attendance better. We commenced with over forty members on the roll; and although that is by no means a large class in a town like this, yet it was gratifying to see so many. And there are more who are entitled to prizes for regular attendance this year than ever there were before; the highest number before was last year, viz., nine; and this year there are thirteen; and another fact worth mentioning is, that one of the rules of the class is, that "no one shall be allowed to compete at the examination who has not attended at least one half the session." And this year there were seventeen entitled to compete, besides those who have taken prizes previously, so that the average attendance was nearly thirty. The Rev. Dr J. A. Wylie, Edinburgh, delivered the inaugural lecture on Sabbath evening, 6th November, and the audience he got was not so large as he

generally gets, and the class commenced its meetings on Wednesday evening, 9th November, and every Wednesday evening until 3d March. The subjects were the same as last year, only the committee thought that the syllabus was rather long, and deleted some of the subjects of last year's course, and we had two subjects that fell through, one on Jesuitism, by Rev. Charles Piper, who was unable through indisposition to take it up, but being the subject of Mr Taylor's lectures, it was not so much missed; and the other, the last one, on the Vatican Council, its Decrees and their Consequences, by Rev. James Wilson, who mistook the date, and being the last, the committee had no alternative but give it up. However, the class met, and one of the members read extracts from Right Hon. W. E. Gladstone's pamphlet, and explained the subject generally. With these two exceptions, the class was ably conducted by the following ministers: Rev. John Wylie, Rev. W. Robertson, Rev. A. O. Laird, Rev. John Dunlop, Rev. Thomas Hill, Rev. James Wilson, and Rev. Neil Taylor. As formerly, the committee printed a syllabus of the subjects, with an address to the Christian public on the back, and circulated about 1000 copies, and we hope that many into whose hands it came may have been led to look into the Popish question, although they did not find it convenient to attend the class, and may join it by next year. We have to return our sincere thanks to those ministers who have so willingly given us their services for a number of years. Some of them have been teachers ever since the class was instituted, and we cannot but mention specially the names of Rev. Thomas Hill, Rev. William Robertson, and Rev. John Wylie, the latter having been a teacher every year since he came to Dundee, although he has not been so long connected with the class as the former two; and we hope they may be long spared to the Church and to the cause of Protestantism, which is the cause of Christ; and we would pray that God would raise up like faithful watchmen to protect the walls and bulwarks of Zion and the crown-rights of Zion's King.

We have next to refer to a matter, although not strictly connected with the work of the branch, yet deserving a place in our report. Last year the Rev. Dr Duff, Edinburgh, offered a prize of ten pounds for the best essay "On the Claims of the Popes to Supreme Temporal Power over all the Kingdoms of Christendom," to be competed for by those who had attended the classes of the Reformation Society during the year 1873-74 throughout Scotland; he took occasion to urge members to write essays in our last report, and expressed a hope that Dundee should not be behind. We have now to report that the prize was gained by two members of this class, being equally divided between Mr Donald McDonald and Mr William Kyd; and we are also gratified to know that Mr John Campbell received a copy of Dr Wylie's Essay on the Papacy from the parent Society for his essay, it standing high in the order of merit. This competition is very creditable to the branch, and must also be gratifying to the teachers of the class, when they know that their students can compare so favourably with the rest of Scotland. We hope some one who is able may follow Dr Duff's example, and call our attention to some special subject or aspect of the Papacy, as the necessary reading before one can write upon a subject is worth much. And it is often only the special subject suggested that leads one to follow up a doctrine, principle, or a particular portion of history; and besides

it has a conservative influence on a Society such as this ; members who have gained the first prize at the class generally think that there is nothing more to compete for, and that they are as far advanced as they can get at the class, and so drop away altogether, and are lost to the Society ; but when something of this kind is offered we have an incentive to keep the members of the class together to do the work of the Society.

And now, in conclusion, we have to return our thanks to the parent Society, for their liberality to the branch in providing prizes, year by year. For a number of years we have been enabled to offer three money prizes of the value of £5, and the committee have fixed the sums at £2, 10s. for the first prize, £1, 10s. for the second, and £1 for the third ; besides we have got books for regular-attendance prizes, and this year we have thirteen books to distribute, along with the money prizes, on the report of the adjudicators, which is to be submitted ; and we hope the branch fully appreciates the value of these, and will use their utmost endeavours in the cause to merit such favour. We have also to return our thanks to those ministers who taught the class, delivered lectures, and acted as examiners ; and we hope that they will be rewarded by the satisfaction of knowing that their labour has not been in vain, but that they have been rearing bulwarks for the truth, that will stand all the insidious assaults of the "man of sin," and his aiders and abettors, and will earnestly "contend for the faith once delivered to the saints." We are warned by recent events in the political world that the enemy is mustering his hosts, and the utterances of eminent statesmen on the subject are by no means cheering. But we have also a more sure word of prophecy unto which we do well to take heed, for the supine indifference of the present time, and the kindly feeling that is accorded to the Papacy and all enemies of the truth, show that ignorance of the apostasy is the great evil of our time. We hear the very idea of Popery ever gaining the ascendancy scouted as the diseased imaginings of fanatics ; but can we read the Divine record and not stand in awe of the terrible delusion, and tremble for the consequences ? The Beast and the false prophet are not to die a natural death, as some suppose, but are to die a violent death ; they are to be cast *alive* (mark the expression), when in the height of their power, and with all the vitality they ever possessed, into the lake of fire ; and that when contesting for the supremacy with the Lion of the tribe of Judah. Let us not undervalue the facts of Divine inspiration, but improve every opportunity of arming ourselves with the weapons of the spiritual warfare, so that we may be able to stand in the evil day, and having done all to stand.

WILLIAM KYD, *Recording Secretary.*

VI.—AUSTRALIA.

(*From the Daily Review's own Correspondent.*)

TAMWORTH, NEW SOUTH WALES,
April 15, 1875.

It has been said that Ireland is the great difficulty of the British statesman. But the Irish Romanists are a great difficulty everywhere—in the United Kingdom, and in the United States, in Canada, in the Australian colonies,

in short, in every place where they are found in considerable numbers. Here they exercise much more power and influence than they are entitled to, either from their numbers, their wealth, or their intelligence, just because they are united, and on all questions of importance take the side which they are ordered to take by the priests. We have no Bismarck in British communities to set them at defiance when they persist in a wrong course; on the contrary, our statesmen are always anxious to conciliate them, and to stretch a point to meet their views, as Mr Gladstone vainly did in his University Bill, and as Sir Robert Peel did by increasing the Maynooth grant. They are not content with equality for their Church; they claim supremacy, and our wretched trimmers, especially among the wealthier classes, are yielding them this position bit by bit. In these colonies all religious denominations are alike in the eyes of the law; none has any right to claim supremacy over another, and yet things are done by politicians to please Papists that would not be done for Presbyterians, simply because the latter are weaker and less numerous. The press, too, often defends in Papists what it would condemn with the most withering scorn in Presbyterians or Wesleyans. I stated in a former communication that a Mr Porteous had lectured on Luther at Ipswich, in Queensland, when the Papists got up a riot, put an end to the meeting, seriously injured several persons present, and did considerable damage to the hall where the lecture was held. The rioters were punished, as they so richly deserved to be, but somewhat leniently, as such rioters usually are; but the press very generally reserved the vials of its wrath chiefly for Mr Porteous, as if he, and not the bloodthirsty Romanists, had been to blame! If there had been no lecture there would have been no riot, just as the apostles would neither have been beaten nor put in prison if they had not gone about preaching the gospel of Christ. It is to me a standing wonder that people can have any patience with such rabid nonsense as the great majority of our newspapers give utterance to on subjects like this. Your *Edinburgh Scotsman* used to be un-Scotch enough on many questions—religious and semi-religious—but it advocated its views with something like sense and ability, whereas much that appears on such subjects in our papers, even in the *Melbourne Argus*, the chief of them, is nothing but the most rancorous abuse or meaningless drivel. Well, what is the consequence of all this? The Ipswich rioters or “routers” have actually had a banquet given to them since their liberation from prison, and have been treated as martyrs! It is rather a wonder that the authorities had the courage to punish them at all. Some sixteen years ago a Presbyterian minister announced that he was going to deliver a lecture in his own church at Maitland, “On the Heathenism of Popery.” The evening of the lecture came, but when the rev. gentleman arrived at his church he found a large Popish mob in front of it, who received him with scowls and threats, and who proceeded in their own approved fashion, to smash the windows, break the fence and gate, and throw stones at the minister and his friends. All this was accompanied with such yells and shouts as only Irishmen can raise, and the lecture was not given. The minister (the late Rev. William McIntyre), although severely wounded, resolved to give the lecture at some future time, and he did give it under the protection of a large number of police and special constables. His brother was so severely maltreated that he died in

a few weeks. It is true he was not a very strong or healthy man, but had it not been for the cruel beating he got on this occasion, he might have lived for many years. A few of the rioters were apprehended and tried, but the trial, at which I was present, was the most complete prostitution of justice I ever saw. Judge, prosecutor, and the counsel for the defence appeared to be all in favour of the prisoners; and, although they did not defend such riotous proceedings in so many words, they strongly condemned the lecturer, and almost went the entire length of justifying the prisoners, "whose most sacred feelings had been so wantonly outraged." I need hardly say that the rioters were acquitted. Now, the way in which the Ipswich "rioters" have been tried, condemned, and punished is a great improvement upon all this. The Romanists have never been so audacious and overbearing here since O'Farrell, one of their number, shot the Duke of Edinburgh. The public indignation was thoroughly aroused, and the leading men of the country, who cared very little for the life of a poor minister or for the religion he professed, cared, or found it necessary to pretend to care, a great deal for the Queen's son, and were anxious to prove their devotion to the throne. Consequently they actually, in the height of their loyal zeal, passed a treason-felony bill, which has since been repealed, but which went a great deal too far, and made it an indictable offence to refuse to drink the Queen's health or speak disparagingly of any of the members of the Royal family. It was an unjust law, and I was as glad to see it repealed as any Irish Romanist could be, but there can be little doubt that it had the effect of keeping in check that overbearing insolence which the cowardice of our leading Protestants permitted the Roman Catholics to exhibit among the community of New South Wales. Another, but perhaps more questionable, result of the attempt on the life of the Duke of Edinburgh was the establishment of Orange lodges throughout the country. A thoroughly Protestant paper, the *Protestant Standard*, was also started, which, although it is a little extreme, has doubtless done much good, and has exposed abuses which the other papers would have quietly passed over. They are far too charitable to say anything that is calculated "to disturb that good understanding which exists between Catholic and Protestant in this new country, or to rake up the slumbering religious antipathies of a bygone and less enlightened age." According to these sages, "one religion is as good as another, and no wise man will quarrel with his neighbour because he chooses to take a different way to heaven from himself."

VII.—ITEMS FROM JOURNAL OF THE FRENCH CANADIAN MISSIONARY SOCIETY.

(Continued from page 159.)

THE BIBLE APPRECIATED.—Lately I met a person who said to me, "Could you let me have another Bible?" "What has become of the two Bibles I lent you?" I said. "Why, sir, a friend, seeing on my table Martin's version of the Bible, became quite interested in it, and asked its loan. I said to him, 'You had better take care, it is a Protestant Bible.' 'Protestant or not,' he said, 'I believe it to be a good book, and will run the risk of reading it if you will lend it.' I consented, and now he does not want to part with it. The other Bible I lent to a young man, who, after keeping it three months,

brought it back, saying I must let him take the book with him to the United States. I told him it was the only one I now had, and that I did not want to part with it for any price. After leaving it, he one day, however, called when I was out and took it away, so that I have no Bible now, but would like to get another. I promised him one."

THE WORD ITS OWN WITNESS.—At T. a man lives, who, till my last visit, showed himself very much opposed to the Gospel, and speaking of me used to say he would never listen to one who taught only lies. Happening, however, to meet him the other day in the stage, after a few words of conversation with him, I opened my Testament, and commenced to read aloud. At first he paid no attention, but at last, looking at me, asked, quite alarmed, if it was really the Word of God I was reading. On my answering it was, he said, "God forgive me for not having listened to it sooner."

THE FIRST BIBLE AND TESTAMENT PLACED BY A MISSIONARY, A MEANS OF THE CONVERSION OF TWO FAMILIES.—I visited at Montreal, a family, the members of which owe their conversion to reading the first Bible given by me in Canada. The first Testament placed by me was blessed also in a similar way. The woman who received it died in peace with God. She was single at the time, and when she married, the reading of the book was discontinued during fourteen years, but the good seed had fallen into good soil, and it gradually sprang up and brought forth fruit in the conversion of this woman and her husband. She resumed the reading of her Testament, and read it to her husband and her other relatives. Let us hope that many copies of the Scriptures will be similarly blessed.

UNABLE TO BUY THE WORD.—I entered a very poor dwelling and offered my books. The woman of the house said she wished very much to possess a Testament, but had not money enough. A stranger also there, after reading it, said, "Oh, yes, it is a very good book, for I have read it. I am very sorry too that I have not sufficient money to buy a copy."

A LADY RECEIVES THE WORD WITH GLADNESS.—In a house I offered my books to a lady who seemed very intelligent and, from her appearance, well-to-do. She refused at first to purchase anything, but after a conversation which I commenced, and which turned upon such subjects as the Gospel plan of salvation, sin, and to the sufferings it caused the Saviour, to which she listened with the greatest interest, her eyes filled with tears, and she said, "I have seldom spent such a pleasant half-hour or had so delightful a conversation, and, since you tell me that all these things concerning the salvation of my soul may be found in this book which you call the New Testament, I will purchase and read it, and when you pass my house again, do not forget to come and see me."

THE DEPOSITORY A MEANS OF GOOD.—In the Depository I have had many conversations on religion. One day two young men from the country entered and asked for a French novel. I told them I had none, but could sell them better, and showed several Toulouse books and others on the Papacy. They bought for what money they had on them, and then a conversation took place, during which they brought forward the old arguments of their church, but soon they became inquiring and listened with attention. After leaving they returned with more money and bought other books, saying they were sorry they did not live in the city, or they would call often. They promised to come again when they returned to the city.

ROME DETHRONES JESUS.—I entered a house in St L. and had an interesting conversation with a schoolmistress. On coming in she asked politely what books I was selling. "The most wonderful history in the world," I said, "that of a man who passed through it without soiling his feet, and breathed our corrupt atmosphere without infection." "Yes, then it is the history of a saint," said she. "More than that," I replied, "and of one a thousand times holier than the Virgin Mary—it is of Jesus our Saviour." "Oh, I do not believe Him much holier than she is," was the answer. A lively discussion then ensued, and in the course of it she was so much struck with the passage which I quoted, Luke i. 46, 47, "Mary said, My soul doth

magnify the Lord, and my spirit hath rejoiced in God my Saviour," that she said, "If your Bible is a good one, Jesus is greater than Mary, and our priests have taught us falsehoods." This young woman afterwards purchased a Testament, and if she is persuaded that we possess the true version of the Bible, I am sure that before long she will leave the Church of Rome.

ROME PRACTICALLY TEACHES INFIDELITY.—At M. I asked for a glass of water from a family, and they politely invited me to sit down to dinner with them, which I did, requesting permission to ask a blessing. In the course of conversation, the man said, "Do you think that God takes any notice of us so that we can ask Him to bless us?" I cited passages such as that which shows that the hairs of our head are numbered by Him. "Why, then," he said, "does the priest tell us to pray to the Virgin to ask God for what we have need of?" I showed him that if the priests led them directly to God, the great resource of the Romish Church would be destroyed, for he knew that without money he could get no remission nor spiritual benefits. He replied that was true, and bought a Testament.

BARGAINING FOR A DISPENSATION.—At P. L. a father of a family said, "How, sir, can we believe in such persons as the greater part of our priests, whose teachings and conduct are entirely in contradiction to good sense and even honesty? They try to get rich at our expense in making use of us for their own purposes, and even in robbing us. I will give you an instance. When I married my present wife, who is also my cousin, I asked the priest to perform the ceremony, but he said he could not under pain of mortal sin for less than one hundred dollars. I offered him four dollars, but he refused to marry me for that price. I then went to Quebec to see the Archbishop, and he, more generous than the priest, only asked ten dollars for a dispensation. This amount I refused to give, and, after contending for a time about the price, His Grace consented to accept eight dollars, which I handed him, and received the dispensation. This led me to see what the priests are in general." He used the strongest language against them, which need not be repeated here.

HOW MANY ROMANISTS FEEL.—I had a long conversation with the master of a house in J.; in which I found two Gospels purchased a few months ago. This individual, though a Romanist, confessed that many abuses needed to be reformed in his church, and referred especially to the steadily increasing arrogance of the Canadian clergy, and of the monastic spirit which was so prevalent amongst them. I spoke of these evils as being some of the causes of the terrible revolutions which had shaken the Church to its foundations in Europe. He replied, the same must take place here, and hoped that it will happen soon, for these abuses have arrived at such a height that they have become perfectly unsupportable. The next day before leaving I sold him a Testament and some tracts.

FINDING PEACE IN JESUS AT LAST.—I had a visit lately from Mr G., a convert residing in the township of H. Said he, "Two years after I became a convert from the Church of Rome, I asked the Lord Jesus to make me a Christian, and that I would rather occupy the lowest place in heaven than live in the pleasures of sin on earth. For more than nine years, though I was without peace to my soul, I was not without a hope that the Lord would one day give it to me. Three weeks ago I got an answer to my prayer. I am now a new man by the grace of God, and feel sorry I did not love Jesus and serve Him long before this, who did so much to save me." While he was talking, tears ran down his cheeks. In my last visit to the township I held a meeting at his house, and baptized three of his children. The next day at family worship I noticed he and his oldest son were crying while I talked to them of the love of Jesus to poor sinners, and felt that my visit there had been blessed. I have now laboured twenty-two years among my countrymen, and I do not remember of seeing a more interesting

Christian than this man. I pray God that the saving power of God may extend to many other converts. For the last four months, the Lord has added to the church here nine of our converts who are such as I have reason to believe should be saved. All glory to His name.

FIDELITY TO THE TRUTH OF TWO CONVERTS.—Mr B. would like very much to assemble the Christian converts in the locality to take the Lord's Supper, and I think it is a thing which should not be neglected. He is a man of good sense, and who takes every opportunity of witnessing for the Gospel. He exercises a still greater influence in his locality, from the fact that before his conversion he was well known as a man of honour and integrity.

Madame F—, another of our converts, has much to do in opposing the efforts of those who are doing their utmost to bring her back to the Church of Rome. All sorts of advantages have been offered in case of her compliance, but she still remains faithful to her convictions. Her children attend the English school, and every Sunday she and they, to the number of seven, attend the Protestant church. She engages in the distribution of tracts among her neighbours as she has opportunity, and is faithful in confessing Christ by her words.

WORK IN MONTREAL.—I am much encouraged in my new field of labour in this city. I am visiting two new Roman Catholic families who appear tired of the principles of the Church of Rome, and have engaged in the study of the Word of God.

I have also commenced meetings at Point St Charles on Sabbath afternoon, where about 40 persons meet. This is a very promising beginning. We have also at the Tanneries a meeting on a week evening.

INDEPENDENCE.—At P. C— a woman said to me, "I went to confess to the priest, but he refused me absolution because I have had the Bible in the house for a number of years. I told him if he would not give me absolution for having the Word of God, he might keep it to himself, for I would never give up my Bible to have my sins forgiven by a man. I further said, if you think it is a bad book, come to my house, and if you can show it to be a bad book I shall burn it at once, but the priest never came."

VIII.—THE PRINCE OF WALES AND FREEMASONRY.

(To the Editor of the *Bulwark*.)

[We willingly insert the following letter and its inclosure, although our estimate of Freemasonry is considerably lower than that of our esteemed correspondent.—ED.]

SIR,—I beg to send you a brief extract from our evening newspaper, *The Daily Mail*, for insertion in your excellent journal. I am pleased to belong to a Brotherhood which necessitates its Head-Master's secession as an inevitable consequence of his joining the Church of Rome. In a few words, the extract I enclose sets forth the significant importance of the election of the heir to the throne to the Grand Mastership of the ANCIENT ORDER OF FREEMASONS.—I am, yours truly,
Birmingham. T. H. ASTON.

THE MASONIC GALA.

"It was DE QUINCEY who declared Freemasonry to be the greatest piece of humbug the world had ever seen; but we doubt if the opium-eater would have had the courage of his opinions had he lived to read a

description of yesterday's ceremonial in Albert Hall. The installation of the Heir to the Crown as Grand Master of the English Masons is an event of national interest, if not of national importance. We are all more or less curious as to the movements, recreations, and tastes of the Prince of Wales, although we may care but little about the objects and proceedings of the esoteric body who seem to combine the cultivation of benevolence with an appetite for banquets and a passion for decorative jewels. Far-seeing people imagine that they see in the assumption of this distinguished office a national protest against Rome, and to some extent, perhaps, their construction is not unjustifiable. The Marquis of Ripon's secession from Masonry was an inevitable consequence of his perversion to the Catholic faith. Romanism and Freemasonry are and ever must be at daggers drawn. 'No secret from the priest' is the first principle of the former; 'no confidant but the brethren' is the first principle of the latter. Every Secret Society in the world is excommunicate of Rome, the mark of Papal denunciation, the perilous path which the faithful must perforce avoid. So, when Lord Ripon put his intellectual freedom into sacerdotal bondage, and severed his honourable connection with Masonry, a significant importance was given to the election of his successor. Protestants in England were not sorry to see their Protestant prince assume a position which, so long as he holds it, admits of no coquetting with the Scarlet Lady. It showed that so far as the Heir Apparent is concerned, the Roman reaction has passed harmless by. His frank Saxon eyes are not strained with wistful longings toward the Vatican; nor will he exchange his birthright for the mess of pottage which steams with doubtful fragrance in the City of the Seven Hills.

"We are not straining the importance of the Albert Hall celebration. The Prince of Wales was a Mason before yesterday; moreover, the Constitution of the Realm protects us from the perils of a Catholic king: yet, coming as it does on the heels of Lord Ripon's secession, it clinches the nail of Protestantism and widens the gulf between the Throne and the priesthood. And this is possibly the only aspect of the ceremony in which the uninitiated public can have the faintest interest. The Masons themselves may well be proud of possessing as their Grand Master so exalted a personage; and considering the charitable groundwork of Masonry, the good fellowship which, as all the world may see, it promotes, the close bonds of its brotherhood, and the undying lustre of its good works, the Prince of Wales may be equally proud of the lofty office in which, with fitting and solemn splendour, he was yesterday installed. —From *The Daily Mail*, Birmingham, Thursday, April 29, '75.

IX.—PADDY PROTESTANT V. PADDY PAPAL.

(To the Editor of the *Bulwark*.)

THE following very racy and truly Hibernian anecdote was related to us by a minister from the south of Ireland. "In a mixed school it was not unusual for young Ireland to discuss points of difference between the two Churches. Two precocious juveniles were peculiarly adroit in these discussions, and were often surrounded by a circle

of eager listeners. On one occasion the *two* sacraments of the Protestant Church opposed to the *seven* which have found place in the Papacy was the theme of discussion. The Protestant lad showed how the two ordained rites of the Old Testament dispensation—Circumcision and the Passover—had divinely passed into the simple celebration of Baptism and the Lord's Supper. He called on his youthful opponent to show cause (as legalists term it) by reference to Scripture, for the addition of other five sacraments? Young Rome was nonplussed, and the audience was decidedly adverse to him. The defeated disputant obviously had immediate recourse to his father confessor, and armed by him on all points, he courted an audience, and renewed discussion. 'Now,' exclaimed he, 'I can with ease give Scripture warrant for our seven sacraments, and show how much you lose in rejecting our five. Look to the miracle of the loaves and fishes. Pray Pat, how many loaves were there?' '*Five*, to be sure,' was the answer. 'And fishes how many?' 'Two,' was the ready reply. 'Then,' triumphantly exclaimed the son of the Vatican, 'how many are five and two?' 'Seven certainly,' said the little Protestant. 'Then can you have greater and better scriptural evidence of the *seven* sacraments?' The Bible tyro was noways nonplussed, but to the delight of his confreres of both Churches, readily exclaimed, 'I see it all, and at once accept your facts. The two fishes assuredly were made by God himself, but as truly the five loaves were the mere manufacture of a baker. So the two sacraments of the New Testament are *divine*, but the five additional are the mere workmanship of your priests.'

G. C. B.

X.—THE LIFE GUARDS AT BAYSWATER.

A SOMEWHAT disagreeable impression will be left upon the minds of readers by the answer which Mr Gathorne Hardy gave to Mr Sampson Lloyd. Four soldiers in the Life Guards, it seems, have been carrying a canopy over Cardinal Manning, in a religious service in a Roman Catholic church at Bayswater; and Mr Lloyd very properly asked if this was in accordance with military regulations. Mr Hardy replied that the men had leave from their colonel to go to the service, that the regulations obliged them always to appear in uniform, that they had broken no rule by taking part in the proceedings, and that they did not carry the canopy over Cardinal Manning, but over the Host, or consecrated wafer, which Cardinal Manning carried. This distinction strikes us as being a little disingenuous, and so does Mr Hardy's reply generally. The obvious point of Mr Lloyd's question was as to whether it is proper for soldiers in her Majesty's army to be paraded as part of an ecclesiastical ceremony, with the obvious result of being supposed to be there in order to do special honour to Dr Manning, in his new dignity of Cardinal? Mr Hardy got out of the difficulty by a dry legal answer, which, we suspect, will not be much relished either by Mr Lloyd, or by those whom he represented in putting the question. Of course, the incident has no real importance—everybody in this country knows that all British subjects, military and civil, have absolute freedom in religion; and the presence of soldiers at a Roman Catholic church, as at other

places of worship, is a common occurrence. But it is not usual to arrange matters so skilfully as to seem to make military display an actual part of the ceremony; and it is not impossible that use may be made of the proceeding so as to convey an erroneous impression to foreigners unacquainted with our ways. In Belgium, for instance, the Liberals very much resent the military honours paid to Archbishop Deschamps, who was lately made a cardinal. The clericals may now justify these honours by saying that, in Protestant England, soldiers of the Queen's own Life Guards were permitted, or commissioned, to carry the canopy over Cardinal Manning. Though true in fact, the statement might thus easily be used to convey a false impression; and therefore we think it would have been quite as well if Mr Hardy, dealing with the spirit rather than the letter of Mr Lloyd's question, had said plainly that even if strictly lawful, the proceeding in question was by no means expedient, and had better not be repeated.—*Birmingham Daily Post*.

XI.—CELIBACY OF THE CLERGY.

THE Popes or Bishops of Rome, however severe against the marriage of their clergy, yet they have given indulgences for whoredom, sodomy, and suchlike most foul abominations. Hear the complaints as well as acknowledgments of Espenceus, a writer of their own, Lib. ii. cap. 7, De Continentia. His words are these—"Pro puro mundoque celibatu successit impurus et immundus concubinatus, ut quod eleganter de persecutione, cap. 29. Conquerebatur D. Bernardus, latere, nec præ multitudine queat, nec præ impudentia quærat: hæc inquam tolerantia altius radices egit, permissis alicubi sub annuo censu clericis atque laicis cum suis concubinis cohabitare. Quod utinam falso et imerito extaret inter Gravamina Germaniæ; adeoque etiam continentibus ad omnem censum persolvendum coactis, quo soluto sis liceret, vel continentibus vel incontinentibus esse. O rem execrandam!" "Instead of the pure and clean celibate, there hath succeeded an impure and unclean concubinate, which, as Bernard elegantly complaineth in his 29th chapter concerning persecution, neither can be concealed, it is so frequent, neither doth seek to be concealed, it is so impudent; this toleration or indulgence hath got firm footing, both the clergy as well as laity having permission given unto them to cohabit with their concubines, upon the payment of a yearly sum of money. And I wish that these things were falsely and undeservedly extant among the grievances of Germany, who complain that even such as are continent are forced to pay the annual rent; which being paid, they are at their own choice whether they will contain or not, whether they will have a concubine, otherwise called a whore, or not. O execrable wickedness!" And the same author in his comment upon Titus, doth further acknowledge in these words:—"Bishops, archdeacons, and officials do ride about their dioceses and parishes for the most part, not to deter the wicked by corrections and punishments from their vice, but to draw out and defraud both clergy and laity of their money, whom upon the payment of a yearly revenue, they permit to cohabit with concubines and whores, and to procreate children. And this revenue they receive

in some places of the Continent, for he may have a concubine or whore (say they) if he please. And how often are such priests as keep whores (although so many) punished otherwise? There is a book lately published by Anthony Egans, B.D., late Confessor-General of the kingdom of Ireland, and now minister of the gospel according to the Reformed religion. The title of it is this, "The Book of Rates now used in the Sin Custom-house of the Church and Court of Rome; containing the Bulls, Dispensations, and Pardons for all manner of villanies and wickedness, with the several sums of monies given and to be paid for them." Page 13, there are these dispensations for priests and others under the celibate vow:—"A priest or friar having lain, or carnally sinned with a woman of whatsoever sort or degree, whether a nun, or kinswoman, or relation, or with any other whether married or single, whether within the bounds or cloisters of his monastery, or elsewhere, whether the absolution be made in the name of the clergy or no, it gives him power to exercise his function, and to hold his livings, and that together with the inhibitory clause, he paying £36, 9s. 6d. And if besides this there be an absolution for buggery, or for unnatural sin committed with brute beasts, a dispensation, together with the inhibitory clause, will come to £90, 12s. 1d. A simple absolution for the sin of buggery, or the sin contrary to nature, that is to say, with brute beasts, together with a dispensation, and the inhibitory clause, is £36, 9s. A nun having played the whore very often, *aut intra aut extra septa monasterii*, within or without the bounds of the monastery, is to be absolved and rehabilitated to hold the dignity of her order for £36, 9s. An absolution for one that keeps a whore at bed and board, with a dispensation to hold a benefice, is £4, 5s. 6d. Prideaux telleth us of Pope Sixtus IV., that he made a grant unto the Cardinal of Lucia to use unnatural lusts for three months in the year—namely, June, July, and August; but whether the cardinal had the dispensation gratis, or paid a sum of money for it, the author does not relate. This is that Pope who built a stews at Rome at his own cost, and well might he do it, when the Popes do receive such revenues from such base houses. See "Cornelius Agrippa de Vanitate Scientiarum," cap. 64. Lyeurgus and Solon (saith he) those heathen lawgivers, erected public stews, but that is no marvel, for of late years Pope Sixtus IV. builded a goodly stews in Rome. The Corinthians, Cyprians, and Babylonians did increase their revenue by the gain of stews, which in Italy also at this day is no unusual matter; for whores of Rome do pay weekly to the Pope a Julie, the whole revenue whereof in the year doth often exceed 20,000 duckets. Hence it is that one of their poets doth complain:—

"Roma ipsa Lupanar
Reddita; nunc facta est totò execrabilis orbe."

"That Rome was become a brothel-house, and grown execrable throughout the whole world."

The Pope indeed will not allow of marriage in his clergy, but by his indulgencies he doth make provision for their flesh, that they may fulfil their lusts by fornications and all manner of uncleanness, which may bring in filthy lucre into his coffers. Thus concerning the wicked indulgencies of the Pope.—*Thomas Vincent.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

AUGUST 1875.

I.—FETE DIEU IN MONMOUTHSHIRE.

THE great Feast of Corpus Christi was celebrated at St Mary's Church, Newport, Monmouthshire, with all the solemnity befitting so great a festival. His lordship the bishop of the diocese—the Right Rev. Dr Brown—officiated pontifically, and preached in the evening. The high altar was most beautifully adorned with a rich profusion of the choicest flowers of the season. Previous to benediction there was a procession of the bishop and clergy, with a number of little children dressed in white. The Blessed Sacrament was carried by the bishop under a rich silk canopy fringed with gold, and borne by four non-commissioned officers of H.M. 103d Regiment, stationed at Newport.

On the Sunday within the octave of the feast, his lordship preached in the morning at High Mass, and again at night, to crowded congregations: in the morning, on devotion to the Holy Eucharist; and in the evening, he reviewed the principal grounds and arguments of the Catholic Church in support of this great doctrine.

In the *Univers* of June 5, page 2, we are told:—The bishop, although upwards of fourscore years, is still possessed of remarkable vigour and energy. His utterances were listened to with the most profound attention, not only by Catholics, but likewise by many Protestants who were present. The bishop observed in addressing them that it was a great consolation to him, now at the close of his days, that he had never during his life, either in his sermons, writings, or public discussions with Protestants, said one word calculated to irritate or wound their feelings.

The Protestants present on Fete Dieu heard strange things, and saw one of the most extraordinary among the many extraordinary ceremonies which has been introduced under the idea of religious ceremonies. The Sacrament carries our thoughts beyond what is apparent or present to some further matter. Both Sacraments witness somewhat beyond themselves, viz., spiritual things.

In the Church of Rome, the law of God is made of none effect in order that the traditions of fallible fallen men may be obeyed. Dr B. in his discourse has recourse to legendary lore, not to Holy Scripture. Thus, he instructs his hearers:—St Juliana of Cornillon was born at

a village called Retine, about six miles from Liège in Belgium, in the year 1193. She lost her parents when only five years old. Her guardians placed her with her sister Agnes in the convent of Cornillon, and they were trained in every virtue—both living in a building on the grounds attached to the convent. At the age of fourteen Juliana entered the convent as a religious, and took the habit in 1207. She was always remarkable for her great love of Jesus, and for her devotion to His Sacred Passion, and also to the Divine Sacrament. At the age of sixteen she was favoured with a miraculous vision. One day whilst at prayer she was suddenly rapt in ecstasy, in which she beheld the figure of the moon shining with great lustre, which was everywhere undimmed in its disc except in one particular spot, the darkness of which robbed the moon of the perfection of its beauty. Desiring to know the meaning of the vision, she spent two years in fervent prayer, at the end of which time our Lord revealed it to her as follows: The moon represented the Church; its lustrous brightness denoted the different solemnities celebrated by the Church during the year. The dark spot signified the want of a certain feast which it was God's will should be supplied by the Feast of Corpus Christi. The establishment of such a festival was created for many objects. First, to bring vividly to remembrance a firm faith in the Divine Sacrament. Secondly, That we might draw from this source of life strength to advance in perfection. Third, To atone for sins committed against the Divine Sacrament. St Juliana was elected prioress of her convent in the year 1222, and she it was who was chosen to be the instrument in God's hand for the glorious work of Corpus Christi. She first revealed her mission to Eva, a holy recluse of St Martin's, who fully appreciated the work. She then manifested it to John, one of the canons of the Collegiate Church of St. Martin's, a man of high wisdom and great learning. The whole matter was ultimately placed before a number of eminent theologians, who declared that the institution of the Feast of Corpus Christi would in no way interfere with the teaching of the Church. The matter was then brought before Robert, Bishop of Liège, who, in the year 1246, instituted the first festival in honour of Corpus Christi. And on the 29th December 1253 the cardinal of St Sabina, Legate of the Holy See, confirmed the decree of the Diocesan Bishop Robert by a pastoral to the archbishops and bishops of his legation. St Juliana died on the 5th April 1258, at the age of 66 years, but on the election of her successor, Eva applied to Pope Urban IV. for his sanction, having previously supplied his Holiness with a compilation of evidence with regard to Corpus Christi. The Sovereign Pontiff having examined the work, and found it so full of beauty and unction, sent copies to all the churches of Christendom, together with his bull for the institution of the feast. The date of the bull was September 8, 1264, the fourth year of his Holiness's pontificate. Pope Urban IV. died the 2d October of the same year."

What children's prittle-prattla!

No true freeman in Christ will submit to such dogmas. Dr Brown puts forth an authoritative statement of doctrine. So much does this differ from the Bible settlement of matters of belief, that a learned man of the Latin communion—Dr Linacre—on once taking up the New Testament, read a little, then threw it down, saying, "Either that book

is false, or our religion is false!" Now why, Dr B., should the Scriptures be supplemented? An extraordinary base coin case is brought before Newport inhabitants, Monmouthshire. Dr Brown is on trial on a charge of having in his possession a large quantity of base coins, implements for coining, and also with uttering and dealing in base coin. 1 Thess. v. 21 teaches us to test all doctrines by the touchstone of Scripture truth. The testimony of proper witnesses is required in favour of Juliana. The Popes have been falsifiers and corrupters. As base money is refused by every one because it cannot bear the touchstone, so shall papal doctrines be rejected both by God and man: for none of the mediæval doctrines will bear the test of God's laws or abide His severe trial (Isaiah i. 22, Jer. vi. 30). "Shall a man make gods to himself, and they are no gods?" (Jer. xvi. 20.) Antichrist denies that Christ has come in the flesh. Impanation, not Incarnation, is Rome's dogma. *Hoc est corpus!*—*Hoc est pocus.*

The great mystery of godliness is worth our study. God hath declared Himself a perfectly merciful Father, and a perfectly just Judge, which was such an act of wisdom as the world never heard of. The pillar and ground of truth, and confessedly great, is that mystery of godliness—God manifest in the flesh (1 Tim. iii. 16). A thousand benefits are to be gained by godliness. By sowing to the Spirit, we reap of the Spirit life everlasting. In this world they shall obtain joy and gladness (outward and inward comforts); sorrow and sighing shall flee away.

II.—THESES RESPECTING THE POSITION AND PROBLEM OF THE EVANGELICAL CHURCH IN THE PRESENT WAR OF THE STATE WITH ROME.

BY SUPERINTENDENT LICENTIATE FORSTER OF GROSZFEND.

I. The present war of the State against Romanism is no new thing, but marks only a new phase in the development of the relation between the State and the Romish Church, and is caused by the Vatican Council of 1870, and by that aggressive action of the Curia and Episcopate against the German Kingdom, which accompanied it.

II. This strife is to be looked on as a necessary preventative against the State hostile tendencies of Romanism, and was necessary on the part of the State in order to her self-preservation, and respects not dogma, but the right relationship of the two bodies in reference to the outward arrangements of the Church, especially the border territory of the two spheres.

III. The regulating of this relationship was essentially necessitated by the circumstance that the Vatican essentially touched the existing legal ordinances, and destroyed the right of the episcopacy and land church, to favour an absolute centralisation policy.

IV. No violation of right can be found in the regulation of this outward relationship, as it (the relationship) was called into existence by State influence, and as in other States also the competency of legislating on these subjects without affecting the conscience of the Romish clergy is granted.

V. But the Prussian State is morally bound to this strife because

through that Jesuitical Romanism, which the Curia governs, Protestantism with its spiritual blessings and conquests, and the whole development of culture since the Reformation would be imperilled, and because a victory of the party, which by no means identifies itself with the Catholic party, would not only bring the State into an unworthy dependence, but also endanger in the extreme the evangelical church.

VI. The evangelical church can by no means unite her interests with those of Rome, and any kind of sympathy with the clergy who resist the law which has surprised them, were unworthy of an evangelical Christian, whose position in the present state of affairs can only be one of friendship to the State, supporting the legislature.

VII. A purely neutral position on the part of the evangelical church towards the existing strife is indeed conceivable from the circumstance that the legislative essentially draws in sympathy with the evangelical church, and that a to you unworthy dependence upon the State is inevitably in prospect.* But in consideration of the fundamentally friendly and organic posture of the Church to the State, and particularly to the Protestant landlords through the Reformation, these fears must be kept within their proper limits in the expectation of a speedy and peaceful settlement between both jurisdictions, and in the hope that the State itself will recognise in a strong and co-ordinate evangelical church its best colleague.

VIII. The problem of the evangelical church, consequently, must be to defend the rights and authority of the State, honestly and frankly to recognise the sovereignty of the legislature, to stand true by authority in a rightful war in defence of the State, but at the same time to aim by all justifiable means at securing her own independence and completing her constitution, in order to what is necessary for free action on her part, and aim at strengthening by word and deed the conviction of the State that a strong evangelical church is the best bulwark of defence against Rome.

Read and discussed at the meeting of the Saxon Evangelical Alliance in Halle, May 26, 1875.

III.—A QUESTION FOR MR O'CONNOR POWER.

PAPAL SUPREMACY.

MR DILLWYN, in the absence of Mr Waddy, asked the First Lord of the Treasury whether his attention had been called to the language used by the Lord Chief Justice of Ireland in giving judgment in the case of "*O'Keefe v. Cullen*," tried on the 13th and 15th of February 1875, in the Queen's Bench in Ireland, viz., "He (Cardinal Cullen) had obtained obedience to a Papal rescript from a pliant body of Commissioners, and all chaplains in Ireland, though appointed by the state and paid by moneys provided by the same, hold those places at his (the Pope's) pleasure irrespective of all local and

* The constitution is Erastian; Synods govern the Church, and a civil or partly civil body, headed by a public worship minister, governs the Synods. The power is used mildly, but I see a rationalist here says the State wishes thus to crush out free thought, and so to prevent all opposition to government (civil.)

diocesan authority. I say, therefore, the sovereign power is lodged not in the Queen, or in those whom she may appoint, but in the Pope ;" and what action, if any, it is the intention of the government to adopt, with a view to protect the administration of justice, the rights of individuals in public employment, and the conduct of public affairs in government departments from obstruction or interference by the Pope or any foreign power.

Mr Disraeli.—I observe that the words were used by the Lord Chief Justice nearly half a year ago, and I am informed that the proceedings on the issue are not terminated, and I question if this is the proper time to bring it forward. Under these circumstances, it is undesirable that the question should be asked in this House. (Hear, hear.) At any time I should say that questions of this kind should not be put, as there are other opportunities when the details can be inquired into. With regard to the general inquiry, I can only say that if sufficient evidence is given to me of the Pope or any foreign power interfering with the administration of the law in this country, or in the conduct of affairs in public departments, I should consider that it deserves the greatest consideration. (Cheers and laughter.)

MR WHALLEY AND THE JESUITS.

Mr Whalley asked the First Lord of the Treasury, with reference to a motion for a committee for inquiry as to the laws relating to Jesuits, the discussion of which was interrupted by a count out on Tuesday last, whether he would be good enough to state specifically what further information he required as to the operation of this order, beyond the fact that Cardinal Manning had declared that they were the leaders of the great Catholic mission in this country, and that the object of that mission was to "bend or break the Imperial power of England into submission to the papacy."

Mr O'Connor Power rose to order. He wished to know the authority of the hon. member for the statements contained in his question.

Mr Whalley said they were reported in the *Tablet* newspaper, 20th July 1872. (Hear, hear, and laughter.)

Mr Disraeli.—The hon. gentleman, the member for Peterborough, inquires of me whether I want any other information than that contained in some remarks of his own which were prevented from being discussed in this House by the House being unhappily counted out. (Laughter.) I can only inform my hon. and learned friend that if I want further information on the subject I know where to get it. (Hear, hear, and laughter.)

It may be interesting at this time to read a new work, viz., "Lives of the Archbishops of Canterbury." By Walter Farquhar Chichester Hook, D.D., Dean of Chichester. Vol. v., new series. Reformation Period. (Bartley and Son.) This volume of Dean Hook's "Lives" (which is the tenth of the complete series) contains biographies of Archbishops Grindall, Whitgift, Sancroft, and Abbot. The lives of these four prelates are in part the chronicles of the national life too—Church, State, and Society. These chronicles are full, therefore, of matters of the highest import. The most important details are to be found in what Dr Hook says of the policy of the Government towards

the seminarists of the days of Queen Elizabeth. Members of Parliament may read the work with advantage, even though principles change with times.

Dr Hook affirms that an army of Jesuits and priests had been got ready under the influence of the Pope and Philip II. of Spain, if opportunity should occur, to enter England and effect a revolution of the State by the assassination of the sovereign. Dr Hook adds that the secular priests "*were gradually merging into the church of the country,*" and that Rome adopted strong measures to prevent the extinction of Roman influence in England. Among those measures was the sending from the foreign seminaries regulars into England, whose real object was the revolution through assassination above indicated. Dr Hook says, "that the Government was well aware of the object of the Seminarists, but were unable to prove it: that the Administration then proceeded against the Seminarists as infringers of the laws regulating the Church of England; but even then it was certified to them that if they would swear not to make any attempt on the Queen's life, they should be pardoned." This statement in one of the chapters detailing Whitgift's archiepiscopal government, seems to have been made indirectly in reference to the statements published in the course of a recent controversy.

The Bishop of Rome is more generally called the Pope, a word derived from the Greek, signifying Father. It was originally given as a title to all bishops, but at the end of the eleventh century, Gregory VIII., in a council held at Rome, ordered that the title should be given exclusively to the Bishop of Rome. Amongst the Popes were some of the most infamous and execrable characters that ever disgraced humanity. The names of John XIII., Alexander III., Julius III., Gregory VII., John XVIII., Urban VI., John XXIII., Julius II., Alexander VI., Benedict IX., will ever remain on history as proofs of the awful extent of villany and crime of which man is capable. Never was the total depravity of our fallen nature more conspicuously manifested than in the character and conduct of many of the Roman Pontiffs. Baronius, a Roman Catholic writer, calls John XV. "a thief and a robber;" and speaking of the character of the Popes during the ninth and tenth centuries, says: "What then was the face of the Roman Church? How most foul, when powerful and vile strumpets domineered in Rome, by whose will the Sees were changed, and Bishoprics given away! and what is most horrible, and scarcely to be related, their lovers, pseudo-Popes, were thrust violently into Peter's chair."

Roman Catholic controversialists are in the habit of objecting against us, that Luther and the other Reformers were men of bad character. We answer this by denying the charge. Admitting, however, that there were blemishes in the character of the Reformers, as there always are in the very best of men, who shall venture to compare them with any of the above-mentioned persons, who were a disgrace to the very name of man? Whatever faults the Reformers possessed were chiefly acquired in the Church of Rome, where they had imbibed their early prejudices and impressions.

The titles of the Pope, as set forth by Cardinal Bellarmine in his treatise on the Roman Pontiff, book ii. chap. 31, are thus stated:

"Father of Fathers, the Pontiff of Christians, High Priest, the Prince of Priests, the Vicar of Christ, the Head of the Body, that is, of the Church, the Foundation of the Building of the Church, the Father and Doctor of all the Faithful, the Ruler of the House of God, the Keeper of God's Vineyard, the Bridegroom of the Church, the Ruler of the Apostolic See, the Universal Bishop." Many of these titles belong to Christ, as may be seen by referring to the following passages of Scripture: Heb. iii. 1; x. 21; Eph. ii. 22, 23; 1 Cor. iii. 11; Matt. ix. 15; John iii. 29.

The Pope claims sovereign pre-eminence over all other authorities, ecclesiastical or civil. Pope Urban II., in the eleventh century, uses language to the following effect, in reference to temporal princes: "It is a thing abominable that the hands of those who created God their Creator in virtue of their character, should be bound to the ignominy of being drudges to those who are night and day polluted with filthy and dishonest handlings."

Zachary took the kingdom of France from Childeric III. and gave it to Pepin the mayor of his palace, in the eighth century, and by order of the Usurper Boniface, crowned him. Gregory VII., commonly called Hildebrand, excommunicated Henry IV., Emperor of Germany, and absolved his subjects from their oaths of allegiance to him. Pope Adrian IV. compelled the Emperor Frederick Barbarossa to hold his stirrup when he mounted his horse. And Pius V. published a bull for the purpose of depriving Queen Elizabeth of her dominions—it runs thus: "He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy Apostolic Church, out of which there is no salvation, to one only on earth—namely, to Peter, prince of the Apostles, and to the Roman Pontiff, successor of St Peter, to be governed with a plenitude of power. This one he hath constituted prince over all nations, and all kingdoms, that he might pluck up and destroy, dissipate and ruin, plant and build." He afterwards declares that he "thereby deprives the Queen of all her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; and absolves all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath of allegiance, and all duty whatsoever in regard of dominion, fidelity, and obedience." This is the person whose "royalty, rights, honours, and privileges," every Roman Catholic Bishop swears that he will "preserve, defend, increase, and advance." — DEAN BAGOT in "Protestant Catechism."

If the Pope is right in deriving from Peter, one would say it is as true an origin as that which marionettes are in the habit of giving precociously interrogative little boys curious to know whence they sprang. Neglecting botany, suppose we dig in the New Testament, and turn up Simon, Acts viii. 9-11, "An fuerit Romæ Petrus, sub iudice lis est; ast ibi *Simonen* nemo fuisse negat."

Simon Magus bewitched the people of Samaria, carried them out of themselves, threw them into ecstasies, by means of the curious arts which he employed. The Latins are similarly affected with Papal enchantments; are more his than their own, carried out of themselves as in an ecstasy.

This Proteus has thrown himself into a marvellous variety of shift-

ing shapes. His home is the cloudland, between the finite and the infinite.

In the year 1789 a protestation was signed by almost every Roman Catholic of consideration in England, consisting of 1422 noblemen, clergy, and gentry, including the well-known Mr C. Butler, against the doctrine of the infallibility of the Pope, and that "the Pope hath any civil jurisdiction within the realms of other princes."

To be sure, England was not then degraded by the presence and influence of so many Irish Papists; but what a contrast between the independent members of the Roman Catholic Church in 1789 and that of the generation of 1870!

England and Germany are greatly exercised at the present through the changed aspect of the Pope. Statesmen are now considering the new Swiss Constitution and the Religious Question. In commenting on the Revised Constitution just adopted by popular vote, the *Daily Review* says: "It is the religious question which in Switzerland as elsewhere really burns. If she can steer between the Seylla of Cæsarism and the Charybdis of Ultramontaniam, the operation must be easy by comparison for any other country, for Switzerland is in the exceptionally difficult position of having a population composed almost equally of Protestants and Catholics. According to the census of 1870 the Protestants numbered 1,566,347, while the Catholics amounted to 1,084,369. In the face of this balance of religious interests, the new Constitution is markedly anti-Catholic in its tendencies. Article 49 appears without much ambiguity to take away the right of excommunication, while article 50 is decidedly favourable to the acquisition by the Old Catholic party of ecclesiastical property. Article 51 declares, that 'the order of Jesuits and its affiliated societies cannot be received in any part of Switzerland, and all functions, clerical and scholastic, are forbidden to its members.' Article 52 forbids the foundation of new convents or religious orders. Several of the other provisions are equally stringent. We can only deplore that the mad pretensions and folly of Ultramontaniam should render such apparently intolerant action necessary on the part of a free State, more especially of one whose Constitution is regarded as a subject of respectful study and admiration by the most enlightened politicians of Europe." The power of the Jesuits has increased, is increasing, and must be diminished.

This double-distilled Jesuitism is oppressive to liberty and fresh English air, its insidious fetters cramp the free play of English minds. The Roman Merlin, in his strange disguises, makes an imposing and romantic figure, transmitted from Master Ferretti with an aged casuist. He is attempting to throw the regal power out of the Church. This was the struggle of the middle ages. Our motto must be—"Pro lege, rege, grege. Nolumus leges Angliæ mutari. Dien et mon droit." Let us hope that the Queen at this crisis will imitate King Edward VI., and protest against manifest usurpation and tyranny.

The anniversary of St Bartholomew is memorable for the cruel massacre of the Protestants in France, begun on August 24th in the reign of Charles IX. Some calculate the number of miserable sufferers at 70,000, others at 100,000. It began in Paris, and extended to various parts of France. Rejoicings and public thanksgivings took place at

Rome, and a medal was struck in commemoration. That act was prompted by the Jesuits in 1572. Their motto is "Semper eadem," always the same.

IV.—A TIME OF UNIVERSAL JUBILEE.

IN an Encyclical, dated December 24, 1874, Pope Pius announced to "Rome and the world" that the year 1875 would be a time of universal jubilee, during which he would open, "in all its amplitude, the celestial treasury of indulgences," of which he holds the key by "virtue of that supreme power of binding and loosing conferred on" him "by God." The Pope also intimated that the indulgences gained by the faithful during the jubilee would be applicable, by way of suffrage, to the relief of the souls in purgatory. It is now fifty years since the "Celestial treasury" was closed by Pope Leo XII., after having been kept open during the whole of the year 1825, and the question naturally arises, why, in the name of common humanity, to say nothing of Christian charity, has Pius IX. allowed so long a period to elapse before permitting the faithful to again participate in the rich blessings of a universal jubilee? Or why, if, indeed, the Pope believes he has the power to dispense such treasures, and if, as he asserts, the fund is inexhaustible, should he place any limits to its distribution? Why should the spiritual fountain, of which he professes to be the custodian, be ever sealed? If a jubilee opens "so easy and broad a way for the obtaining of pardon, however serious and enormous the sins and excesses may be," one would suppose that the Pope's much vaunted zeal for the salvation of souls would prompt him to keep so salutary a "way" for ever open. But, after all, the Pope's "way" to heaven is very different to that which Christ has opened to all true believers, to whom it is a matter of no importance whatever whether a Papal jubilee is celebrated once in five, or once in fifty years, or not at all. Christ is the Christian's only way. He requires no other, and in him the Jubilee Encyclical will only occasion sorrow for the millions who are foolish enough to believe that a Papal indulgence remits the punishment due to sin, and restores the sinner to the favour of God. That this doctrine is inculcated by the Church of Rome, and must be accepted "as of faith" by all within her fold, is evidenced by the following definition of an indulgence, which we give on the authority of Delahogue, whose works are used as class-books in the College of Maynooth. "Indulgences," says the author referred to, "remit, even in God's forum, the debt of temporal punishment which would otherwise remain to be satisfied, either in this life or in purgatory, after the remission of the guilt of sin, in the sacrament of penance. They derive their efficacy from the treasure of the Church, which treasure consists, primarily, of the merits and satisfactions of Jesus Christ; for, as a single drop of His blood was sufficient for the redemption of the sins of the whole world, there remains an infinite hoard of His merits at the disposal of the Church for the service of her children; and, secondarily, of the merits and satisfactions of the Virgin Mary and other saints, who

underwent far severer sufferings than their own sins required ; which superabundance and superfluity of theirs, form a sort of bank, or deposit, out of which the Church may make disbursements for the common benefit of the faithful, in the way of punishments or satisfactions due from them." That sincere repentance is not a necessary condition for the obtaining of indulgences is evident from the fact that they are granted to souls already in purgatory, of whom Bellarmine says, that "the Pope applies the satisfactions of Christ and the saints to the dead by means of works enjoined on the living. They are applied, not in the way of judicial absolution, but in the way of payment."

A Jubilee signifies a plenary indulgence in its most ample form, and was first granted by Boniface VIII., in the year 1300, to those who should devoutly visit the Church of St Peter and St Paul at Rome. Boniface decreed that the Jubilee should take place at the end of every hundred years, but the crowd of pilgrims that resorted to Rome in the year 1300 brought such vast wealth to the city that the Romans were too impatient to wait a hundred years for a repetition of the golden shower ; and in 1343 they used such potent arguments in favor of a reduction of the term as induced Pope Clement VI. to decree that the Jubilee should be held every fifty years. In 1389 Pope Urban VI. further reduced the period to thirty-three years, that being the age of our Saviour, and in 1475, another reduction took place by order of Pope Paul II., who decreed that the Jubilee should be held every twenty-five years, in order that every person might have the benefit of it once in his lifetime.

The Encyclical issued by Pius IX. dispenses with the necessity of a pilgrimage to Rome for the purpose of obtaining the indulgences of the Jubilee, and grants to the faithful who visit the churches fixed upon by their respective bishops all the benefits that would accrue from a visit to the Roman Basilicas. The Pope also particularly defines the objects for which the faithful are to pray, viz.—for the prosperity and exaltation of the Holy See ; the extirpation of heresies ; the conversion of all that are in error ; and the peace and unity of all Christian people ; which, of course, includes the subjection of the said "Christian people" to the supreme authority of Rome.

At the time of the celebration of previous Jubilees the Popes and their Roman subjects were very good friends, and, as a Jubilee brought almost as much grist to the citizens' mill as it did to that of the Popes, it was a matter of great importance to both parties that the faithful should be induced to make the pilgrimage to Rome in preference to performing the devotions of the Jubilee in the churches of their respective countries. Accordingly we find the Popes in their Bulls of Indiction strongly urging upon the people the necessity of visiting the "Holy City" on account of the *superior sanctity* of the churches within its walls. But at the present time the interests of the Pope and of the citizens of Rome are not identical, and hence the permission granted to the faithful of Pius IX. to form their devotions in churches nearer home. It must not, however, be supposed that the concession of the privilege referred to will have the effect of diminishing the profits which the Pope should derive from the sale of the Jubilee merchandise. His Holiness's lieutenants in all lands will take care that the "flocks" pay handsomely for the spiritual white-washing they are about to receive, and the money—less the ex-

penses of collection and percentage on sales of Jubilee stock — will be duly transmitted to Rome.

V.—PROTESTANTISM IN SPAIN.

THE foot of a Bourbon is once more placed upon the neck of the Spanish people, and, were it not for the fact that they are not wholly to blame for the besotted ignorance which prompts their ready submission to the rule of the hateful race, we should be tempted to say, serve them right. In the person of Amadeus, the gallant son of Victor Emmanuel, Spain had a king of whom any nation might have been proud. Taught in the school of Cavour, and sincerely desirous of benefiting the people over whom he was called to rule, Amadeus wished to govern within the limits of the Constitution of 1868. But this did not suit either the mob or the priesthood. The mob wished for anarchy, and the priests would not be satisfied with less than the restoration of their former power; and their combined opposition to the King's progressive policy caused him to resign the crown in disgust. Since that event Spain has passed through a storm of fire and blood, only to fall prostrate at the feet of the son of the woman whose open immorality and bigotted adherence to the interests of the Papacy brought about her own expulsion, and that of her family, from the country. Previous to his embarkation for Spain, Alfonso XII. promised to respect the Constitution. He would not be the tool of a party, but would be the liberal king of all classes of Spaniards. All these fine promises were, however, broken almost as soon as made. Alfonso entered Spain and at once threw himself into the arms of the clericals. He telegraphed to the Pope for his blessing, which His Holiness not only accorded, but wrote to Don Carlos counselling the abandonment of the war which that prince has been so long carrying on in the interests of the Church, on the grounds that Alfonso would do for the Papacy that which the Holy Father would have expected Don Carlos to do, had he been successful in his attempt to seat himself on the throne of Spain. Subsequent events have proved that the Pope's reliance on Alfonso's devotion to the cause of the Church was not unfounded. The young King's Ministers have imposed on the country the burden of making provision for the support of the hierarchy, and the supremacy of bigotry in Spain has been again insured. Clericalism is once more rampant in the Peninsula, and rejoices in the prospect of future triumphs under the "benign influence" of the "pious son" of Isabella the Catholic.

Senor Canovas del Castillo is the only member of the Alfonsist Ministry that is at all liberally inclined, and, he has been obliged to yield to the pressure brought to bear upon the Government by the clericals, with the King at their head. At the outset of the new order of things, Castillo refused to listen to the demands of the Ultramontanes for the restoration to the clergy of all the obnoxious privileges they enjoyed under the rule of the bigotted Isabella, but he has since conceded so many points of their demands that little more remains to be granted; and it is entirely owing to the earnest representations of the Protestant powers that permission to persecute "heretics" in the old, old, style has not been accorded to the Spanish agents of Pius IX.

In connection with this subject the following brief statement, which comes to us from reliable sources, of the progress of Protestantism in Spain since the Revolution of 1868, will be interesting:—Before 1868 there were penal laws against Protestants, and some converts paid dearly for their devoted zeal. When the Revolution introduced religious tolerance, the tenets of the Reformed Church spread slowly in Spain. In six years and a few months, the Church Missionary Society have sold or given away 476,475 Bibles in Spain alone. The depot of the society, in one of the streets near the Puerta del Sol, is a large office extending from one street to another. They have agents who circulate the Bible all over Spain; but the Carlist War has within the last eighteen months greatly interfered with the Society's work. All the Bibles and tracts are printed in Spain on the spot, and bound by the Society's people. Near the Embassy, under the direction of the Rev. Mr Jamieson, an excellent and courageous minister, there is a school for the purpose of educating girls and boys. To those who can afford to pay a small sum, education is given in a large and spacious schoolroom. In another room are the poorer children, who receive an equally good education. Mr Jamieson has a chapel, which is full every Sunday, and even on week-days. This church and the schools are supported by contributions from Britain. There are besides, in Madrid, two other Protestant churches, also supported in the same way, and others supported by Swiss and German Protestants. It is calculated that there are about 1600 Spanish and native Protestants who attend very regularly in their six or seven chapels, exclusive of foreigners. The Spanish Protestants belong to all classes of society, but mostly to the lower and middle ranks of life; outside these regularly registered Protestants the churches are attended by many people who are led there by curiosity and by interest in the doctrines which are taught, but are not members of the Reformed Church. The registered Protestant schools of Madrid are attended by about 300 children of both sexes. The Protestant Church of Spain last year held its first Synod, when twenty ministers assembled in Madrid; they came from Andalusia, and from several towns of the Mediterranean coasts, and all represented congregations of Spanish Protestants. It is painful to read of the petty vexations and numerous hardships which these congregations encountered. Take one instance, that of Cadiz, where an alcade and secretary of the town council, even under the last Government, put every possible difficulty in the way of the opening of a church, going to the extent of having the building declared unsafe by a friendly architect. It required diplomatic intervention to obtain a place of worship in the suburb of San Fernando of Cadiz. This happened a few months ago, and intelligence from that town has informed the Protestant legations that the same municipal authorities closed the church again as soon as the new party came into power. These apparently insignificant facts are only serious as indicating the tone of public opinion under the pressure of the Catholic party.

But Spain is not the only country in which the demon of intolerance is raising his ugly head, as a reference to the massacre of Protestants at Acapulco will show.

VI.—THE DISSOLUTION OF THE MONASTERIES.

Extracted from "Short Studies on Great Subjects." By James Anthony Froude, M.A., late Fellow of Exeter College, Oxford. Vol. i. p. 272. (Longman and Green. 1868.)

IT is strange, that, of all extant accusations against any one of the abbays, the heaviest is from a quarter, which even Lingard himself would scarcely call suspicious. No picture, left us by Henry's visitors, surpasses, even if it equals, a description of the condition of the Abbey of St. Alban's, in the last quarter of the fifteenth century, drawn by Morton, Henry the Seventh's minister, Cardinal Archbishop, Legate of the Apostolic See, in a letter addressed by him to the Abbot of St. Alban's himself. . . . In the year 1489, Pope Innocent the Eighth—moved with the enormous stories which reached his ear of the corruption of the houses of religion in England—granted a commission to the Archbishop of Canterbury to make inquiries whether these stories were true, and to proceed to correct and reform, as might seem him good. The regular clergy were exempt from Episcopal visitation, except under especial directions from Rome. . . . On receipt of the Papal commission, Cardinal Morton, among other letters wrote the following letter:—

"John, by Divine permission, Archbishop of Canterbury, Primate of All England, Legate of the Apostolic See, to William, Abbot of the Monastery of St. Alban's, greeting. We have received certain letters under lead, the copies whereof we herewith send you from our most holy Lord and Father in Christ, Innocent, by Divine providence Pope, the Eighth of that name . . . have determined that we will proceed by, and according to, the full force, tenor, and effect of the same.

"And it has come to our ears, being at once publicly notorious, and brought before us upon the testimony of many witnesses worthy of credit, that you, the Abbot afore mentioned, have been of long time noted and diffamed, and do yet continue so noted, of simony, of usury, of dilapidation, and of certain other enormous crimes and excesses hereafter written. . . . And whereas heretofore the regular observance of the said rule was greatly regarded, and hospitality was diligently kept.

"Nevertheless, for no little time, during which you have presided in the same Monastery, you and certain of your fellow-monks and brethren (whose blood, it is feared, through your neglect, a severe Judge will require at your hand) have relaxed the measure and form of religious life; you have laid aside the pleasant yoke of contemplation, and all regular observances—hospitality, alms, and those other offices of piety, which of old time were exercised and ministered therein, have decreased, and by your faults, your carelessness, your neglect, and deed, do daily decrease more and more, and cease to be regarded. . . . And not a few of your fellow-monks and brethren, as we most deeply grieve to learn, giving themselves over to a reprobate mind, laying aside the fear of God, do lead only a life of lasciviousness—nay, as is horrible to relate, be not afraid to defile the holy places, even the very churches of God, by infamous intercourse with nuns, etc., etc.

"You, yourself, moreover, among other grave enormities and abominable crimes, whereof you are guilty, and for which you are noted and diffamed, have, in the first place, admitted a certain married woman,

named Elena Germyn, who has separated herself without just cause from her husband, and for some time past has lived in adultery with another man, to be a nun or sister in the House or Priory of Bray, lying, as you pretend, within your jurisdiction. You have next appointed the same woman to be prioress of the said house, notwithstanding that her said husband was living at the time and is still alive. And, finally, Father Thomas Sudbury, one of your brother-monks, publicly, notoriously, and without interference or punishment from you, has associated, and still associates with this woman, as an adulterer with his harlot.

"Moreover, divers other of your brethren and fellow-monks have resorted, and do resort continually, to her and other women at the same place, as to a public brothel or receiving house, and have received no correction therefor.

"Nor is Bray the only house into which you have introduced disorder. At the Nunnery of Sapwell, which you also contend to be under your jurisdiction, you change the prioresses and superiors again and again, at your own will and caprice. Here, as well as at Bray, you depose those who are good and religious; you promote to the highest dignities the worthless and vicious. The duties of the order are cast aside, virtue is neglected; and by these means so much cost and extravagance has been caused, that to provide means for your indulgence, you have introduced certain of your brethren to preside in their houses under the name of guardians, when in fact they are no guardians, but thieves and notorious villains; and with their help you have caused and permitted the goods of the same priories to be dispersed, or to speak more truly, to be dissipated in the above described corruptions and other enormous and accursed offences. Those places once religious are rendered and reputed as it were profane and impious, and by your own and your creatures' conduct, are so impoverished as to be reduced to the verge of ruin.

"In like manner you have dealt with certain other cells of monks, which you say are subject to you, even within the monastery of the glorious proto-martyr Alban himself. . . . The brethren of the abbey, some of whom, as is reported, are given over to all the evil things of the world, neglect the service of God altogether. They live with harlots and mistresses, publicly and continuously, within the precincts of the monastery and without. Some of them, who are covetous of honour and promotion, and desirous therefore of pleasing your cupidity, have stolen and made away with the chalices and other jewels of the Church. They have even sacrilegiously extracted the precious stones from the very shrine of St. Alban, and you have not punished these men, but have rather, knowingly, supported and maintained them. If any of your brethren be living justly and religiously, if any be wise and virtuous, these you depress and hold in hatred. . . . You"

But we need not transcribe further this overwhelming document.

VII.—MONASTIC AND CONVENTUAL INSTITUTIONS.

(*To the Editor of the Bulwark.*)

SIR,—There seems a determination to resist any inspection into the present state of the above institutions. The treatment of Mr Newde-

gate's motion by the present Government makes it more than ever necessary that the subject should be well ventilated, and kept before the community, by the friends of Protestantism.

In the *Press and St James' Chronicle*, of date June 26, 1875, I read the following, and am sure you will find space for the same in the *Bulwark*. Mr Newdegate, it must be borne in mind, approves of the articles in this paper :—

“ Mr Disraeli on Thursday last, and on previous occasions, came down to the House, and with a great appearance of frankness and good humour, and even of deference for the House of Commons, acknowledged that, as leader of the House, he had been guilty of mistakes in the conduct of its business. Such acknowledgments may be gracious, if there be any sincere intention to avoid for the future mistakes which, if read by the light of his explanation, in answer to Mr Newdegate at the commencement of the session, do not appear altogether wanting in system; for it is almost impossible to avoid the suspicion, that these mistakes imply at least a carelessness, whether the system of Ministerial responsibility to Parliament, and of the necessary separation between the executive functions and the legislative properties of the State, which are essential characteristics of the balanced constitution of this country, have in matters of importance much weight with the right hon. member for Buckinghamshire.

“ A consciousness seems to be growing in the House of Commons, which was expressed by Lord Hartington as leader of the Opposition, that there is somewhere some secret power, which is superseding the traditional method by which Parliamentary action has hitherto been originated; whether the House of Commons is not becoming merely an outside semblance, which disguises the operation of an influence really external to itself. It is not long since Cardinal Manning boasted that the power of Ireland, a term, by which he always means the power of the Papacy through the Irish vote, never was so great in (he might have said over) Parliament. It is idle to disguise the fact, that it is to the determination of the Ultramontanes, represented by the Irish Home Rule phalanx in the House of Commons, to resist all inquiry as to the status and condition of the Monastic and Conventual Institutions in *Great Britain*, that the confusion of the unofficial business of the House of Commons is largely to be attributed. When the Bill for appointing Commissioners to inquire into these institutions was on July 2, 1873, under debate, the Home Rulers, by the outrage they attempted upon the order of the House, showed that no respect for its constitution, its rules, or its character, would, when the number of members present was comparatively small, restrain them in their attempt to preserve the privileged, but illegal exemption of these institutions from the control of the law and of the State. Lord Hartington on Thursday night, when speaking on the Agricultural Holdings Bill, appeared to point to certain meetings of the Conservative members, held for consultation as to the provisions of that Bill, as something secret and unusual. Such meetings are not at all unusual; but if Lord Hartington desires to know more of the secret influence, which is really becoming dangerous to the independence of Parliament, he had better direct his attention towards a mansion, which appears in the Royal Blue-book for 1875, under the

pompous announcement—'Archbishop's House, Westminster, S.W., the residence of 'his Eminence Cardinal Manning,'"

T. H. ASTON.

VIII.—WHY THERE IS NO LAW IN SOUTHERN ITALY.

"THE Roman State," wrote Edmond About in the most powerful of his books, "is the most radically Catholic in Europe, seeing that it is governed by the Vicar of Jesus Christ himself. It is also the most fertile in crimes of every description, and, above all, of violent crimes." That is still true, not of the Roman State, which has become once more a prosperous and orderly part of the one kingdom of Italy, but of the south of the Peninsula, and especially of all Sicily, where the effects of the Pope's rule, through the Bourbon administration and its still existing officials, have caused the Government and the whole country to pass through a serious crisis.

A year ago the Italian Ministry were forced to recognise the fact that unless it applied very special and radical measures to repress and eradicate crime in Sicily, it might retire from the island. The great boon of a united Italy had been purchased at the price of retaining the officials of the dispossessed Governments. These officials had been trained as parts of an evil system which was the joint result of Papal immorality and military absolutism. Society was found to be honey-combed with criminal organisations like the Mafia, which controlled all classes, from the judges on the bench to the brigands whom they pretended to try, and to the police who made a show of bringing the robbers and assassins to justice. The Prefects alone, as strangers, were free from an influence which they found themselves powerless to suppress, and to which even they were frequently victims. For months the Italian Parliament and press and the English journals have been discussing remedies for such a state of things, and speculating as to its causes. The Minghetti Ministry brought in a Bill of Public Safety apparently equal to the monstrous evil. Few out of Sicily—no one north of Naples—would believe that it was so terrible as to justify a measure so radical and wide-stretching. The Ministry were most wrongly accused of seeking to strike at their own political rivals under the pretext of a regard for the public good. For days and weeks a Parliament which promised to distance all its predecessors in a patriotic regard for the country, and an almost Northern self-restraint such as even the French Assembly is showing, ran wild with excitement against the Government. Signor Minghetti was then obliged to tell all the truth, which, from a regard to "the prisoner of the Vatican," he had concealed. The result has been that his bill, somewhat amended, for applying a sort of martial law to all districts in which the public security is endangered, has passed, and we daily expect to learn the names of the members of a Commission of Inquiry appointed to report on the miserable condition of Sicily.

And what is the truth, as reported by a Roman Catholic Government? This, that the root and branches of the evil lie in the direct action of the Pope and the priesthood. The stoutest supporters of the Mafia are the officials whom the Italian Government found in office, and whom it is impossible to sweep away at one stroke. These officials

merely do what the Pope and the Bourbon Government have laid upon them by a Bull which has been in operation in Sicily for 300 years. We shall first of all give the text of the Bull of Composition, as issued by the present Pope. It has been published in answer to the 'Ultramontane' journals which accused Signor Tajani, though a Procurator-General, of malicious exaggeration. Even the Liberal papers would not believe in its existence. We take it from the letter of an occasional correspondent writing from Rome to the *Times*.—

"Summary of the Bull of Composition for those from whom restitution of the property of unknown owners shall be due, conceded by the Holiness of our Lord Pope Pius IX., Supreme Pontiff, for the year 1866," and commences :

"If a man shall steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for an ox and four sheep for a sheep' (Exod. xxii. 1). For this reason Zacchæus said to the Redeemer, 'The half of my goods I will give to the poor, and if I have taken anything from any man by false accusation I will restore him fourfold.' But can all those who are wrongfully in possession of what is others be equally generous? or, at least, restore an equal amount. And yet they cannot hope for salvation who desire at all cost to retain that which rightfully belongs to others. Wherefore, inasmuch as being in no doubt of possessing the property of another, and having the goodwill to restore it, but, at the same time, not knowing the owner, and having exhausted in vain all means of finding him, then by this present Bull the Common Father of the Faithful offers you a means, even an easier one, of fulfilling your intention, advising thus for our eternal salvation by tempering the severity of a just satisfaction.

"We the above-named Commissary General Apostolic of the most Holy Crusade, by the authority conceded us by his Holiness to tax, moderate, arbitrate, and compound the debts of which the legitimate owners are unknown . . . declare that whosoever taking this Holy Bull shall give 2 *tari* 12 *grana* and 3 *piccoli* to be erogated to pious uses whether . . . shall remain free and pardoned *in foro conscientie tantum* of all the remainder he shall be indebted to uncertain owners up to the sum of 77 *tari* and 49 *grana* (about 30 francs) . . . and it shall not be necessary to make other restitution; on the contrary, he may keep and possess it in good faith as his own property justly gained and acquired; and if the sum and quantity to be compounded be greater than the aforesaid 77 *tari*, then additional Bulls may be bought at the same rate up to the amount of 3860 *tari* to be compounded; but exceeding that sum the person desiring to compound must 'come before us that an adequate composition may be made, on the condition, however, that these debtors have not usurped the property of others with hope and trust in the facility of being able to compound, for in such a case this composition will be rendered valueless.'"

And then follows a series of 19 articles describing the cases in which compensation can be made by virtue of this Bull :—

"1. One can compound—*si puo comporre*—for what has been wrongfully gained, had, taken, or acquired, for illicit gains and usury, and in whatsoever other manner, not knowing the rightful owners, and proper diligence having been used.

"The second and third relate at length to illegal gains made in ecclesiastical matters, collecting rents of benefices, &c., for which the above-mentioned tax is doubled. According to the fourth, fifth, and sixth, any Judge who has received money to pronounce an unrighteous sentence, or in any other way abuse his office, any advocate who has pleaded wrongfully, or any witness who has deposed falsely, or made any false accusation, can compound for the price of his infamy; but in these cases, it is stated, 'without

prejudice to the rights of indemnification of the parties injured.' The tenth permits those to compound who have received money for having endeavoured to defeat the operation of justice, or to obtain the liberty of any one arrested for crime, 'but he must make good the damage, if any, done to the parties.' The eleventh relates to gambling frauds; the twelfth to money obtained by pretence of poverty; the thirteenth to things found; the fourteenth allows those who have property in their hands belonging to persons of whose whereabouts they are ignorant to compound for the value of those things, after having used all diligence to find the owners. The fifteenth relates to damage done in hunting, or to fields, vineyards, &c. The next I must give you *verbatim* :—

"16. And further, all women who are not publicly immoral may compound for whatsoever price, in money or jewels, they may have received for any vile purposes, and the men who in like manner, for the same reason, have received money or anything else from single women, may compound in the same manner.

"17. And further, if any one has sold watered wine for pure, or measured it with false measures, or sold things under weight, or sold one thing for another, or mixed, or badly weighed, or badly measured, and not knowing to whom to make restitution, he may compound.

"18. And further, in general we may compound for whatsoever kind of illicit profit, whether wrongfully had, gained, or acquired, such as usury, unjust reward, or in whatsoever other manner, whether in traffic or office, not knowing the owner to whom it may be legally restored, but with the condition that these gains have not been made on the faith that remorse of conscience can be quited by this Bull of Composition, for in such case he ought to restore the whole to the Holy Crusade in order that it may be applied to the above-mentioned pious purposes."

We need say nothing of the very plain questions of morals and casuistry raised by all this, nor of higher spiritual considerations. We confine ourselves to the political aspect of the question. The monstrous nature of this priestly use of the confessional, which has demoralised all society, and paralysed the Italian Government, is seen still more clearly when we ask how is such an infamous Bull worked? This former Procurator-General of Palermo, Signor Tajani, attacking that Government for allowing its officials to continue obedience to the Bull of Composition, thus described its practical results in language which caused breathless sensation in the very Chamber that had so long refused the Government the necessary powers to deal with it. "And what is this Bull? It is an authority given by the Roman Curia to all the confessors in Sicily to compound for a money equivalent with all who have committed any kind of crime. A thief presents himself and says, 'I have stolen a thousand francs; I have spent them and cannot make restitution.' 'No matter,' replied the confessor; 'you have, of course, reserved a portion for the Church.' An adjustment was thus arrived at, and the Curia authorised the absolution. Appended to the Bull was a long list of offences which appeared to be copied from the Penal Code. It spoke of rape and of every description of crime against the person and against property; and against each was affixed its price, and this was somewhat augmented when, in the case of a murder, the victim was a priest, and further if it was a bishop."

We need not wonder at the state of Sicily and Southern Italy after this, and we can only wish success to the Minghetti Government in its determined attempt to stamp out the priest-born, Pope-sanctioned contagion of crime. Edmond About's most incisive sarcasm comes short of

the hideous truth. The one hopeful fact in all this is that the Government of Victor Emmanuel is still more committed, however reluctantly, to war with the sacerdotalism of the Vatican.—*Daily Review* (Edinburgh).

IX.—CURE OF CANCER BY THE WATER OF LOURDES.

THE following is a very simple narrative, says the *New York Freeman's Journal*, not telling nearly all that was wonderful about the cure of an exasperated cancer on the cheek of a lady of Madison county, New York. Protestants and intelligent Romanists will judge as to the probability :—

The blessed water of Lourdes that you in your kindness and charity sent me has perfectly cured my poor aunt's cheek. Ten or twelve years ago a spot appeared on her left cheek near the ear about as large as a penny ; it was brown in colour and somewhat rough to the feeling. We thought it simply an erysipelas affection, and were not at all alarmed. At length it began to sting, itch, and bleed ; still we were not alarmed ; used simples, and thought nothing of it. In the fall of 1872 it burst out from the cheek and stood like a ripe cherry on the surface. The starting pains now became very frequent and very severe ; every little while it bled very freely and rapidly increased in size. We were thoroughly alarmed, and prevailed on aunt to allow us to call in a physician. As an able and experienced physician we chose Dr More. On seeing it he at once pronounced it a cancer, and advised taking aunt to the cancer physician, Dr Kingsley, of Rome. On reflection he told father that he did not think it would do any good to take her to Kingsley ; she was so feeble, she would hardly live through an operation ; and, besides, the cancer was so advanced that he doubted if the cancer physician would attempt to do anything for her. I do not believe any of our neighbours thought she would live till the warm weather came.

Such was her case when, in February 1873, I received through your charity and kindness a package of the blessed water of Lourdes. We sent for our pastor, Father Fennelly, of Oneida. Aunt went to confession, received Holy Communion, and his consecrated hand then applied the blessed water to her poor cheek. We did not perceive any immediate amendment, but, like ourselves, our kind old pastor was sure it would cure her. That night she rested the whole night through without once waking. This was in itself a blessed favour, for for weeks she hardly got any sleep.

The next morning when I dropped in, I found it less inflamed, and several mornings after one-half gone, just as if it had been cut in two. The rest, to teach us patience and perseverance, was more gradual in going—was, in fact, several months before it all disappeared. During this time we continued the novenas to our dear Blessed Lady and the daily use of the blessed water. It is now all gone and my aunt's cheek perfectly cured. When the physician heard from father of the cure he said it certainly was very surprising ; he surely did not think it possible, and finally added that it really did seem miraculous. Our neighbours would like to sneer and doubt, but in the face of so remarkable a cure they are unable to do it, and so speak of the wonderful effect of faith on the mind and the body, forgetting that if aunt's faith had been put in

doctors and medicines it would have availed her nothing. But because her faith was fixed on the promises of Christ to His Church, and the teachings and doctrines of that Church, then it bore its rich and blessed fruit—her cheek was cured. Miracles have never ceased in the Church—they abound to-day as in the first ages; and remembering the bequest of Christ on the cross to John, and in him to all His followers, we look up to Mary, and in her behold our mother, who, as St Bernard says, is ever glad to do for her children. Praises be to God for giving such a mother. With great esteem I am, very respectfully, yours,

STOCKBRIDGE, N.Y., April 9.

MARY I. HOFFMAN.

X.—SCOTTISH REFORMATION SOCIETY.

A FRIEND and supporter of this Society has offered £5 as a prize for the best essay on the introduction of Popish symbols, including, in particular, the wearing of the cross as an ornament of the person. It is designed that the competition shall be open to all who have attended any one of the classes conducted in various parts of the country in connection with the above Society; the essays to be given in at the offices, 17 George IV. Bridge, Edinburgh, not later than the 1st February next.

This is a very suitable and timely proposal. It has no doubt been suggested by the example so generously set by the Rev. Dr Duff last year, who gave £10 for an essay in similar terms, "On the Claims of the Popes to Universal Supremacy over the Kingdoms of Christendom." One of the essays written in response to this latter offer has already appeared in the columns of this periodical, and it reflects great credit on its author. It is earnestly to be hoped that other friends will show their readiness to help the Protestant cause in the same way. The Scottish Reformation Society is devoting its efforts to the instruction of the young in the great distinctive truths of the Protestant faith. Having no adequate agency of its own for this purpose, classes are conducted in a large number of districts by ministers of the localities, belonging to various evangelical denominations, while the Society offers prizes for the study of the subject. Last winter the number of classes was greater than in any former year, and the interest awakened among the young was very encouraging. Arrangements are in progress for the ensuing winter, and it is expected that in Glasgow alone there will be at least three large public classes, besides those to be organised in various towns and villages throughout the country. The Society must, of course, confine the amount of its work within its means, and it is hoped that its efforts will be not only sustained as hitherto, but even greatly increased by the enlarged liberality of the friends and supporters of the Protestant cause. The conflict with the Ultramontane claims of Romanism has become the great question of the day. It is impossible for the friends of the gospel to remain indifferent to this subject, without incurring the displeasure of Him who says, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." There are many hopeful signs that, through the instruction now referred to, a large number of the rising youth in Scotland will be found to have acquired an intelligent acquaintance with the great and vital truths

which must ever separate the pure gospel from the soul-destroying corruptions of the Romish system ; and that they will in their day and generation stand up for the defence of the precious privileges bequeathed to Scotland at the Reformation. There is a loud call to all faithful ministers of the gospel to inform their people on this great subject, and to raise the voice of warning in regard to the dangers which threaten us by the progress of Romanism.

Referring to the subject of the essay for which the above-mentioned prize is offered, it may appear to some to be a very small matter to wear as a mere trinket the form of a cross. The generous donor of the prize, in common with many others, has a much deeper insight into the matter. To find fault with what many will be prepared to regard as a mere trifle, may be looked upon as a narrow-minded scruple, unworthy of notice ; but trifling as it may appear, it forms part of a scheme, and is the result of deep design. The progress of Rome is by stealth. Her "coming is after the working of Satan." When circumstances require it, she can assume the aspect of the lamb, and speak in the tone of injured innocence ; but when she can do it with safety to herself, she can just as readily assume the aspect of the dragon. The cross is her well-known symbol ; and it is a great point gained when that symbol has been introduced, as it has already too successfully been, as an object familiar to the eye in everyday life. Probably the next step in this direction will be the introduction of the crucifix. Several other badges of Rome are now conspicuous in the midst of us. The hideous garb of the convent, and, in some cases, of the monastery, are openly paraded in the public streets ; while in one or two places the still bolder step is being attempted to revive in this Protestant country the practice of religious processions. The design in all this is, to familiarise the people with the Romish Church ; and this fairly accomplished, she is shrewd enough to know that the process of ensnaring into her toils is rendered all the more easy and successful. The description given of vice was never more applicable than it is in the present case—

"Vice is a monster of such frightful mien
That, to be hated, needs but to be seen ;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

XI.—CELIBACY OF THE CLERGY.

THE Popish doctrine, which forbiddeth the marriage of the clergy, and of all under the calibate vow, forbiddeth that which the Word of God alloweth. And this is evident in that,

The Word of God alloweth marriage, and maketh no exception of the clergy, or any under the calibate vow. That which God did at first institute and appoint, surely the Word of God doth allow : marriage being God's ordinance, none will deny that it hath God's allowance ; and that the Word of God maketh no exception of the clergy, or any under the calibate vow, is plain, because the Popish writers can bring no Scripture in the whole Bible which maketh such exception ; no Scripture that doth this directly, is urged by any of them : what firm Scripture-consequence they may plead, will be seen when we come to speak to their arguments for this doctrine. In the meantime it may be

evident unto all, that the Scripture alloweth the marriage of all without such exceptions as the Papists make, by one clear Scripture which admitteth of no contradiction by any others, Heb. xiii. 4: "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." All that are unclean without marriage, such as whoremongers; all that defile the marriage-bed, such as adulterers, are guilty of a shameful and great God-provoking sin, for which God will judge them (if they before do not make their peace with Him, and forsake such wicked practices), and punish them everlastingly in hell; but marriage is honourable, and therefore lawful; and that not only in some, but in all, without any exception.

The Word of God is so far from excepting the marriage of the clergy, that it doth plainly allow the marriage of such persons.

In the Old Testament times the prophets, priests, Levites, and all those which attended more immediately the service of God, and at the altar under the law, were allowed to marry. Abraham, who was a prophet and a priest in his own house, did not take Sarah to be his wife without God's allowance, otherwise surely God would not have so signally owned his marriage, as to make promise of the blessed seed unto him thereby. Rebecca was a wife of God's choosing for Isaac. God never blamed Moses, that great prophet, for marrying Zipporah; neither was Aaron faulty because he had his wife and children. Isaiah, that evangelical prophet, was married, and had children too in the time of his prophecy, which the Scripture in the recording of it doth not impute to him for any iniquity. The priests and Levites generally did marry; and, however, some of them are reprov'd in Scripture for divers sins, yet matrimony is never in the least charged upon them for any crime. If then such, whose office and employment under the law was to administer about holy things, did marry, and might do it without any sin against God, by parity of reason, ministers and all those of the clergy, who administer about holy things in the times of the gospel, have allowance and liberty without any offence to God to make use of marriage. The reply of the Papists is frivolous, and scarce worth mentioning; the chief thing that they reply unto, is concerning the marriage of the priests and Levites, who, they say, had their courses to attend the service of the temple and altar, and that then they were to separate from their wives, which was at that time as if they had none; whereas the clergy now are to attend the service of God in their work continually, and therefore ought to abstain from marriage altogether. But besides that they can never prove that the priests and Levites did separate from their wives in the time of their courses; what will they say unto the marriage of those priests and Levites who continually and daily did administer at the altar before the division of them into courses—namely, before the time of David?

In the New Testament times ministers have a plain and express allowance to marry, as will appear by two or three places of Scripture.

The first Scripture which doth allow the marriage of ministers, is 1 Cor. ix. 5: "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" The words are written by the Apostle Paul, who himself was an unmarried man, as he telleth the Corinthians in the seventh chapter of this epistle; yet in this chapter and verse he doth assert his power

which he lawfully might have taken to lead about a sister, a wife, which in another phrase is the same as if he had said to marry. And he giveth instances of the use which others of his function had made of their power, not only other ministers, but other apostles, yea, and the chiefest of the apostles, the brethren of the Lord, and Cephas, that is Peter himself, of whose wife and marriage the Scripture doth take notice in more than one place. If then some of the apostles did marry, and the other apostles had power to do the like, then any ministers of the Gospel have the same power and allowance to marry; this consequence is plain and undeniable, because the apostles were ministers of the Gospel; and what was lawful for them as ministers, is lawful for any other ministers; and it is plain in this Scripture that some of the apostles did marry, and that others had power to do the like. The great exception of the Papists against this Scripture, is that this word translated wife is *γυναῖκα*, which they say signifieth a woman, and therefore that the leading about a woman doth not imply marriage: and they interpret the meaning of this place, that the apostles had power to lead about women to be helpers to them, as our Saviour had women following of Him, who did minister unto Him. But besides that the ordinary signification of this word is wife, it may be evident to an unprejudiced mind that it must signify wife, and nothing else in this place, because of the word sister used before it, of which the word *γυναῖκα* is exegetical, or explanatory: for all truly believing women being sisters, that the apostle might be understood what kind of sister he speaketh of, he addeth *γυναῖκα*, which cannot be interpreted with good sense woman, unless there had been sisters who were men and not women. How could the sister whom the apostle had power to lead about be distinguished from other sisters whom he did not lead about? were they not women as well as she? Therefore the signification must needs be wife, and hereby the sister he had power to lead about is distinguished from all other sisters whom he did not marry. If any should further reply, that supposing the word *γυναῖκα* to signify wife, the apostle might speak not of taking a wife himself, but of leading about the wife of another to be his helper. I answer, that the apostle speaketh of something wherein he had power, and which he did not make use of, and this in reference unto women was marriage; but as to other women, he did lead some about, and they were helpers unto him; as, for instance, Priscilla, who, with her husband Aquila, sailed with Paul into Syria (Acts xviii. 18), and he called them his helpers in Christ (Rom. xvi. 3); and in the second verse of the same chapter he commendeth Phebe to the Romans, because she had been the succourer of many, and of himself also; and (ver. 6) he greeteth Mary, who had bestowed much labour on him. The apostle then frequently making use of the help of other women, and when speaking of the power which he had to lead about a sister—a wife—which he did not make use of, it must be needs understood of his leading about a wife of his own, or of his marriage, when the apostle saith, "Have we not power to lead about a sister—a wife?" Two things are implied—*First*, That he did not lead about a sister, a wife; that is, that he did not marry, for he had sisters to be his helpers as hath been shewn. *Secondly*, That he had power to lead about a sister—a wife—or that it was lawful for him to marry; this interrogative implying a strong affirmative; and this power

which he had he proveth by the marriage of other apostles, and expressly of Peter; for if the great apostle of the Jews, which was Peter, was married, then the great apostle of the Gentiles, which was Paul, might marry too; and if the apostles themselves, the most eminent ministers, might marry, then it is lawful for any other minister to do it, who are their successors in the ministerial work.

Another Scripture which giveth allowance to the marriage of ministers is Tit. i. 6: "If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly." The apostle is here speaking of the elders or ministers which were to be ordained in every city, as in the former verse; and in this verse he showeth how such as are ministers should be qualified. "If any be blameless, the husband of one wife, having faithful children," here the qualification of blameless is used in conjunction with the husband of a wife, and the father of children, in the person of a minister. It is evident then that a married minister may be blameless; and one that is a spiritual father may be a natural father too, without any offence unto God. Indeed, if a minister should have had at that time two wives together, as the custom of the Jews was of old, this would have been offensive unto God; but to be the husband of one wife then was, and still is, inoffensive in ministers.

The third Scripture is like unto this (1 Tim. iii. 2): "A bishop must be blameless, the husband of one wife," &c. Verse 4, 5: "One that ruleth well for his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take charge of the Church of God?)." Verse 11. "Even so must the wives be grave, not slanderers, sober, faithful in all things." Verse 12: "Let the deacons be husbands of one wife, ruling their children and their own houses well." It was not without special providence that ministers should have this qualification affixed once and again upon them in their function, that they must be husbands of one wife; which is not so to be understood, as if they must of necessity be husbands, or else they must not be ministers; but that if they be husbands it must be but of one wife at one time: so that though the Scripture doth not command all of them to marry, yet it doth not forbid any, but alloweth every minister to marry, so that he taketh not many, or more than one wife at a time. The Papists are forced to wink hard to keep out the light of these places, and they are greatly put to it to find out shifts for the evading the plain and clear truth, that ministers have allowance by these Scriptures to marry. Some of them expound the meaning of the words, "The husband of one wife," to signify the pastoral charge of one Church, unto which a minister hath relation as a husband to his wife: but this cannot be the meaning, because the apostle doth here distinguish between the house of the minister where he is the husband of one wife, from the Church of God; and the children of the minister by this one wife which he is to rule over, cannot be understood of spiritual children, but of natural children, as is plain in the fourth and fifth verses; "One that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the Church of God?)." Others interpret the words, "the husband of one wife," to be meant of what the minister to be chosen was before he entereth into this

sacred function, or that he hath liberty for one wife after he engageth in the ministry ; and therefore the Papists, if they admit any married persons to this high function, they force them to abandon their wives. But this cannot be the meaning of the apostle, because he speaketh not of such who have been the husbands of one wife, but of those that are so : and as they must be blameless, vigilant, sober, and retain the other qualifications there required after they are ministers ; so they may retain their wives too, there being not the least hint given in this Scripture, or any else, that ministers must put away their wives when they become ministers. Amongst the causes of divorce in the Scripture, this be sure is none ; and when God hath joined ministers and their wives together, what human power may lawfully put them asunder ? Yes, on the contrary, the apostle supposeth in this place that ministers should live with their wives, by his directions, 1. In general, in reference to their own houses, of which the wife as well as the children are a part, whom he would have to rule well. 2. In particular, in reference to their wives, whose qualifications he sets down, that they should be grave, not slanderers, sober, faithful in all things, that they might be the more meet helpers of their husbands in their work, and the better examples to the flock ; and sure then this doth imply that ministers may, yea ought to live with their wives after they become ministers. Thus the Popish doctrine forbiddeth that which the Word of God doth allow.—*T. Vincent.*

XII.—ST CHARLES'S COLLEGE, BAYSWATER.

[The following is of interest on account of the clause which states that "four Life-Guards" took a prominent part in the ceremony. It is not fitting that the livery of our Protestant Queen should be worn on such an occasion.—*Ed.*]

THE inauguration festival in connection with St Charles's College, which is situated in St Charles's Square, Bayswater, was duly celebrated, on Monday, a large assembly being present, which included his Eminence Cardinal Manning, Lady Herbert of Lea, the Dowager Marchioness of Londonderry, Lady Petre, the Hon. Mrs Arbuthnott, &c. This college, which was founded by the cardinal in 1862, was opened last year. It was established to teach thoroughly the usual course of a public school education, special arrangements being made for boys who required to be prepared for the Civil Service and other public examinations. The college is directed and taught by the Oblate Fathers of St Charles, assisted by lay non-resident mathematical and classical professors. The site, comprising six acres of ground, was formerly chosen by the cardinal, and occupies a good position. The rooms of the college are lofty and well ventilated, and thoroughly adapted to the requirements for which they are intended. There is a large playground attached, with a gymnasium fitted up, and there are places set apart for cricket and other outdoor games. For Monday's interesting proceedings great preparations had been made in the way of inter-

nal decoration, flowers and evergreens being placed along the corridor through which his eminence had afterwards to walk.

Cardinal Manning arrived at the college at 3.15 P.M., and, in the absence of the Marquis of Ripon and Lord Howard of Glossop, who were prevented from being present, his eminence was received by the Rev. W. H. Manning, the rector of the college, and chaplain to his eminence; the Rev. H. Rawes, and the Rev. F. M. Wyndham. He was attired in his scarlet cassock, and as he proceeded to the robing room, those assembled received his blessing as he passed. A procession was then formed, which composed not only the whole staff of the college, but of several seminarists from St Thomas's Seminary, who kindly took part in the ceremony. First of all came the pupils, of whom there was a large number; then followed some ecclesiastics in vestments, after which appeared the boys, preceding the cardinal, incensing the Blessed Sacrament, which was borne by his eminence, and carrying lighted torches. Lord Douglas was the cardinal's cross-bearer. Cardinal Manning followed, carrying the Blessed Sacrament, four Life Guards holding the canopy. In this order the procession, which was of a most imposing character, proceeded to a tent which had been erected in the grounds; and upon arriving there the *O Salutaris Hostia* and *Tantum Ergo* were chanted, and the cardinal then gave Benediction with the Blessed Sacrament. At this point the *coup d'œil* was of the most striking character. The procession then returned to the building, and a similar ceremony was gone through in the corridor and in the chapel of the college. The cardinal afterwards proceeded to the robing room. As his eminence left the building numbers received his blessing. At the express wish of the cardinal the boys had a holiday on Wednesday in honour of the occasion.

XIII.—TO THE MEN OF CALLAN AND KILKENNY.

DEAR FRIENDS,—It is not too much to say that you yourselves would be as indignant as any one at the treatment experienced by Father O'Keeffe, of Callan, could you consider that gentleman's case as calmly and dispassionately as those who are living at a distance. There is but one opinion among those whose opinion is worth caring about on this subject, and that is, that Father O'Keeffe is an ill-used and greatly injured man. If he were guilty of any great crime; if he were, for instance, a drunkard, like some; an ignorant idler, like others; a seducer of your wives and daughters, as a third set of them are, the treatment he has met with, if not justifiable, would be intelligible enough. But no one accuses Father O'Keeffe of any crime; he is as sinless as Cardinal Cullen, or the Pope himself, if not a great deal more so. As far as can be gathered from the sworn evidence before the jury, his only fault seems to have been that he built schools, and provided efficient teachers for the education of your children, and that he himself entered the public school-house, and spent his leisure in imparting useful knowledge to such of your sons and daughters as were capable of receiving it, and likely to benefit by it. This was his only crime; but to men who hate the light, and whose

authority, is altogether founded on ignorance and superstition, it was an insufferable one. Such men would forgive anything else—drunkenness, turbulence, disloyalty, adultery, infidelity, murder itself; but they could not bear to see the children of the people lifted out of their ignorance, and taught to win for themselves independent and respectable positions in life. Accordingly, Bishop Walsh, who is now dead, resolved to punish Father O'Keeffe for the offence of which he was guilty, and he succeeded to his satisfaction. What he did was, first of all, to get Father O'Keeffe slandered from that gentleman's own altar or platform on Sundays in presence of the entire congregation, and then to suspend him from his office of priest, and to deprive him of his benefice or parish, when, having applied in vain to the "Church" for redress, he was obliged to carry his case into a civil court. The consequence was that Father O'Keeffe lost his chaplaincy in the work-house; that he was deprived of the management of his schools by the National Board; that his chapels were taken from him by open force one after another; that he was in a short time reduced to a state of beggary and starvation; and that he is now blockaded in his own house by a hired mob, and treated in all respects as if he were no better than a common thief or murderer.

It must be confessed that treatment like this is enough to drive any one mad, and infamous is too easy a term to apply to it. We do not wish to speak ill of the dead who cannot defend themselves, and who, if they did wrong in the body, have already accounted for it to the everlasting Judge; but we cannot help saying that we would not be in the dead bishop's position for a good deal, and we must add, that were we Roman Catholics, his treatment of Father O'Keeffe, sanctioned and perpetuated as it has been by his Church, would cause us to have very serious doubts indeed of the truth and sanctity of that Church. And it surprises us how such an intelligent man as Father O'Keeffe can have remained so long in a communion, nearly every dignitary, if not every member of which is, according to his own showing, an impersonation of cruelty, hypocrisy, tyranny, and iniquity. If we were in his place, we should certainly have "judged the tree by its fruit," and long ago left Pope, bishops, priests, and cardinals for a purer religion, and a holier and a nobler company. Well, we will hope that God has in store for him a day of visitation, when He will visit him in mercy and in love. When that day comes, we shall be among the first to welcome him among us as a brother and a friend.

But harsh and cruel as the bishop's conduct was, that of Father O'Keeffe's own people is not very much kinder, for he gave his life for them, and according to the light that was in him never did them anything but good. For which of his good offices, it may be asked, do they persecute him? It is true there is an excuse for them which there was not for the bishop, namely, that in persecuting this poor man they think they are doing a service to God. In effect, they are told by their priests that Father O'Keeffe is a schismatic, a rebel, a heretic, a devil, and that they ought to persecute him to the utmost of their power. But it is a mistake to suppose that persecution of any kind, especially for conscience sake, is sanctioned or even tolerated by the Gospel. Our Lord never persecuted any one, and He commands us to love our very enemies, to do good to them that hate us, and to pray for them that perse-

cute us. The teaching of the priests, therefore; is wrong, and the sooner that our poor people have done with them and their teaching, the better for themselves.

We, therefore, appeal to you, men of Callan and Kilkenny, to let Father O'Keefe alone, and not only so, but to support him in the glorious struggle in which he is engaged. And if any authority on earth should command you to do otherwise—if you should be told by bishop, priest, or Pope, that you are bound in conscience to persecute this man, let your answer be—God forbid that we should oppress the weak, transgress the commandment of God, break the laws of the State, and act in opposition to all the dictates of justice, generosity, and truth.

We would further appeal to all independent Irishmen to unite in putting down this foreign tyranny or oppression, which appears to be making head among us, and which is simply disgraceful to any country. And if there should be in our midst any who would like to live under it, or rather to practise it upon their fellow-men, for this is precisely what our foreign dignitaries are aiming at, let them go back to Italy or Spain, where they were educated or inspired, and practise it there, if they are allowed to do so, to their hearts' satisfaction.

And since it is useless to think that we can enjoy freedom, peace, or love in this country so long as our people do not live under the gospel—so long, in fact, as there is in our midst a church which is opposed in principle to all true freedom, peace, and love among men, we entreat our Roman Catholic fellow-countrymen to leave the “unclean thing” in which they were born, and to enter the Church of God, where peace, and liberty, and love abound. We ourselves have done so, with great benefit we trust to ourselves, and we have no greater desire than that our former co-religionists should follow our example.—Your true friends,

EDWARD SHANAHAN,

Late Priest of the Church of Rome.

JOHN MADDEN,

Late Priest of the Church of Rome.
Diocese of Elphin.

13 D'OLIER STREET, DUBLIN, 22nd July 1875.

XIV.—FISH IN LENT AND ON FRIDAYS.

SIR,—The custom of eating fish on Fridays and in Lent does not originate from any idea of asceticism, but is derived from the old Pagan notion that fish were sacred to Aphrodite, the foam-born goddess, and to the Roman Venus. Hence the custom grew of eating fish on Friday—*dies Veneris*, the day of Freya, and in spring when the days lengthen—Lent, the season sacred to the goddess of Love. *Conf. Zoological Mythology*. Gubernatis ii. 334-340. To call eating fish (dressed in various pleasing ways) fasting is but the semblance of a battle against the *simulacrum* of a foe.—I am, yours,

A HATER OF SHAM.

THE BULWARK;

OR,

REFORMATION JOURNAL.

SEPTEMBER 1875.

I.—DR MANNING ON THE ASSUMPTION OF THE VIRGIN MARY.

BY THE EDITOR.

IN another page will be found a report of a sermon by Dr Manning on the Assumption of the Virgin. It is so bad, so blasphemous, that we could scarcely have supposed it possible that English lips could have uttered it; or English ears could have patiently listened to it, had we not, by long experience, become familiar with the "strong delusion" to which men are given over who give themselves up to the false teaching of Rome. The Cardinal-preacher postulates the immaculate conception and sinlessness of Mary, and from that infers her resurrection on the third day after her death, and her assumption into heaven. The postulate is not only without foundation in Scripture, but is contrary to the teaching of Scripture, and contrary to the "consent of the fathers." But were it as true as it is demonstrably false, the deduction from it is utterly unwarrantable. Let us examine his arguments in detail.

"First. It was incredible that she who had known no sin could suffer the corruption of death." But she did know sin, else why did her spirit rejoice in God *her Saviour*?—Was she not guilty of sin when she went with our Lord's brethren to apprehend Him on the supposition of His insanity, and when our Lord therefore refused to admit her into His presence? (Mark iii. 21, 31). But were it otherwise, what right has foolish man to prescribe to the infinitely wise Jehovah what He shall do, or to sit in judgment on what He has done? The argument would be as valid to prove that the Virgin did not die, as it is to prove that her body did not see corruption. Admit that she died, and you virtually admit that she was a sinner; and so you have no ground on which to maintain that she *must* have been delivered from the corruption of death.

A second reason for the assumption was, that she had ministered to the Son of God of her substance; so that, as a saint of the Church had said, "*He is what she is, and she is what He is.*" Her substance He took, and, deifying it, he elevated it to a condition above the conditions of nature.—We instinctively shrink from argumentation on this awfully mysterious subject, but it is necessary that we should meet argument with argument. Setting

aside the theological inaccuracy of saying that Christ deified that portion of the substance of Mary which He assumed into His person—a grave inaccuracy whether estimated by Protestant or by Romish standard—we would point out the fallacy that alone gives plausibility to the argument. It is tacitly implied that that portion of Mary's substance which was assumed into the person of Christ was identical with that portion which was not so assumed. The Cardinal's argument is utterly baseless, unless the doctrine of the "Saint of the Church" is to be understood as literally asserting the identity of Christ and Mary; and not even Dr Manning will say that he so understands it. But let us see further to what the argument would lead. Our Lord's human nature, or at least His human body, was derived from the substance of His mother; and therefore, inasmuch as that body so derived did not see corruption, the substance of His mother, from which it was derived, could not see corruption. But Mary derived the substance of her body from her mother, and she from hers, and so back to Eve; and if the incorruptibility extends backward to that from which the derivation is made, it must go back to the very fountain of the race. We repeat that we strongly dislike arguing on a subject of so solemn and mysterious a character as the incarnation of our Lord, but we are compelled to do so.

As a third reason, the Cardinal argued that it would be impossible to believe that she who had been, by the divine right of her Son, assumed to be with Him in His kingdom, should be with Him in spirit only. It could not square or harmonise with the true views of that blessed body in which He took His manhood, and in which He reigns over heaven and earth, that it should lie in the grave.—This sentence, as it stands, is utterly nonsensical, and we have no doubt that the nonsense of it is chargeable on the reporters. If instead of "in which He took His manhood, and in which He reigns," we read "in which He took His manhood in which He reigns," we shall probably get what the preacher actually said, or at least the substance of it. Now, on what ground does the Cardinal assert that the Virgin has been assumed to be with our Lord in His kingdom, either spiritually or bodily, in any higher sense than all His followers are with Him in His kingdom? "To every one that overcometh will I give to sit with me upon my throne, as I also overcame and am sat down with my Father upon His throne." It is not inconsistent with right views of the human nature of Christ to believe that that matter of, which His body was composed was separated from all other matter, and was set apart and consecrated for the holiest of all purposes. The argument of the Cardinal would be equally applicable to the whole material world as to the body of His mother. It was from the dust of the earth that a body was prepared for Him. How can it square or harmonise with true views of that matter from which His body was taken that all the rest of it should remain in its original ignobleness, while that portion which was taken is invested with unspeakable glory?

As to the other part of the preacher's discourse, as reported, on the decadence of Mariolatry in England, we say nothing at present further than that, adopting his own form of expression, we say that we are content to let our soul be with those who obey the precept, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

II.—IS THE POPE SUFFERING FROM IMPENITENT REMORSE? DOES HE RELY ON THE PRETENDED DONATION OF CONSTANTINE?

THERE is a remorse which is not repentance. Cain, Judas, and Esau are said to be examples of it. They were sorry for their sufferings, but not for the acts which produced them. In our own day there is another sort of sterile compunction, more ingenious than that of Cain or Esau, and quite as useless. It consists in bewailing the crimes of *others*, and then profiting by them. This is done just now on a large scale in Rome. The conscience of heretics resembles a broken mirror which reflects nothing in its true shape. God help the pilgrim in this vale of tears whose only guide is a false conscience. It will justify him in anything. Whatever he is inclined to do will seem to him that which he ought to do. Even his sins will appear to him virtues. Such a conscience is a needle which always points away from the pole. There were certain dwellers by the sea in former days, and perhaps the race is not yet wholly extinct, who were deeply affected by a shipwreck, but prompt to appropriate their own share of the spoils. It is said that they even robbed the dead. When they had done so, and put the stolen goods out of sight, they followed their corpses in pious procession to the grave. They began with larceny and ended with religion.

Roman Pontiffs remind us of these wreckers. They do not steal themselves, or only things of which they can make no use, but are not ashamed to keep what others have stolen for them. They are like men who inherit under a forged will, but defend it with an air of injured innocence against the true heir.

During the Popedom of Gregory IV., Dr Manning's Church forged certain "Decretal Letters" in which Rome's primitive bishops figure as endorsing all the claims of the papacy. Did the Latin Church really forge them? After thriving through them for centuries, Dr Manning's Church had to confess the fact! (See "The Claims of the Church of Rome," by Sanderson Robins, M.A.) Rome's Cardinal, living at Westminster, is obliged to confess that the famous "Donation of Constantine," whereby the Emperor granted Rome and Italy to the Pontiff, to be a forgery. Cardinal Baronius thinks that it was forged by the Greeks! (See Dr Blakeney's "Popery in its Social Aspect.")

The *Crusader*, the organ of the League of St Sebastian, complains that the Kings of Europe have robbed the Pontiff of what Constantine gave him, and that the catastrophe in 1870 has taken away something essential to the right discharge of his duties. Of this pretended donation there are several copies, which differ one from another. It may not be improper to add a translation of one published by Jo. Cæsar Bullenger (*De Imperio Rom.*, cap. vi. p. 318). Lo! Constantine the Great is represented as performing the office of a groom to the Pope! We have no reason to think that he did so to Silvester; but it shows, to what mean offices that Pope's successors would have put the temporal Lord of the world known at that time:—

"The Edict of Constantine the Great concerning the Pope of Rome.

"We decree to all the Governors of Provinces, and the Senate of our Empire, that the Bishop of Rome, the successor of the Holy Apostles

and of our Lord Peter, has a power above the Imperial, throughout all the world, over all persons; that he is to be honoured, and held in reverence, much more than the Emperor; that he is the head of the four ancient sees; and that all things relating to the orthodox faith must be judged and decreed by him. We give to our Father, the Blessed Silvester, and his successors, our palace, a diadem for his head set with precious stones and pearls, a hood to hang at his neck, a purple mantle, a crimson vest, and all the Imperial furniture for his horse, sceptres, and the rest of the Imperial ornaments, and all the glory of our power. As to such as are chosen into the body of the clergy of the most holy city of Rome, we command that they shall be apparelled in clothes like those worn by our senators, be carried on horseback, and be arrayed in white robes, and that he who is ordained a clerk, shall not be hindered by any one from being a senator: but seeing our Holy Father Silvester, out of his innate modesty, refuses a crown of gold, we have placed these ornaments, denoting his high rank and the Holy Resurrection, with our own hands upon his sacred head. We performing the office of a groom, and holding the bridle of his horse, have gone out of the Court of his sacred Temple, out of fear and reverence for our Lord St Peter. We have looked upon it to be most useful and agreeable to God, to give up the city of Rome, and the western parts and cities to our most Holy Father, and to transfer the seat of our empire to the eastern parts, and to choose for our capital the city of Byzantium, which lies under a fine climate, reckoning it unjust for an emperor to govern in that part of the earth where the Christian religion was first revealed to us from Heaven. Having written this with our own hands, and laid it on the body of our Lord Peter, we swear, not only that we will never break this engagement, but that our successors shall keep it inviolable, and of this we become surety to our Holy Father and his successors."

In the *Crusader* the members of the League of St Sebastian would bind us to great reverence in our expressions about the Pope; but in truth, this pretended Donation is a mere cheat. The famous Italian historian, Francis Guicciardin, discovered the forgery. He not only denies that feigned Donation of Constantine, but affirms that certain learned men reported Silvester and Constantine not to have lived in the same age. He shews how obscure and mean the authority of the Bishops of Rome was during the time that the barbarous nations made havoc in Italy: that at the institution of the Exarchate, the Popes had nothing to do with the Temporal sword, but lived subject to the emperor, and dated all their bulls and charters in these formal words,—*Such an one our Lord and Emperor reigning.* (See P. Paul's "History of the Council of Trent," p. 776.)

This whole pretension displays the most deplorable carelessness and want of critical judgment. Whatever was conducive to Papal aggrandisement was blindly adopted, launched into circulation, and falsely ascribed to names likely to secure great consideration. Such pious fraud was not suspected nor detected, and this pseudograph, which the zeal of an ambitious hierarch pseudonymically composed, is the foundation of Pio Nonno's claims at this time. The people were credulous and ignorant; grave and reverend seniors possessed immense ascendancy over their simple understandings during the Dark Ages. These teachers set their backs against the door of knowledge and held the key, so that none

could enter in. By taking away the key of knowledge, the intellect of the laity is prostrated to the most astounding absurdity ever palmed off upon the credulity of mankind!

The true source of all the disorganization of the state of society in Europe is discoverable. The complicity of the officials of the Latin Church is flagrant. The root of these evils is the desire at all cost to retain that which rightfully belongs to others.

“Curse on the Pseudo King-Priest, whom Gospel draws
To no remorse: who rules by Lion-Laws.”

With unblushing persistence each succeeding Pontiff is Bar-coziba, “son of a lie.” This hideous sophism, as it had not prepared the people to accept the truth, tended from the first to leave them the ready victims of insolent, blasphemous, and authoritative falsehood (2 Thess. ii. 3-11). The light of truth shews how the Dead Sea fruit of falsehood can only spring from roots and fibres of hidden wickedness. What avail the supposed supereminence of the Popes when they are mis-applied in impious defiance of truth? This deficiency in morality has tarnished the public reputation of the Bishop of Rome, and is the occasion of the strange and dark neglect by “Old Catholics” of which Dr Manning complains, which no statue, whether in marble or in brass, will infallibly retrieve.

“Curiosities of belief” might make a supplementary volume to Mr Disraeli’s “Curiosities of Literature.” There would be splendid materials for such a work. The Dark Ages have supplied phenomena of credulity which might furnish not only one volume, but many; indeed, if it were possible to collect all the phenomena together there could be no library which would be capable of containing them. The difficulty at starting would be to define what you mean by the state of mind called religious credulity; just as there would be also a difficulty in selecting as curiosities what really were normal phenomena. How can any belief be a curiosity in Rome, when all Papal beliefs are curiosities? or how can credulity be exceptional or noteworthy when so many Papists are its dupes? It would be invidious to make a distinction where no distinction exists, save only in the accidents of credulity; or to say that one curiosity is more striking than another, when every curiosity is a marvel.

For these reasons we deprecate the obviously bad taste of trying to pillory Pius IX. for his oddity; just as if one man could more deserve to be pilloried than another in a Church where oddity is the rule. Certainly some men like to pillory their own oddity, and so to invite an exceptional attention; but even in these cases we respect a man’s right to be odd in his own method of showing his oddity. For example: The INFALLIBLE POPE is both odd in his credulity and odd in his method of shewing it. His oddness is to believe that he is incapable of error!!!

In arriving at their conclusion, the League of St Sebastian has been influenced by the preposterous fable collected and published many centuries ago. But this conclusion is at once met by very practical objections. Thus Dante speaks:—

“Ah! Constantin! di quanto mal fui matre,
Non la tua conversion: ma quella dote
Che da te prese il primo ricco Patre.”

Inferno, Cant. xix. p. 102, Ed. Ven.

"Ah! Constantine! of how much ill was cause,
Not thy conversion, but the rich domains
Which the first wealthy Pope received of thee."

MILTON.

Ariosto also expressed his dislike of the "Donation," and his sense of the evil use which had been made of it (*Orlando Furioso*, Cant. xxxiv. St. 73.)

Chaucer glances at it in the "Plowman's Tale" (Gower, Confess. Amantis, fol. xlvi. D, xlvii. A.)

"Anoneas he had made the Yefte,
A voyce was herde on highe Lefte,
. . . . This day venime is shadde
In Holy Church of Temporalle,
Whiche medleth with the Spirituall."

Far from thinking that centuries are to bury in oblivion the forgeries of a former Pope, we may rather apply to him the pungent lines:—

"False Peter! all true Christians weep for thee,
But every tear shall scald thy memory.
Now that the poison Papalins pervades,
Write, if thou canst, one letter from the shades:
One, and only one, charged with deep regret,
That thy worst part, thy principles, live yet:
One sad epistle thence may cure mankind
Of the plagues spread by Forgery left behind."

"A lie hath wings, but it hath no feet." It may have a wide range, but it cannot stand. The writers in the *Crusader* bring to their readers the most rose-coloured hopes of a speedy solution of the great Papal Temporal Power problem, hopes too flattering to the pride of Papalins ignorant of history. History is here subjected to examination, with the view of shewing that the claims of the Pope are mere inventions, unworthy of any credit: and that, therefore, all the claims of Pio Nono fall with them to the ground. Jeremiah xvi. 19 recurs to the mind, "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." God hasten the time when, by means of the Holy Spirit, multitudes shall come out of Babylon, converted to the only true God! (Rev. xviii. 4.) The Pope is the greatest criminal of our time—"the Man of Sin" (2 Thess. ii. 3.) His crime has extended over many years. It is most base in character. He does great mischief to the reputation of true Christianity among the masses who are accustomed to look to personal credit as a guarantee. I call upon the members of "The League" to study the Papacy in the light of Scripture. The memoirs of the Reformers develop characteristically the progress of the mind from the dark shades of error to the luminous truths of the Gospel. It was not a hidden burst of light dispelling at once the darkness of ignorance and superstition, but the dawn of the Gospel-day stealing almost imperceptibly upon the inquirer's mind, until the sun shone full upon it, and the Word of God became the lamp to their feet and the light to their path. Who would now prefer mediæval fables and childish superstitions to the light of divine revelation! What is the cockle to the corn? What is the chaff to the wheat?

III.—MR GLADSTONE AND ROMANISM.

MR GLADSTONE'S three articles known as "The Vatican Decrees," "Vaticanism," and "Speeches of the Pope," have just been published by Mr Murray, London, in a collective form, under the title, "Rome and the Newest Fashions in Religion." In the Preface to this collected edition Mr Gladstone says:—

"If there has ever been, and if there still be, a question reaching far into the future, it is the question of Church power, and of its monstrous exaggeration into Papal-power, such as it has now for the first time been accepted by the Latin Church in its corporate capacity, amidst the cold indifference or half-suppressed ineffectual murmurs of a multitude of its members, the brave and wise resistance of a portion as yet far smaller, and the apathy, amazement, or indignation of the world. The vast moment and practical character of the subject form my excuse for republishing together the two tracts respectively entitled 'A Political Expostulation' and 'Vaticanism,' and for adding to them, with the proper sanction, an article from the *Quarterly Review* of January on the speeches of Pope Pius IX. It has not been agreeable to deal so pointedly as in this article with any personal performances of the very aged and so widely venerated Pontiff, but those performances have been such as to open strange and startling chapters of the general subject, and they require accordingly the searching notice of the world.

"The interest attaching to the discussion has led to reprinting the tracts in America and Australia, and to their translation into various languages. I regret, however, to find that even at a moment when Ultramontaniam bitterly complains of suffering restraint in certain countries, it has been thought worth while where some, I hope untruly, suppose the system possesses an influence over the existing civil authorities, to restrain the circulation of those not very formidable works. The gentleman who translated 'The Vatican Decrees' into French apprises me that on the part of the Government of France the Duc Decazes has refused to allow the free sale of the translation at the railway bookstalls, on the public highways, and in the kiosks. I hope that no similar restraint will be placed on the circulation of the recent translation of Monsignor Nardi's answer to my work.

"Upon surveying the immediate field of contest, I am thankful to record that many noble protests against a portentous mischief have been called forth. There has also been exhibited in bad logic, but in good faith, much halting at points situate between certain premises and the undeniable just conclusion from them. Some degree of public attention has, I trust, been drawn not only to the tendency, but to the design of Vaticanism to disturb civil society, and to proceed, when it may be requisite and practicable, to the issue of blood for the accomplishment of its aims. It has also been shown distinctly to the world that a pretended article of the Christian faith—namely, the decree of 1870 on Infallibility—may be denied with impunity in the Roman Church. The theological position of that Church, brought about by its own suicidal acts, has been sketched with great learning and ability in the work entitled, 'Results of the Expostulation, by Umbra Oxonienses,' and Italy, which holds a position of the utmost importance in relation to this subject, appears to become increasingly aware that she cannot wisely treat

the questions of Church and Religion by the method of simple neglect. The adverse comments on 'Vaticanism' have not been such as to call on me for specific notice. I shall, however, take advantage of this preface to offer a few corroborative remarks and statements.

"I. The intentions of those who rule the ostensible rulers of the Roman Church to disturb civil society will doubtless be developed in a variety of forms, as circumstances and seasons may serve, but at present it is nowhere more conspicuous than in regard to the law of marriage. In this intricate subject many doubtful questions may arise, but there can be no doubt as to the shameful outrages on morality and decency which are commended in the works of Perrone, and of which we have recently had within our own borders a signal example. I will very briefly sketch the leading facts of the case I refer to—but without indicating names, dates, or places, as they are not required for my purpose—more than thirty years ago.

"X—, a male British subject, was married to Y— in a Roman country, but under the provisions of an Act of Parliament, by the Chaplain of the British Legation in the House, and in the presence of the British Minister. Both professed the religion of the English Church. They lived together for more than a quarter of a century, and a family the issue of the marriage grew up to maturity. In the latter years of this union the husband formed an adulterous connection with a foreign woman. After a period of much patience on the part of the wife a separation took place. In a short time he joined the Church of Rome, and about four years ago, under the authority of certain Roman ecclesiasties, and in an English Roman Catholic Chapel, he went through the form of marriage with his partner in guilt. He was subsequently informed by a higher functionary that he must obtain a judgment from Rome. He made application accordingly, and the judgment which was given was that the original marriage was null, and that the second so-called marriage, so far as appeared '*dummodo nullum aliud obstat canonicum impedimentum*,' was valid. In the meantime the injured wife had applied to a court for the judicial establishment of her position. She was duly declared to be the lawful wife, and the bigamous husband admitted that she was such according to British law. Within the jurisdiction of that law, he had taken his paramour to his paternal estate in —shire, and had designated and caused her to be addressed there as his lawful wife, to the great scandal of the neighbours, who were well acquainted with the true wife. He likewise entered his spurious offspring, born since the pretended marriage, as legitimate, and a witness of position and character on the spot asserts that the woman received visits and the most marked and open countenance at the husband's seat from Roman Catholic priests and sisters of charity. There is not in this statement one word beyond dry fact. It might have been much enlarged, but it is indeed a statement of which no epithets could heighten the significance. The judgment from Rome to which I have referred has lately been published textually in a leading German paper, and notice was taken in a London print a considerable time back of the judicial proceedings I have mentioned, which included the main facts, but simply as a piece of law intelligence. Except in two articles of the *Saturday Review*, this gross outrage, which is also a heavy crime, has not been thought worthy of notice by the newspaper

press ; but that to which it is my duty to point is, that the act has had the full countenance and approval of the highest authorities of the Papal Church. If there be those who doubt the allegations I have made, I have only to state that Cardinal Manning is sufficiently cognisant of the case, and will best know whether he can contradict them. Other Roman prelates are, I believe, in the same condition, but I don't wish unnecessarily to localise or identify the narrative to such a statement as this. It is but a feeble postscript to add that in July 1874 the same Roman authority, acting on behalf of the Pope, and in a rescript addressed to the Archbishop of Munich, authorised a person therein named to proceed to a new marriage after a divorce from a first wife previously obtained, not of course because the divorce was valid, but because the original marriage, being a Protestant marriage at Munich, was void. I might refer to other cases, not as parallel to that which I have given at some length, but simply as auxiliary proofs of the intention of the Roman Church, whenever she thinks it may be safely ventured to trample the law under foot. Even from so remote a quarter as the South Sea Islands, we are informed by Mr Herbert Meade of the complaint of a Baptist missionary, that his married converts are tempted to become Romish proselytes by the promise to give them fresh wives if they then desire it ; and yet a London newspaper, deemed to be in the first ranks of enlightened civilisation, has within the last few weeks written as follows on the discussions respecting Vaticanism :—‘ Such discussions are not unsuited to beguile a vacant hour. It is only when they are forced upon us as involving issues of vital moment, and requiring the immediate attention of the statesman and of every Englishman who desires to save his country from ruin, that we deprecate the mistaken zeal which exalts them to a fictitious importance.’

“ The matter thus relegated into the category of insignificance, and reserved for a ‘ vacant hour,’ amounts to no more than I will now describe. The Latin Church has probably a hundred and eighty millions of nominal adherents, a clergy counted by hundreds of thousands, a thousand bishops, and the Pope at their head. Nearly the entire hierarchical power in this great communion, together with a faction everywhere spread and everywhere active among its laity, are now deliberately set upon a design distinguished by the following characteristics :—Internally, it aims at the total destruction of right, not of right as opposed to wrong, but of right as opposed to arbitrary will. Such right there shall be none ; if the conspiracy succeeds in the bishops against the Pope ; in the clergy against the bishops or the Pope ; in the laity against any of the three. Externally it maintains the right and duty of the Spirituality thus organised to override at will, in respect of right and wrong, the entire action of the civil power, and likewise to employ force as, and when it may think fit, for the fulfilment of its purpose. Nowhere perhaps has the design been so succinctly described as in the remarkable work entailed, ‘ Otto mesi a Roma ’ (p. 194.) It is a design to establish Absolutism of the Church and Absolutism in the Church.

“ 2. To what has been written in the pages I now reprint with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Archbishop (now Cardinal) Manning at the meeting of the League of St Sebastian on the 20th January 1874.

“Now, when the nations of Europe have revolted, and when they have dethroned as far as men can dethrone the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending—and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be averted, and it is my firm conviction that in spite of all obstacles the Vicar of Jesus Christ will be put again in his rightful place.’

“This speech was delivered some months before the attention of the British public had been specially invited to the plans of the conspiracy. The idea of force is not new. It took effect in the French occupation of Rome from 1849 to 1866, and of Civita Vecchia at a still later time. At present and for the moment we have words of a milder tone, and invitations to Italy to destroy that national unity which she has wrought out with so much suffering and after so many generations of depression.

“At the proper time the more outspoken and more sanguinary strain will of course be resumed.

“3. It has long been customary to quote the case of Maryland in proof that, more than two centuries ago, the Roman Catholic Church, where power was in its hands, could use it for the purpose of toleration. Archbishop Manning has repeated the boast, and with very large exaggeration. I have already shown from Bancroft's History that in the case of Maryland there was no question of a merciful use of power towards others, but simply of a wise and defensive prudence with respect to themselves—that is to say, so far as the tolerant legislation of the colony was the work of Roman Catholics. But it does not appear to have been their work. By the fourth article of the charter we find that no church could be consecrated there except according to the laws of the Church at home. The tenth article guaranteed to the colonists generally all privileges, franchises, and liberties of this our kingdom of England. It was in 1649 that the Maryland Act of Toleration was passed, which, however, prescribed the punishment of death for any one who denied the Trinity. Of the small legislative body which passed it, two-thirds appear to have been Protestant, the recorded numbers being sixteen and eight respectively. The colony was open to the immigration of Puritans, and all Protestants, and any permanent and successful oppression by a handful of Roman Catholics was altogether impossible. But the Colonial Act seems to have been an echo of the order of the House of Commons at home on the 27th of October 1645, that the inhabitants of the Sumner Islands and such others as shall join themselves to them, ‘shall without any molestation or trouble have and enjoy the liberty of their consciences in matters of God's worship,’ and of a British ordinance of 1647. The writer whom I quote ascribes the resolution of the Commons to the entreaties of the friends of Williams, the Independent of Rhode Island, and of Copeland, a learned Episcopal divine, who shared his views of toleration. Upon the whole, then, the picture of Maryland legislation is a gratifying one, but the historic theory which assigns the credit of it to the Roman Church has little foundation in fact.

W. E. G.

“LONDON, JULY 7, 1875.”

IV.—PRIESTS AND PEOPLE IN ITALY.

IN the province of Mantua there are two tiny communes, San Giovanni del Dosso and Frassinò by name, of some thousand or 1500 souls each, which have achieved considerable celebrity by manifesting a determined will of their own in ecclesiastical matters. They have rebelled against their Archbishop, elected their own priests, stood firm, priests and people, before the terrors of excommunication fulminated against them, and, finally, the electors and elected of San Giovanni del Dosso have obtained a verdict in what I may call an action for ejectment brought against them by the Archbishop.

Under the late Archbishop the inhabitants found no incompatibility between a strict fulfilment of their religious duties and a free exercise of their civil liberty, but in course of time the old Archbishop died, and Monsignore Rota was appointed, in October 1874, to fill his place. Now Monsignore Rota is a man of very different sentiments from his predecessor; he approves no half measures, and strongly supports the opinion, "An Italian if you please, but before all a Catholic." No long time elapsed before difficulties sprang up between the Archbishop and the different sections of his flock, which, as regards these two communes, terminated in open rebellion in consequence of the appointment of parish priests who were objectionable to the people. Remonstrance having proved ineffectual, the parishioners of San Giovanni del Dosso and Frassinò assembled in their respective piazzas on the 28th September 1873, and proceeded, in defiance of the Archbishop, to the election of parish priests of their own choice, all practicable formalities being observed, and the village notaries making *proces verbaux* of what occurred. At San Giovanni del Dosso the choice of the people fell, by 207 votes against 47, upon a certain Don Lonardi, who had, in fact, acted in the capacity of their parish priest since the end of 1871, when, on the death of Don Giovanni Gavioli, he was made *Economo Spirituale*—Spiritual Administrator—by the Capitular Vicar of Mantua, and so became *locum tenens* of the parish until a regular appointment should be made, receiving through the Procurator-General of Brescia the Royal *placet* on the 31st of December. Don Lonardi was among the aspirants to the vacant parish, but the result of his examination not being satisfactory, the Archbishop appointed Don Anselmo Prati; but Don Anselmo, on his side, failed in obtaining the *placet* from the civil authorities, for the double, perhaps I might say threefold, reason—first, that he was objectionable to the parishioners; secondly, that his appointment could not be taken into consideration by the authorities, inasmuch as it was made by a person who, although said to be Archbishop of Mantua, yet, having neither asked for the *exequatur* nor having otherwise obtained it by any of those intermediate means often permitted by the Government in the cases of unobjectionable persons, was not legally known to the authorities; and lastly, because the *placet* had already been granted to another still in occupation, and who had not been legally superseded. Don Lonardi, on the 15th of March 1874—and notwithstanding a formal protest made by the Archbishop on the 15th of October 1873, and letters-pastoral, dated the 13th of December 1873 and the 6th of March 1874, forbidding the faithful to

recognise his appointment and prohibiting them from receiving the sacraments from him, or from taking any part in any services performed by him—was formally, and with all festal apparatus, inducted into possession of the Parochial Church of San Giovanni del Dosso by Don Carlo Pedrini, the Archpriest of Cavriana; and, further, he was joined in his disobedience by Don Coelli, the *curato* of San Giovanni, and by Don Mazzali, the *sub-ecónomo*, notwithstanding that the former was specially invited by the Archbishop to retire from the place, and, the better to insure his doing so, was, on the one hand, promoted to the better cure of Correggioli, and, on the other, threatened with deprivation and all the other pains and penalties visited upon Don Lonardi. Judgment in the case was given by the Civil Court of Mantua on the 1st instant to the following effect:—That, “having regard to the grand principle of religious toleration,” and to the intention of the civil laws of the country, the aim of which is to “amplify the primitive idea of liberty of conscience, of religion, and of Church, taken in its etymological meaning of assemblage of persons” . . . we must recognise and admit the right of the parishioners of San Giovanni del Dosso to assemble together and elect their parish priest or spiritual minister . . . and, setting aside for the moment the question of the right of the parishioners electing, or the priest elected, to the use of the church, it is certain that the plaintiffs have no grounds upon which they can claim the interference of the civil tribunals, no right of theirs having been violated; that if a certain portion of the parishioners, refusing to conform to the will of the Archbishop that they should accept Don Prati for their priest, elected Don Lonardi instead, that in no way prejudiced the rights of those who were willing to receive Don Prati, all being free to have for priest whichever person they preferred. “Nor could the plaintiffs seriously pretend that because Don Lonardi had not been elected according to canonical form . . . he should therefore abstain from ministering in the parish. If Don Lonardi had not the mandate of the Archbishop, he had that of the electors, who desired to have him for their priest, and to administer the offices of religion to them. The question could not be taken into consideration as to whether Don Lonardi had, or not, been elected according to the rule prescribed by the Tridentine Council, for the reason that he was the priest of his electors, chosen by them and pleasing to them by the fact of their constant acquiescence.” Although the plaintiffs, from their point of belief, might have grounds for lamentation, they could not claim to have received injury, or that their liberty of conscience or worship had been prejudiced, nor had they any right to interdict Don Lonardi in the exercise of the functions of parish priest outside the church or within the territory of the parish.

The judgment then goes on to consider and pronounce upon the right of using the church, and declares that the ownership of the edifices is not vested in the universal Church, but in the different communities, and therefore the plaintiffs, having no right of property in the church, had no plea whatever upon which they could come forward regarding its use; and that, inasmuch as the patrimony is administered by the civil authorities, they had no ground upon which they could claim that Don Lonardi should be dispossessed of the priest's house which “he inhabits and enjoys.” No doubt an attempt

will be made to get this decision reversed by the Court of Appeal, or failing that, by the Court of Cassation.—*From a Correspondent of the Times.*

V.—DOLLINGER, HYACINTHE, AND GLADSTONE.

CERTAIN words lately written by each of three public men, very prominent in their respective countries—Döllinger, Hyacinthe, and Gladstone—almost necessarily suggest a comparison between them in reference to the subject on which their words bear. The three men may be described in the words which John Knox applied to Queen Elizabeth—they are neither good Protestants nor resolute Papists. Certain things in the Church of Rome seem to attract them; other things in it scandalise and horrify them. The strong attachment they have for an ideal historical Church which *ought* to be represented by the Church of Rome, gives great weight to their testimony that the present Roman Church is not a picture but a caricature of the true Church. This is probably the only very direct and definite lesson which they succeed in impressing on the public mind. The world can hardly tell what they would be after; but one thing is as plain as mid-day—they hate the policy of the Pope and those who guide him, and would fain see the whole interests of the Church rescued from hands which they believe to be the most mischievous possible.

Döllinger is probably the most mature, learned, and weighty of the three. A letter of his has just been printed, written some months ago, in reply to a request for advice sent to him by a priest. Döllinger takes occasion to set forth the objects of the Old Catholic movement, and to throw out some of his views as to the course of things in the future. The Old Catholic movement he deems very necessary: first, as a protest against the errors of the Church, especially the policy of the present Pope to manufacture dogmas whenever he pleases; secondly, as exhibiting the proper attitude of the Church, which ought ever to be seeking to come nearer to truth and purity; and thirdly, as a centre of union for the various churches of Christendom. Further, Döllinger informs us that he has no expectation of speedy amendment on the part of the Roman Church. Some people fancy that the next Pope will change the tack; but Dollinger has no such expectation. The whole policy of the Court of Rome is guided by that singular compound of superstition and tyranny—the Society of Jesus. Their influence is not only paramount but exclusive. The time was when the forces that influenced the Court of Rome were balanced so that it was impossible for any of them to carry out any extreme view. In former days the various religious orders had considerable power at Rome, but not now. Everything else had been crushed out by the great Jesuit influence, and it was but too apparent that that influence would continue to be exerted as before. Only lately the Curia had done a most disgraceful act without a dissentient voice—it had elevated Alphonso Liguori to the position of a *Magister Ecclesiæ*. That was the greatest outrage which had ever occurred in the history of theology; and it was terrible to think that there was not a seminary for the training of priests that would not now be exposed to the influences of all the sophistry, immoral

views, and perversions of conscience, of which the writings of Liguori are brimful.

Hyacinthe's object, in a recent manifesto, is to clear his position, and vindicate his retaining that measure of connection which he still has with the Church of Rome. The great bugbear to him is sectarianism. He shrinks from a state of separation. In Geneva he found himself between two fires. The Papal Ultramontanes he could never coalesce with. The Liberal Catholics were too sceptical and domineering. So he felt himself obliged to separate practically from both. But his heart clings to a great imaginary Church, retaining the apostolic doctrine and traditions and having an episcopal government which he believes to be the apostolic form. Therefore he will take no step by which he would formally sever himself from such a Church. Whether it exists or not it ought to exist, and it is the Church to which he in all likelihood will cling.

Mr Gladstone's position is different. He is a Protestant by birth and connection, and by strong, practical sympathy with the more free, open, and wholesome spirit of the Protestant Church. The Protestant element in him is strong enough to keep him a Protestant, and, moreover, it is obviously becoming stronger. But the idea of a great historical Church, combining all the traditions and spiritual glories of the Christian Church from the earliest times, and forming a vast spiritual current sweeping over the whole world and transforming it, has ever been a fascinating one for Mr Gladstone. Where could the basis of such a Church be found? Where, but in the great Western Church, which has so many historical lines of connection with the past, and points of contact with the world? If the Church of Rome could have been a self-reforming Church, if the early rôle of Pío Nono could have been carried out, she would have given fair promise of realising this ideal. But not only has she not proved a self-reforming Church, she has proved, under her present guides, a most mischievously self-perverting Church. The intense keenness with which Mr Gladstone now turns on her rulers may be accounted for partly (as we view the matter) by the rude frustration of his fond hopes, the thorough dissipation of the dream of his life. His last utterance is in the preface to the collected edition of his pamphlets on the Vatican. The title, "Rome, and the Newest Fashions in Religion," indicates a certain bitterness, as if a personal irritation had been added to other grounds of complaint. New facts are brought forward to show the utter irreconcilability of the policy of Rome with the peace and welfare of society. Everything is to be risked, even a war of unprecedented horrors, in order to replace the Pope on his temporal throne. We should suppose that Mr Gladstone had been obliged to abandon all idea—if he ever entertained it—of the Church of Rome being so reformed as to become a basis of union. Round what centre he would now gather the dispersed spiritual forces of Christendom it is impossible to say. It has been suggested that his sympathies are with Dollinger. Doubtless they are to a certain extent; very strongly, indeed, in so far as Dollinger expresses disgust, horror, and shame at the present policy of the Roman Curia. But it is out of the question that Dollinger's movement could ever be a great rallying point for the Union of Christendom, however fondly the venerable professor may cling to the dream. There is every reason why Mr Gladstone should regard that

movement with much interest and sympathy ; there is no reason whatever why he should identify himself with it.

It is obvious that all the three men have been undergoing a great heart-struggle, a wrenching of their affections from an object, more ideal than real, perhaps, to which they had been fondly clinging. It is obvious, too, that in some of its features they feel a great attraction to Protestantism—probably it is a growing attraction—and yet they do not cast in their lot heartily with it. In one important respect they seem all to be feeble in Protestant feeling—they do not give evidence of being much impressed by Luther's views on justification by faith and kindred truths. Stronger convictions as to the Bible doctrine on that subject, its vital importance and the manner in which it has been obscured and even neutralised by the Church of Rome, would make them far more decided Protestants. One cannot but hope that some of them, at all events, are moving in that direction.

Meanwhile it is a great question for Protestants—Can nothing be done within the Reformed communities to realise more fully the real unity of the Church? Is there no way by which Christian men may feel more vividly their connection with all that is glorious, stimulating, and blessed in the history of the past, as well as with all who are really trying to serve God over the world at this present time? Ecclesiastical fractions are becoming more and more distasteful. The age is craving more completeness. The recent movement towards a general Presbyterian Alliance is in the right direction. But something further is desirable—something to unite all the Protestant Churches, and make men feel that the ecclesiastical branch over their heads is part of a tree which overspreads the world.—*Daily Review (Edinburgh)*.

VI.—A THOROUGHLY ROMAN CATHOLIC COUNTRY— ECUADOR.

WE do not know how many dioceses, and even entire countries, have been dedicated to the "Sacred Heart." We remember that M. de Belcastre, and some deputies of the "Right" of the French National Assembly, joined last June in certain ceremonies purporting to consecrate not only themselves but the half-infidel republic of France to the new object of Roman Catholic adoration. The (Papal) diocese of New York, and, for aught we know to the contrary, the whole United States, may since then have received the same dedication at the hands of the small and by no means retiring minority of our fellow-citizens who belong to the same faith. But we believe that now for the first time we have to record the official dedication to the "Sacred Heart" of a nation at the hands of its chief magistrate and the representatives of the people.

The little South American Republic of Ecuador has for three years enjoyed the questionable distinction of being the only country which protested against the occupation of Rome by Victor Emmanuel and the Italians. Ambitious to excel itself, Ecuador has given two more proofs of its devotion to Ultramontane ideas. It has solemnly decreed the dedication of the entire State to the "Sacred Heart of Jesus," and ordered an inscription recording the great event in golden letters to be placed in every church. And more than this, as we learn from the *Catholic Review* of February 7th, the Congress, upon the recommendation of the Presi-

dent, has actually voted one-tenth of the annual revenues of the Republic to the Pope during the continuance of the occupation! Here is the letter said to have been written by the Secretary of State, Senor Francisco Leon, to the "Apostolic Delegate" at Quito:—"The Government of this little Republic, which, notwithstanding its weakness in comparison with more powerful governments of the old world, raised its voice against the usurpation of the dominions and temporal possessions of the Vicar of Christ, desires also, notwithstanding its limited resources, to offer some assistance to the Head of the Catholic Church during the distressing circumstances in which he finds himself. For this purpose his Excellency the President of the Republic recommended, in his messages to the Legislative Chambers, the appropriation to the Holy Father of ten per cent. of the revenues of the State. The Chambers, actuated by the same sentiments as the Government, and faithfully interpreting the Catholic spirit of their constituents, have co-operated in the noble project of the President. I beg your Excellency, in the name of the supreme Government and my own, to vouchsafe to interpose your powerful influence, and work with the immortal Pius IX., to the end that he will design to accept the humble offering of a people who love him for his goodness, respect him for his virtues, and admire him for his greatness. I therefore hope your Excellency will accept the sum of \$10,000, which will be deposited in the Treasury of this province, or in a letter of Exchange on the Bank of Ecuador. The full amount of our appropriation will be forwarded as soon as the amount of the ten per cent. aforesaid shall be ascertained, which will be in February of the coming year, when the Government taxes will be paid."

The answer of the Nuncio, Monsignore Serafin, Archbishop of Nice, was in these words:—"Penetrated by the high signification that the act which has just been performed by the Government and people of Ecuador will have in the eyes of the world, permit me, Senor Minister, to express to you the homage and admiration with which I am inspired, and at the same time to ask you to refrain from speaking of the limited proportions of your Republic, because States that can bring themselves to do what you have done are not small. As regards the charge you have imposed upon me, I will not fail to mention to the Holy Father that, if spontaneity and love are powerful motives for securing an offering, the national offering of Ecuador cannot be more spontaneous and loving than it is."

The Republic of Ecuador, which has given so striking a mark of its fidelity to Papal principles, though possessing a territory larger than that of France, and between four or five times as extensive as the States of New York, has a population of only a little over one million inhabitants. Its yearly expenditure amounts to one million dollars, and its debt to fourteen millions. It is needless to say that the population is wholly Roman Catholic.—*Christian World*.

VII.—PRINCE BISMARCK ON THE ROMISH CHURCH.

THE following is the text of Prince Bismarck's speech in the Prussian Parliament on the bill to disendow the Romish Church in Prussia:—"I have no intention of giving a general reply, but only of answering a single expression which I fear other speakers may repeat,

it having already been too often used. I refer to the misuse of the axiom, in itself perfectly sound—one ought to obey God rather than man. The previous speaker, Dr von Gerlach, has known me long enough to be aware that I accept that maxim in its integrity, and that I believe I am obeying God if I serve the King, whom he himself formerly served, 'with God for King and Fatherland.' The three parts of the device now seem to him a little sundered, and he sees God separated from King and Fatherland. (Laughter.) I cannot follow him in that course as in so many others. I believe I serve God in serving my King for the protection of the community whose monarch he is by God's grace, and in helping to defend the independence of his people against every foreign attack. That is the duty imposed upon him by God, in which, like all other Ministers, I serve the King. (Cheers.) The previous speaker, if he will be perfectly candid, which he is not bound to be at the Tribune—(laughter)—but which he is in private, is bound in honour to acknowledge that we do not believe in the God State. He has, nevertheless, allowed himself—he should have remembered on this point his eighty years to which he referred in his speech—such a misrepresentation of the truth as if we who sit here believed in a Holy State Godhead, and fell into the same error as he imputed to certain Roman Emperors who were worshipped as gods, but were far from believing in their own divinity. He only employs the word God to garnish the dominion which the masters whom he now serves want to exercise, and for that purpose it is necessary to represent us as Heathens. The question, in truth, with me is, ought one to obey the Pope rather than the King? (Loud cheers.) I see a vast difference between the Pope and God, and this was formerly the case with the last speaker. The question is not one of serving God more than men, but whether in temporal matters not affecting our souls' welfare we should serve the Pope rather than the King. Those who allege that they are injured in their spiritual welfare, do not reflect that the May Laws go nothing like so far as the *Landrecht*, under which they admit that their fathers died in the odour of sanctity. (Laughter.) All that the previous speaker had said was not intended to convince the House or to be believed, but was addressed to the public. All that otherwise would be punishable, if printed, can thus be printed with impunity. This explains this fertility of oratory. (Laughter.) You have an audience, but you have no hope by speeches of such a kind of gaining votes. The previous speaker has used another common argument. He has twitted the Minister of Worship as to his success. I wonder that when he was so lavish of his laurels in another direction, he took no heed of success. Has the attitude of the Bishops improved the position of the Catholic Church in Prussia? If so, why the hypocritical complaints with which we are arraigned before Europe, as though we had destroyed the Church? How does the matter stand? Either the complaint of persecution is a pretence, or you have not had brilliant successes. That, however, is not the question. The previous speaker and myself are quite agreed on the necessity of the performance of duty. We are agreed on serving God rather than man, each in accordance with his belief. Each man thinks he knows God better than others. I, for instance, think I know Him better than the previous speaker. Well, I expect no result from this law. That is immaterial. We are simply

doing our duty in guarding the independence of the State and the nation against the oppression of Rome and the universal supremacy of the Order of Jesuits, and we are doing it with God for King and Fatherland." (Vehement applause, with hisses from the Centre.)

VIII.—THE JESUIT "RING."

ROME, August 14.

THE reformed rake, we are told, makes the best husband. He certainly makes a most dutiful son of holy mother Church. Of this, the Lady of the Seven Hills seems to be fully cognisant, and surely nothing short of gratitude for filial services explains the pomp, the circumstance, and the "piety" with which she annually celebrates the feast of that Lothario turned missionary, Ignatius Loyola. At the end of July and the beginning of August, the two churches in Rome erected to his name and worship—the Gesu and the Sant' Ignazio—assume as much solemnity as is compatible with meretricious decoration, and are filled to overflowing with the two classes—the distinction is as old as Pythagoras—into which all crowds on festive occasions may be divided, the class which comes to participate, and the class which comes to look on. At the feasts of the Roman Catholic Church I belong to the latter; and in the Gesu I was witness of as imposing a celebration as the memory of its oldest frequenter could recall. Over the high altar twinkled myriads of tapers lighting up the storied tribune, cupola, and vaulted nave; while in the great chapel to the right, Maratta's picture displayed the martyr-death of Xavier, the Apostle of Cathay; and in the opposite chapel to the left, amid a blaze of votive flambeaux, towered the silver statue of the "Hero and Eponymus" of Jesuitry, Saint Ignatius Loyola. Surmounting his framework of pillars tricked out with lapis-lazuli and gold, stands the famous marble group of the Trinity, the Father, the Son, and the Holy Ghost; and between them the globe is represented by a monolith of lapis-lazuli, the largest and most precious block of that mineral in the world. Allegorical figures in sculpture are ranged at his feet on either side, and underneath all is his sarcophagus, where his corpse reposes in a coffin of gilded bronze incrustated with crystals and agate. Gazing on this dazzling exhibition with the magnificent music of the choir bringing "all heaven before your eyes," you forget for a little its false taste and baroco art, nor care to remember that the silver colossus before you is but a "bogus" colossus after all—the head and drapery being indeed of silver, but all the rest of gilded copper; for the original statue by Legros, measuring nine feet of silver, was nearly a century ago consigned to the melting-pot by Pius to defray, it is said, the cost of the Treaty of Tolentino.

As with the statue, so with its subject. For the man of letters, Loyola, lives in the brilliant Alcaic ode of Father Prout and the mercilessly humorous sketch of him by Carlyle; and of the two pictures one is apt, particularly in the Gesu, to recall that which describes the Spanish soldier hanging up his sword in Our Lady's shrine at Montserrat, and, in answer to the call of a grander trumpet and a sublimer watchword, devoting himself to the service of the Church till, in his

rapt vision, he has gone forth on his Christianising errand, sending missionaries to the uttermost parts of the earth to cast down idols and make the astonished rivers flow through lands no longer heathen, thus avenging in the new world the triumph of Luther in the old—

Loyola Lutheri triumphos
Orbe novo reparavit ultor!

But the rushing quatrains of the poet—not surpassed in their way by the "Qualem ministrum" of Horace—pass through the mind only to be replaced by the ignoble reality as limned by Carlyle, of the maimed and penitent profligate meditating in an exceedingly painful position a new and still more mischievous mode of life. Nor is your sense of the truthfulness of this picture lessened when, from the silver statue before you, with its small sensual head and its cruel fanatical features, you turn to the preacher in the pulpit and hear him, in set and admirably emphasised phrases, telling you that God spoke to men through the mouth of His son Ignatius, in whose works Jesus lives again—that, in fact, Jesus has been transformed into him who gave His name to the Society. To this and a great deal more to the same effect you are treated by the accomplished rhetorician *ad hoc*, till your wonder that the youths of the German College, with their genial and intelligent faces, are gravely taking it all in, gives way to compassion at seeing ladies, young and old, leaving the church, each with her modicum of the water blessed by Saint Ignatius to fortify them against all the evils of body and soul!

Ridiculous and even contemptible the celebration of the Feast of Saint Ignatius may be; but the mighty organisation, to whose humbler routine it belongs, is neither ridiculous nor contemptible—never less so, indeed, than at the present moment. As the Jesuits saved the Roman Catholic Church at the Reformation, so they are keeping it active and even aggressive amid adverse influences far graver than Luther's. Their aim is unaltered; their tactics, with some modifications necessitated by the times, are the same. The supremacy of the Church over all interests human and divine—this they seek to establish by mastering and skilfully trading on the weaknesses whether of states or individuals. For the time they have transferred their basis of operations to France, finding there the instruments most ready to their hands. Essentially internationalist in their programme, they affect the most patriotic sentiments for that country as most effectively through her they would aim their blows at Germany and Italy. To bring down the great Protestant power of Central Europe, and restore his temporal crown to the Pope, is the result to which they strive to lead up by means most elaborately devised. They have subjected the masses to the priests, the priests to their bishops, the bishops to the Holy See, by ties far more binding than any hitherto in force. At first sight nothing can be more harmless than their two associations in honour of Saint Joseph and of the Sacred Heart; but those two conceal an infinitude of others directly under Jesuit jurisdiction, and all highly subservient to the consummation of their design. Thus they have tightened their hold on the people; their next step is by preparing the ground for the greatest possible number of dioceses, and putting them under the immediate control of the Vatican to have the

universal episcopate at their command. These conditions once fulfilled, and with a Pope armed with the dogma of infallibility, their dominion over the Church is assured, and the warfare against the non-Catholic world can be waged with tenfold its former effect. Meanwhile the lower orders in France keep supplying them ungrudgingly with the funds that are expended—on what? On subsidising the Carlists, on maintaining a Jesuit press, on building churches to the Sacred Heart, on getting up pilgrimages, on establishing clerical journals in Germany, on reinforcing the propaganda through its numerous ramifications; and all the time the poor milch cows are deluded into the belief that they are hastening the events which will give France her revenge, and mete out unto Germany the measures meted out to their native land!

In its present stage, the programme of the Jesuits is as much political as ecclesiastical. In Italy they have, while preaching and even affecting abstention from secular affairs, succeeded in getting their representatives returned at the recent administrative elections in a majority of the larger towns. Unless, indeed, the Italian Government takes measures in time, it may find the provincial pressure put upon it to be such that it will be forced to submit to Jesuit demands, particularly in the department of education, where that Order has so recently triumphed in France. These and similar evidences of the progress of Jesuit influence, if they do not justify in Italy the summary measures adopted by Prince Bismarck in Germany, certainly call for a more vigorous policy than that of "indifference," to which, in an unguarded hour, Signor Minghetti avowed himself committed. — *Daily News Roman Correspondent*.

IX.—THE O'CONNELL CENTENARY.

THE day especially given up to the office of lauding the memory of the Liberator has passed by, and Dublin has witnessed the spectacle of men assembling from distant lands to do honour to O'Connell, and to show their gratitude for his labours. A circumstance that could not have been foreseen unhappily made the fulfilment of the programme of the day incomplete. Lord O'Hagan had been appointed the orator of the gathering, and he had accepted the duty, but the alarming, though, as we hope, passing, illness of his daughter kept him away from the scene, and the words he would have uttered remained unspoken. It is a pity that any hindrance should have happened to detract from the completeness of the demonstration, but the memory of the great orator wanted no oratory to keep it alive, and it would be unfair to expect from Lord O'Hagan or another person in his place that discriminating analysis of character which would make his declamation a valuable aid in the instruction of the people to whom it was addressed. The company at Dublin had come together to praise and magnify O'Connell, and the suggestion that there were any traits in his character not altogether admirable would have been condemned as out of place and offensive.

It must be admitted that it was very natural in Irishmen, and above all in Irish Roman Catholics, to assemble together on the hundredth anniversary of O'Connell's birthday to testify to their gratitude and his

greatness ; yet we may be forgiven if we express a wish that our fellow-citizens on the other side of St George's Channel were a little further advanced than to take delight in this commemoration. If we take Irishmen individually, we shall find even among those who are the staunchest of Roman Catholics a respect for O'Connell's character which is not inconsistent with a discriminating apprehension of its mixed qualities, and the better educated the Irishman the more frankly and clearly will he confess the drawbacks in its composition. It is not impossible that he will be found to admit that O'Connell was too much of an Irishman to be profitably enthroned as the idol for the admiration of Irishmen, since the greatness of his real claims to respect gives his defects and errors a degree of authority which must needs work injuriously on the advancement of his countrymen. Whoever holds this view will understand and sympathise with our confession of regret that the centenary should have been celebrated with such demonstration and effusion of respect, and will not shrink from what may seem at first a hard saying—that there is a time when our respect for the living requires that we should moderate our gratitude to the dead. A popular orator would perhaps desire no better means of inflaming the minds of his hearers than the liberty of dilating upon the apparent cruelty of this text, but it remains true in spite of any rebellion of sentiment against it. The Lord Mayor himself would probably allow that O'Connell was not infallible in his judgments nor perfect in all his ways ; and even the Archbishop of Tuam would perhaps assent to this proposition as long as it was abstractedly expressed and kept away from all practical application. But the true patriot, who desires that each coming generation of the inhabitants of Ireland should be better than that which precedes it, will not be content that his countrymen should envelope O'Connell's memory with a false halo, and confirm themselves in their failings in uninquiring reverence for his character. Oliver Cromwell was assuredly one of the greatest of Englishmen, far beyond the intelligence of his time in his apprehension of the principles and conditions of free government ; but it is equally certain that his views of toleration were imperfect, though extended beyond those of his contemporaries, and he had not learnt to understand that the imperfections of self-government are to be preferred to the higher standard which personal authority may institute and for a time sustain ; and any one who now permits his admiration of the depth and power of Cromwell's character to blind him to the perception of his errors does injustice to Cromwell and to himself. It is much to be desired that the Irish people were prepared to assert their independence of O'Connell's influence, and if we regret the pomp and circumstance of the centennial celebration, it is because we fear its influence will postpone this liberation from the Liberator. Irishmen will still confound his bluster with his power. They will still accept as the highest type of eloquence the loose, exaggerated, and misleading periods of his bespangled rhetoric. They will still hold without inquiry his traditional views of the feudal relations of protector and dependent as the best embodiment of the industrial life of Ireland. They will still follow him in his exaggeration of and dependence upon the power of the State as the regenerator of social ills ; and they will still rest in that contracted view of Ireland's position which would make its inhabitants prefer the limited sphere of a separate provincial organisation.

tion to the greater expansion of the common life of the empire. These are results which are injurious, and not beneficial, to the inhabitants of Ireland, and it would be wrong to pretend that they can be otherwise. O'Connell accomplished an immense work when he persuaded the electors of Clare to send him, a proscribed Catholic, to Parliament, and, by the power of his position as their chosen representative, compelled the removal of the barriers which prevented him and his fellow-Catholics from sitting in the Legislature; but the judgment of the future will pronounce it an injury to his fame that his career did not close when this great achievement had been performed. He lived twenty years afterwards, and if we ask what he did for the development of Ireland during these last years, which would not have been accomplished without his co-operation, we can give no favourable answer. He devoted his energies to an agitation which was mischievous instead of beneficial, and, careful as he was to appeal in all sincerity to moral force as the only power he would use in prosecuting his aims, a clear-sighted man must have seen that the natural, if not necessary, consequence of his denunciations of the Union was an outburst of physical force like that identified with the name of Mr Smith O'Brien. He brought the peasants he addressed into an ungovernable temper by appeals to their feelings, and then told them to submit to the laws of the oppressor; and it is not surprising that many of them thought counsels of war the proper fruits of his teaching.

O'Connell was a great personality, and as a figure in the historical scene he will always be interesting, and even admirable, but the best friend of Ireland must be most earnest that O'Connell should not receive political canonisation. This would be to invite imitation of his faults, and the very fact that he so completely impersonated the qualities of his countrymen makes this imitation too easy and probable already. O'Connell's domestic economy at Derrynane was a faithful illustration of his character. It was royal and beggarly, profuse and deficient, uncertain and disorderly. His habitual inaccuracy and his habitual disregard of the law that the past, the present, and the future are bound together in a rigid sequence of cause and effect, led him to neglect any attempt to realise the condition of his household, or to reduce it to order by the maintenance of fixed rules for its administration. But the qualities upon which we are now observing are those which stand most in the way of the improvement of the inhabitants of Ireland. It is not many weeks since a complaint was raised in the House of Commons of the backwardness of technical education in Ireland, and many attempts were made to explain the melancholy fact which all agreed to confess. If we might express the secret in a sentence, we should say that the first condition of technical success is a conviction on the part of a workman that like conduct under like conditions will produce like consequences, but in the view of the average Irishman consequences come by chance, some benevolent or malevolent interposition at the critical moment making or marring the whole. Hence a neglect to observe the conditions of work, and an irregularity of method in pursuing it. Who is there that does not see the personal influence of O'Connell's character tending to perpetuate these faults, the removal of which is the first necessity of industrial and social advancement? We, at all events, cannot resist this conviction, and, holding it, we cannot but re-

gret the incense which has been raised at Dublin to obscure the real outlines of O'Connell's nature. The centenary celebration has been a great success in the magnitude and enthusiasm of its gatherings, but we look for no good results to Ireland from it, and it would have been better had the plan never been conceived or never executed.—*Times*.

X—CARDINAL MANNING ON MARIOLATRY IN ENGLAND.

CARDINAL MANNING preached on Sunday morning at the Church of the Assumption, Warwick Street, Regent Street, upon the event commemorated by the festival in honour of which the church had received its title. His Eminence took no part in the mass, but after the gospel had been read he entered the church from the sacristy, preceded by the crucifer carrying a large jewelled crucifix, and, having knelt for a short time before the altar, he took his place on the highest step of the sacarium, there being no pulpit in the church. The Cardinal, who wore his scarlet robes and a scarlet biretta and scarlet stockings, was unattended by any of his chaplains.

Taking his text from the Canticle, or Song of Solomon, "But who is she that cometh forth as the rising of the morning?" his Eminence commenced his discourse with an eloquent description of the ascension of Christ and of the assumption of the Virgin. He then described the death of the Virgin, and the disappearance of her body from the grave on the third day—the growth of flowers, the melody as of angelic strains, and the fragrance, not of earth, testifying to the mystery and glory of her assumption. The Cardinal said that these things were written in the heart of the Church, the true Scripture. The word written by the Holy Ghost was only a part of the Word, but the heart of the Church was written within and without by the same Spirit; and the Church had thus been taught to believe that Mary the Mother of God was assumed to the glory of God, not in soul alone, as the saints also are, but in body also; so that she is now on the right hand of her Son, as He is on the right hand of His Father. His Eminence then proceeded to adduce various reasons for the belief in the doctrine of the assumption—reasons which, he said, were so convincing that he could not understand how any man with the faith of a Christian could hesitate to believe with entire faith the glory of blessed Mary. First, it was incredible that she who had known no sin could suffer the corruption of death. A second reason for the assumption was that she had ministered to the Son of God of her substance, so that, as a saint of the Church had said, "He is what she is, and she is what He is." Her substance He took, and deifying it, He elevated it to a condition above the conditions of nature. As a third reason, the Cardinal argued that it would be impossible to believe that she who had been, by the divine right of her Son, assumed to be with Him in His kingdom, should be with Him in spirit only. It could not square or harmonise with the true views of that blessed body in which He took His manhood and in which He reigns over heaven and earth, that it should lie in the grave. No. She stands there the Queen of angels and of saints, with a dignity and a sanctity exceeding theirs, and with an essential glory also exceeding theirs in proportion as her sanctity exceeds theirs. She is the Queen of Heaven, the second Eve.

Such thoughts, the Cardinal argued, were useful, because the beauty of truth has a fascination which supports and upholds the heart of man; and with such thoughts he proceeded to contrast the mournful, unattractive, unpersuasive, fragmentary faiths scattered about around the Catholic Church. Let men reject the truth if they would; but for himself, the preacher said he was content to let his soul be with those who believed that Mary the Mother of God never saw corruption. But, as all over England and in some other countries the festival of the Assumption was not being kept, they must pray that God would illuminate the hearts of men; for wherever Jesus was known there Mary would be known. It was impossible to part Mary from her Son. But even Catholics needed to have their love rekindled. Alas! in England they had become too much acclimatised. They had no figure at the corner of the street, no lamp, no cross, to remind them of the blessed Mary, as in Catholic lands. No; they had become acclimatised to the temper of the cold land in which their lot was cast. Let them act on the old proverb that if everybody would mend one, then all would be mended. But there was one thing more. Let them ask that Mary's dowry might be given back. Once England was full of Mary from the north to the south. Every great cathedral had its Lady chapel, every parish church had Our Lady's altar, every child had Our Lady's beads, every heart was full of devotion to Mary. But, alas! since that the spoilers and invaders had taken away her faith, and only One could give it back. Not by controversy, not by jangling, not by learned books, but by the light of faith and love in Catholic hearts would Englishmen be won back to the faith of which they had been robbed by their forefathers, who had spread desolation over the land.—*Pall Mall Gazette*.

XI.—THE POPE'S ALLOCUTION.

THERE is a really pleasing simplicity, says the *Pall Mall Gazette*, in the language of the Pope's Allocution, when he complains that in some parts of the world "even the preaching of the Word of God and the publication of our utterances" are things which meet with certain hindrances. "Penal laws," he goes on to say, "are announced against those who shall give publicity, by the press or otherwise, to the words we pronounce and the acts of this apostolic see whenever those who indulge in such threats think they find in them anything contrary to the civil institutions and laws." Some people might perhaps think that no greater kindness could be done to the present Pope than to hinder the publication of his utterances; but one would really like to know where infallibility really fancies that there is anything new in all this. Whatever may be said of William of Germany, the first William of England was surely an orthodox prince; yet on some of these points the legislation of the later William reads very like a copy of the legislation of the earlier. In the days of the Conqueror no Pope could be acknowledged in England without the king's leave; no writing from the Pope was allowed to be published in the realm unless the king had seen and approved of it; no decree of any ecclesiastical synod was of any force without the king's assent. And what Pius IX. grumbles at openly, Gregory VII., though he grumbled privately, had the sense to know that he must put up with. One might pile up endless cases of the same.

kind to our own day ; but here is the fact that the greatest of the Popes submitted quietly to what his present successor complains about. That is, Hildebrand submitted when he knew that opposition would be of no use ; he had certainly no more love for submission when it could be helped than his successor. If Pius IX. really deems it a wrong that his "utteranees" are not allowed free course "when they are contrary to the civil institutions and laws," if he will not imitate the discretion of Hildebrand, why does he not imitate his boldness ?

XII.—ACROSTIC.

Daniel O'Connell clamoured in the throng,
Audacious, loud, and turbulent of tongue :
No shame awed him, no respect controlled,
In scandal busy, in reproaches bold :
Endued with wit, yet studious to defame :
Laughter his joy, and foul scorn all his aim.
Oh ! how he gloried with licentious style,
Clamorous for Popes, our Monarchs to revile.
Oh ! factious monster, born to vex the State,
Nursing thy talents form'd for foul debate :
Now have we known thee, Dan ! of all our host
E'en acting far the least, upbraiding most :
Lo ! hushed his voice ! which in the shrillest tone
Long with injurious taunts attacked the throne.

XIII.—CARDINAL MANNING AND MR GLADSTONE.

CARDINAL MANNING must be considered the best exponent of the Church of Rome in this country, as he certainly is the most privileged and the most authorised. What Rome knows he must know ; what Rome sees he must see ; and, though wishes, it appears, are to be put out of the question, he would himself hardly desire to have it suspected that he had a single wish which was not hers also. At an appointed meeting, in reply to a prepared address, he has been delivering a prepared answer, and he has availed himself of the fortunate and exceedingly pacific occasion to put into more measured and precise terms some announcements which Mr Gladstone, he says, had not taken quite in the sense intended. His very warning, just what he says, and no more, is that there is certain to be a terrible war in Europe. It needs not the gift of prophecy, he adds, to perceive that the armament of at least seven millions of men, with a power of destruction that has never been equalled in the annals of warlike nations, portends a greater and a bloodier conflict in Europe than we have hitherto witnessed. So far the Cardinal only thinks and says what any man has a full right to think and to say, though it may be fairly replied that there have been quite as many and as destructive wars where one side at least has been almost defenceless as between the possessors of fortresses and big guns ; and, not less, that war is quite as likely to arise when one nation is better prepared for it than its neighbour as when all are prepared alike to the extent of their means. But the Cardinal sees a good deal more than an ordinary person may see, and what he says about it hardly comes within

the scope of reasonable calculation. "The apostles of revolution," he says, "make it their first and chief object to pull down the temporal power of the Vicar of Jesus Christ, and when they have accomplished that fact he will venture to prophesy that, if the Christian world is to survive, the sense of justice will one day bring him back again to his seat. But even then the Christian world will not be able to do without scourging itself by an European war which it has prepared for itself." "His words," he carefully explains, "are not a threat, but a lament, and those who quoted his words against him as a firebrand that would set Europe in conflagration, are among the chief apostles of the gospel of revolution and the chief agents against the peace of Christian Governments." As a man of peace and pastor of a flock, the Cardinal wound up with a prayer for peace, disarmament, and Christian unity. It is the prediction, not the prayer, we are concerned with, for it is to us that the prediction is addressed for our instruction and warning. The Cardinal refers to this "sense of justice" as the human means by which a terrible wrong is to be terribly redressed. Injustice dethroned the Pope from his temporal sovereignty, justice is to restore him. But in so doing the Christian world will have to undergo the punishment entailed by its own acts, and for which it is now unconsciously preparing the rod and the scourge. These monster guns, these arms of precision, these daily multiplying devices for the destruction of human life, are the fated instruments of a universal chastisement. In this way a rebellious world is making and carrying its own cross, little as it knows it. But though the sense of justice will move, and the guilty hands themselves prepare the weapon and strike the blow, the decree is from heaven. All this must come to pass if the Church is to survive. On that all the world which calls itself Christian is agreed. The Church is to survive. The Cardinal, at least, can have no doubt on that point. But as sure as the Church survives there will be a terrible European war caused by just indignation at the overthrow of the Pope's temporal power, and ordained by the Almighty for his restoration, for the chastisement of his foes, and for the perpetuation of the Church.

This is plain enough. We know now what the Cardinal expects. We know what Rome expects. We know how she regards warlike tendencies and preparations. They are but the warning notes of a conflict in which justice will triumph and the Pope will have his own again. Justice slumbers not, and ought not to slumber. The Church does not sleep upon its wrongs. The faithful, who are everywhere raising, in word or in deed, their undying protest against the civil usurpation, and other like violences done to the Church, have a cause which must prevail, for it is founded on justice, and shares the promise that the gates of hell shall not prevail against it. Ultramontanes in theology, Carlists or Legitimists in politics, or even with the modest portion of grievances to be endured by an English or Irish Catholic, they may see wherever they go, in arsenals and dockyards, that a great struggle is at hand, in which right must prevail, the patrimony of St Peter must be wrested from sacrilegious hands, and a thousand other like restitutions accomplished. Our own history is full of confiscations of one sort or another, and as justice will overtake the culprit at last and the rights of the Church never die, we may expect our full share of this grand restoration. Here we are in the habit of talking over our differences •

good long time, and then accepting the settlement made, for ever. We have no ripping up of old grievances, no running accounts of mutual wrongs. We may lament over the past, but we do not waste time and strength in vain attempts to bring it back again. Fortunately, we are so mixed together, and have so many foreign ingredients in our composition, that it is next to impossible to say who is the inheritor of a wrong, and whose proper business it is to make himself and the world uncomfortable about it. For all this century we have been dethroning and disestablishing classes, interests, creeds, traders, paupers, landowners, shipowners, schoolmasters, military officers, indeed it is hard to say what not, without even widows and orphans being listened to a twelve-month afterwards. The public good is our rule, and we all bow to it. Such is the social aspect of the case. As to the religious, it is not the habit of this country to attach so much importance to the material part of a religious or any other public question. Englishmen will never be persuaded to believe that the destinies of the human race are overruled, empires lifted up or cast down, continents covered with blood, and mankind immolated by its own deadly inventions in order that an Italian bishop may be permitted to call his own, and to misgovern, a small and sparsely-peopled territory in the heart of a country occupied by an ancient and noble race. We do not so read the Book, the word, and the law, by which we are willing to be guided. We there find things of earth and time, always, everywhere, and in every conceivable form, subordinated to higher and more lasting considerations. For merely temporal claims, whatever they be, we find in that Book, not convenient support, but uncompromising prohibition, signal warning, and fearful denunciation. Inheritances, whole generations of men, constitutions, hierarchies, thrones, altars, temples, and a whole race disappeared, one after another, as fast as they were found wanting to a spiritual call and ideal. That is how we understand these matters, and as long as we do so the solemn prophecy that Europe will shortly be a deluge of blood through which Papal legates will wade to Bologna, Ferrara, and Ravenna, will have an appreciation which we would rather leave the Cardinal to frame for himself than needlessly hurt his feelings by what we should think the fittest language to apply to it.

The Cardinal himself has to admit—and he does it handsomely enough—that everywhere under British rule there is peace, order, full toleration, and all that can be required by a communion content with spiritual influences. He is glad to be assured by the Catholics of Canada and of Malta that the British Government deals with justice and fairness towards the Catholic people of those countries. He is glad to receive similar testimonies and assurances from all the bishops coming from India, Australia, and our other colonies and dependencies. We leave it to the Cardinal to say whether as much could be said of any Empire in which his own communion happened to be established or dominant. The French Government might be supposed by this time to have learned a little liberality, but it has found itself compelled to prohibit the free sale of a translation of Mr Gladstone's Vatican Decrees. In this country anybody may publish a book, or a speech, fathoming upon the British Government, the English nation, the Church of England, or the Royal Family all the misfortunes of Ireland, from its first discovery down to the potato rot, and nobody interferes. No

such liberty exists in any country that can be called more Roman Catholic than Protestant. Yet the perfectly free atmosphere of the British Empire is that, after all, which Cardinal Manning finds best for the development of his Church. It is simply let alone, and, accordingly, it multiplies its clergy, till the English-speaking bishops promise to outnumber before long those of all other races and languages in the Roman communion. Yet the Cardinal, thus compelled to do justice to our laws and customs, tells us gravely that Europe will have to pay with a sea of blood for the sacrilegious transfer of the States of the Church, and the city of Rome to the kingdom of Italy; and that it is only following an instinct of justice, and working in harmony with the Divine decree, to labour for the restoration of the Papal kingdom. That there will be wars before the end of the century, and that there may be terrible wars on a European scale, is no more than one must conclude possible, when one thinks of the explosive elements concerned, the power of a single human will, and the many chances and changes of this mortal life. So far the Cardinal's is a safe prediction. But all experience proves that neither he nor any other man is likely even to guess the character, the scene, the objects, or the results of that war. For anything he knows, instead of restoring the Quirinal to the Pope, it may deprive him of the Vatican, and may even compel His Holiness to try in the spiritual sphere Mr Canning's luckless boast that he would use the New World to restore the balance of the Old. But what is most certain in these matters, though the Cardinal does not seem to know it, is that they who appeal to the sword are likely to perish by the sword. Rome is a desperate gamester who wants a fresh start, and she would like nothing better than a period of anarchy brisk enough to crush or paralyse those States she is pleased to think her foes. But that is a dangerous game. They that provoke war will have to stand the issue of war, as Rome has lately found to her cost.—*Times*.

XIV.—PEACE OR WAR.

NORTON MALREWARD ROAD, PENSFORD, BRISTOL,
July 26, 1875.

MY DEAR SIR,—Having read the last number of the *Crusader*, I have a fear whether the temper of Papal Europe, inflamed by the subtle arts of Jesuits, admit of the prolongation of peace! Europe is now permeated by ecclesiastical intrigue, skilfully fomenting the many elements of discord agitated by the late war. Whether the crushing reverses sustained by Rome and her partizans in the former defeat of France may have been sufficient to make a fresh religious war hopeless, who will venture to determine? "W. Vavasour, Tadcaster," is the secretary of the League of St Sebastian. Papal Guards are members, and many soldiers in other places besides Rome are members. Our statesmen ought to stop recruiting without leave from the Sovereign. Deserters are numerous from the British army. Inquiries should be made about such deserters. Irishmen learn soldiering, desert, and are enrolled as Leaguers of St Sebastian by Colonel Macivor. Warlike hymns stir them. I have read one particularly in the *Tablet*. Music by Molloy, words by Oakley. If we can only show that the Papal power and temporal jurisdiction is ill-gotten like his spiritual, and that the same was first obtained by fraud and villany, and not by gift, from Constantine, the "League of St Sebastian" will collapse.—I am, &c., R. A. TAYLOR.

THE BULWARK;

OR,

REFORMATION JOURNAL.

OCTOBER 1875.

I.—THE PROSPECTS OF THE FUTURE.

IF we do not wholly misinterpret the Book of Revelation, if we do not altogether err in believing that much of it consists of prophecies concerning the rise and fall of the papal power, and of the system of falsehood, superstition, and wickedness, out of which that power has grown, and by which it is upheld,—we must expect with confidence the total overthrow and destruction of the Papacy. We must expect also great wars and much bloodshed ere the cry shall be heard, “Babylon the great is fallen, is fallen,” and “the great voice of much people in Heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.” Whatever obscurity there may be in unfulfilled prophecies, thus far at least we may proceed with certainty in their interpretation. When the time is fully come for the execution of God’s judgments upon her in whom is to be found “the blood of prophets, and of saints, and of all that were slain upon the earth,” that saying of the Psalmist will be fulfilled more signally and on a greater scale than ever it was before in the history of the world or ever will be thereafter, “By terrible things in righteousness wilt thou answer us, O God of our salvation.” And, difficult as it is to determine exact dates from the prophecies, we have good reason to be very confident that the time is now not far off when the things that are written shall be accomplished. This appears very plainly from the prophecies themselves, from those of Daniel as well as from those of John. And the signs of the times confirm the expectation which arises from the study of the prophecies. There were some who from calculations concerning the 1260 days—or years—again and again spoken of in the prophecies, deemed it probable that the year 1866 would prove a year of great events in the downfall of the papal power, and who felt a sense of disappointment when it passed without any such great and notable change as they had looked for. But we are not sure that they were wrong in the calculations which they had made, or in the expectations which they entertained. Rather, perhaps, they were wrong, and many others along with them, in not appreciating at first the importance of the events of that year in their relation to the Papacy. Students of prophecy long before the French Revolution

broke out, had fixed on the years 1792, 1848, and 1866 as years in which great events would probably occur, tending to the destruction of "that Son of Perdition who opposeth and exalteth himself above all that is called God or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God." And the years 1792 and 1848 did not belie their expectations. Neither, we are inclined to think, did the year 1866. It may be regarded as marking another step in a process which is not yet completed. The clock then struck again, although it did not strike the final hour, when the angel shall proclaim that "*the time shall be no longer.*" The brief war between Prussia and Austria affected the interests of the Papacy more than any event of our times. The battle of Sadowa gave a great and terrible blow to Austria, from which, however, that empire speedily recovered, apparently to enter on a career of new prosperity, with a new course of policy. But it gave a severe blow also to the Papacy, not at first so apparently, yet as really, from which the Papacy has not recovered, its effects becoming continually more and more manifest. It led immediately to the withdrawal of Austria from Italy, the annexation of the Venetian territories to the kingdom of Italy, and the complete establishment of that newly-founded kingdom,—the object of the Pope's intense hatred, in the position of one of the great powers of Europe. The Pope lost that support of the Austrian Empire on which he had long depended. He saw Protestant Prussia become, unquestionably, the leading power in Germany, and Germany hastening to unite into one compact whole, under the leadership of Prussia. Then followed the war between France and Germany, a war the cause of which is to be found not merely in the jealousy with which the Emperor Napoleon and the French people regarded the growing unity and growing power of Germany, but still more in the ancient hostility of the Romish curia to the independence and influence of the German Empire, and the power which, through the agency of the Jesuit and Ultramontane priests, it found means to exert in the court and among the people of France. The French Emperor's declaration of war against Prussia hastened the accomplishment of the very thing which he sought to prevent; Germany was welded together as at a white heat, and the King of Prussia became Emperor of Germany, whilst Napoleon lost his throne, and France was defeated and humbled. All this was most adverse to the interests of the Papacy, but this was not all. When the war broke out between France and Germany, the French troops were withdrawn from Rome, because France needed them for the war; the king of Italy took possession of Rome, and the Pope lost the last remainder of his temporal sovereignty. The consequences of the battle of Sadowa have been so momentous, that it may be justly regarded as one of the most memorable events of modern history. Nor can we suppose that we have seen the last of its consequences. The things which have taken place may be expected to lead to other things, greater still.

Much has taken place during the long pontificate of Pius IX. to weaken the papal power. But we may be reminded of the great efforts which Romanists have during that period made for the maintenance and advancement of their cause, and of the success which has in some quarters attended them. We regard them as resembling the desperate efforts of a man struggling for life, who will die hard, but is sure to die.

It is sad, indeed, to see what accession of strength Romanism has gained in England, through the progress of Ritualism, and of the Romish doctrines upon which Ritualism is founded. It is a lamentable fact, that there are many clergymen in the Church of England assiduously engaged in preaching from the pulpit and propagating through the press some of the worst errors of the Church of Rome; and it is also much to be lamented that, carrying out the religious views which they had adopted to their legitimate conclusion, a number of English clergymen and some members of the British aristocracy have gone over to that Church. But the number of converts from Romanism during the last thirty or forty years has been far greater than that of the nominal Protestants who have become Romanists. The success of the Protestant missions in Ireland has been far greater than most people are aware, for it has attracted comparatively little notice, because the converts have been mostly of humble station. The progress of the gospel in France, in Spain, in Italy, and in some other countries of Europe, has been such as to gladden the hearts and encourage the fondest hopes of all who long to see the triumph of the cause of Christ. Even in Mexico, where till lately Romanism was supreme, and where the darkness was most complete, rays of light have begun to penetrate it, and converts to Protestantism are to be found. It is true that Romish ecclesiastics have never been more arrogant in their pretensions than they are at the present time. It is so in Ireland; it is so in Germany; it is so, more or less notably, all over the world. They act evidently under directions from Rome, and the most extreme claims of the popes and priests of the Middle Ages are put forth again before an astonished world. The very extravagance of these pretensions and claims may hasten the ruin of the cause they are intended to promote. British statesmen have begun to open their eyes to dangers to which for a long time they were strangely blind, and we may reasonably hope that we are not likely soon to see any more conversions to Romanism. The people also have been aroused from an apathy which was too prevalent, and if Romanists in any part of the United Kingdom make themselves very troublesome, and prove themselves to be dangerous to the peace, the civil and religious liberty, and the Protestant institutions of the country, it would be no wonder to see them deprived of some of the privileges they now possess and abuse. They have experienced this already in Germany, where they have dared to enter into conflict with the State, labouring to undermine the foundations of the German Empire, and now cry out that they are persecuted because they are not permitted to proceed with that work. If Romish bishops and priests, and those who act unhesitatingly under their direction, go on as they have for some time been doing in this country, it would not be surprising if all Jesuits were expelled from the United Kingdom, and monasteries suppressed, the schools of the "Christian Brothers" suppressed in Ireland, and political rights taken away from all Romanists, as of necessity for the safety of the State. In various parts of the world—in Italy, in Switzerland, and even in Brazil, as in Germany—the bishops and priests of Rome have got into conflict with the civil power, asserting a supremacy of the Pope which is inconsistent with the independence of earthly sovereigns, and would reduce all nations to bondage. The contest seems likely to be protracted and severe, but how it will

and at last no believer in the inspiration of the Holy Scriptures can doubt.

Among the events which will ever make the pontificate of Pius IX. one of the most memorable in the history of the Papacy, great importance must be assigned to the addition of two new dogmas to the creed of the Church of Rome, that creed which, according to the teaching of popes and priests, it is necessary that every one should believe, in order to his salvation,—the dogma of the Immaculate conception of the Virgin Mary, and that of the infallibility of the Pope in all questions of faith and morals. The promulgation of the first of these monstrous doctrines as an article of faith led a few priests and others to renounce their connection with the Romish Church, and excited great dissatisfaction in the minds of many who did not take that step; but whilst convinced of the falsehood of the doctrine, justified their continued adherence to the Church of whose creed it has been declared to be an essential part, on the ground that the Pope, in promulgating it, exceeded the limits of his power, as he acted with the concurrence of a council duly convened and truly oecumenical. For greater and more extensive have been the effects of the proclamation of the doctrine of the Pope's infallibility. Profound dissatisfaction has been excited by it amongst the more intelligent Romanists in all parts of the world, many of whom find themselves unable to justify their continued attachment to the Church of Rome, except on the ground that the Vatican Council, which decided in favour of the dogma, was not a true Oecumenical Council, and that the proclamation was not made in the manner required by the law of the Church. They refuse, therefore, to acknowledge it as an article of faith, or as in any way binding on their consciences. How long they may find this position tenable, may probably depend in a great measure on the conduct of the Romish clergy towards them. We have had indications already in England of a disposition on the part of the Romish prelates to adopt the most extreme course, that to which their Ultramontaniam naturally impels them; and if they do, all Romanists who reject the doctrine of the Pope's infallibility, must either be coerced into unqualified submission or driven out of the Church to which they still fondly cling. But the bishops may temporise; for Rome cannot be supposed willing to lose the support of representatives of old English aristocratic families, and the credit of their names; and thus they may continue Romanists, retaining their own opinions, whilst Romish priests and Jesuits labour to imbue the minds of their children with the worst Ultramontaniam. The position which Romanists, not Ultramontane, in this country, have chosen to occupy, has not, however, been deemed satisfactory by many of their brethren in Germany and Switzerland, and a secession from the Romish Church has taken place, far greater and more important than any since the Reformation. We shall not say much here about the Old Catholics. It is not necessary; much information concerning them has already been laid before our readers in articles that, from time to time, have appeared in the *Bulwark*. But one observation we must make,—that, according to our judgment, there are two opposite errors into which many Protestants have fallen with respect to Old Catholics; some looking on the separation from Rome as a kind of second Reformation, and on them as all but completely Protestants; others contemplating too

exclusively the large amount of Romish error by which they still hold fast, accounting them therefore as Romanists in almost everything but their rejection of the Pope's authority, and their movement as of little importance to the cause of religion. Thus the two knights in the fable looked each only on one side of the shield. The Old Catholics are very far from being Protestants; they have not adopted some of the most important of the most distinctive doctrines and principles of the Reformation. They have adopted some of them, however, and there is far more reason to hope for the growth of true evangelical and spiritual religions among them than there can ever be in the case of Romanists. They have renounced some doctrinal errors and superstitious practices in the exercise of that right of private judgment which Rome most emphatically denies, and this may well encourage the hope that they will go on to think for themselves, to search the Scriptures, and to reject what they find to be contrary to them. But, unhappily, they have not received the Scriptures as their sole and perfect Rule and Faith, they cling to the Romish notion of the authority of tradition,—that is, of the Church; although they will listen to the voice only of the Church of the first six centuries,—the "Catholic" Church of the ages prior to the great schism. It is to be hoped that they will soon find this ground untenable, and that, although they have been moving in the right direction, they have not yet reached their proper resting-place. It is a most important consideration, however, that they have been moving in the right direction; and we can look upon them, therefore, with a hopefulness and a complacency with which we cannot look upon the English Ritualists, who are striving to bring the Church of England to an agreement with the Church of the first six centuries, for they are moving in the opposite direction. The Old Catholics, with whom they would fain fraternise, have been moving forwards, whilst they have been moving backwards, and thus only have they met, for a moment, on common ground.

But it is not in Germany and Switzerland alone that the promulgation of the dogma of the Pope's Infallibility has caused separation from the Church of Rome. The astonishing news reached us lately of the whole inhabitants of a town in Sicily renouncing upon this account their allegiance to the Pope, and it is said that other towns of the same island are preparing to follow the example. It may be that political considerations have much more to do with this movement than religious ones, and we have no reason to think that Sicily has been blessed as yet with any religious enlightenment. But the movement there, from whatever causes it may have originated, opens a hopeful field for Italian evangelists, on which, we trust, they will hasten to enter.

The dangers which Mr Gladstone has so well exposed as arising from the dogma of the Pope's Infallibility, in relation to the rights of sovereigns, the allegiance of subjects, and the independence of nations, are fully perceived by many intelligent Romanists, statesmen, politicians, and patriots, haters of Jesuitism, and lovers of liberty. No sooner was the decree promulgated, than governments, even of Romish countries, took alarm. They saw that, if full effect were given to it, their function and their powers were at an end, that nothing would thenceforth remain for civil rulers but to execute the commands of the Pope, that an attempt was being made to establish a universal and absolute spiritual despotism to

subjugate the civil power to the ecclesiastical, and to impose an iron yoke on all mankind. Concordats were forthwith broken, and the authority of the Pope was set at naught, where formerly it was wont to be treated with greatest respect. Austria and Bavaria assumed a new attitude towards Rome; and vainly did the Pope endeavour to bend them to his will. He could not persuade them to severe treatment of the Old Catholics, whom, notwithstanding all his representations and remonstrances, they recognised as having equal rights with his adherents. He has lost support on which he and his predecessors had long been accustomed to depend. He can reckon on Austria no longer. Bavaria has offered no resistance to the expulsion of the Jesuits from Germany; and has even proceeded, on her own account, to pass an act imposing many restrictions on the religious orders existing in the kingdom, and prohibiting the introduction of any others, and the foundation of new converts.

Where now, then, is the Papal interest supported? And what support has it, in comparison with what it had not very many years ago? Ardent supporters it still has, wherever the Romish Church has members, although the members of that Church are very far from being all of them ardent supporters. But on the support of what government can it rely? Austria has so withdrawn from it, and in its conflicts with other powers, there is no longer any likelihood of aid from that quarter. Germany is antagonistic to it, and the Romish states offer no opposition to the general sentiment and policy of the empire. Italy is antagonistic to it. Whilst the Emperor Napoleon reigned, the Pope could reckon to a certain extent on France. But just as the cannon of the Vatican thundered forth their salute in honour of the new decree of doctrine, which was meant to make the Pope absolute lord of the whole earth, Napoleon issued his proclamation of war against Prussia, and his reign was quickly at an end. Marshal Macmahon may be a very devoted son of the Church, willing to support the Pope to the utmost of his power, but he is only the President of a Republic, and his power is limited. Spain and Portugal are too weak to give any efficient aid.

The aspect of things was somewhat ominous, when, not long ago, the Legitimists of France had some reason to hope that they might succeed in placing the Count de Chambord upon the throne, as Henry V., and Don Carlos had set up his standard in Spain, with some prospect of success. Had the representative of the Bourbons ascended the throne of France, and Don Carlos that of Spain, the Papal cause in Europe would have gained a great accession of strength. But in the good providence of God it was ordered otherwise. The Count de Chambord put an end to all the hopes of his party by his infatuated attachment to the old traditions of his family, his too evident slavish devotion to the Pope, and his assertion of absurd claims of kingly right. Don Carlos does not now seem to have much chance of ever being King of Spain. And although King Alphonso has shown a strong wish to serve the Pope, and to adopt a reactionary policy unfavourable to civil and religious liberty, his power is not so great as to be very dangerous, except to the unhappy country in which he reigns.

But, it may be said, there seems to be much danger of the growth of infidelity in Romish countries, and the prospect is therefore still very dark. The growth of infidelity in Romish countries is not wonderful,

it may even be too readily expected amongst a people long kept in gross ignorance, who know not the Bible, and have never heard the gospel, but have had the absurd doctrines and odious superstitions of Rome presented to them as Christianity, have groaned under priestly tyranny and priestly extortion, and have been cognisant of the scandalous lives of great numbers of the professed ministers of religion. But even if there were less reason than we think there is, to believe that the gospel is making progress in Romish countries,—even if it were probable that infidelity will prevail to a very great extent, as certainly it does prevail to a lamentable extent already in France, in Germany, in Austria, in Italy, and in Spain, this would not brighten the prospects of the Papacy. The history of the French Revolution shows how it can be made instrumental for the infliction of God's vengeance upon her that is drunken with the blood of the saints, and in giving blood to drink to them that are "worthy." Not because of any prospect of the growth of infidelity, or of its manifesting itself in its utmost hatefulness, would there be the less likelihood of the speedy fulfilment of the prophecy, that the kingdoms, which for a time have given their power and strength unto "the beast," "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. xvii. 16).

All things portend a great and terrible conflict, in which the whole world shall be convulsed. The prophetic Scriptures lead us to expect it; the signs of the times announce that it is near. That Rome will not shrink from war and bloodshed, for the attainment of her own ends, her whole history assures us; and, if further proof were necessary, we have it in the league of St Sebastian, formed for the very purpose of providing men ready to fight in the Pope's cause, and particularly for his restoration to his temporal sovereignty. It behoves all who desire the maintenance of civil and religious liberty in our own and other lands, to be prepared for resistance to a desperate attempt for its destruction. It behoves those, the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strongholds, to redouble their assiduity and earnestness, to proclaim the gospel, to do their utmost for the diffusion of a knowledge of it among benighted Romanists, and to cry continually before the throne of grace for the outpouring of the Holy Spirit, that all endeavours for this end may be crowned with success. It behoves every Christian to pray much for the increase of his own faith, that he may be ready, through grace, to confess Christ in the days of trouble which may come.

II.—ROME FEE, OR RENT OF ROME.

A CORRESPONDENT sends papers on the confraternity of St Peter. Mercenary hucksters of Mariolatry are concerned, and make it their business to fill the Pope's own coffers with Peter's Pence. The Reformation knocked off that burdensome shackle "Rome-Penny." This whimsical donation is said to have been first granted by INA, king of the West Saxons, about the year 726; and the occasion was very suitable to the thing, it being but reasonable that an act of folly should be introduced by the legerdmain of a cheat. Holinshed in

his "History of England" tells the substance of the story. Misplaced charity was the foundation of this grant. The Pope was to be the king's bedesman; the king was not to pay homage to the Pope. *Regis Eleemosyna*: *Larga Regis Benignitas* are the terms used of this grant in the time of Canute. Give the see of Rome an inch, presently she will take an ell. What was at first a voluntary offering, is at this day claimed as absolute tribute. King Edward III. refused payment all his reign, because the Pope sided with his enemy the French King. Richard II., a weak Prince, yielded the payment. This was rendered until the days of Henry VIII., in whose time Polydore Virgil, an Italian, came over in the quality of the Pope's collector of Peter's Pence in England. But in the five-and-twentieth year of the reign of the said King Henry, this burden was totally taken off the subjects. (See the Statute 25 Henry VIII. cap. 21.) Some patriotic M.P. should ask the Attorney-General—"Has that Statute been repealed?" The confraternity is in the tenth year of its existence. By what Act of Parliament has the above Statute of Henry VIII. been repealed? Penelope passed her days in spinning her web, and in the night she unravelled it. This is the name befitting Britannia, if she imitates her—*spinning and unspinning*. For to be a Protestant in the morning, and to aid by money the ancient enemy of Britain in the evening, is to go with four horses to ruin, is foolish and absurd, is to sow and not to reap, is . . . to SPIN and UNSPIN. Mr Arthur Butler, 6 Austin Friars, London, E.C., has sent forth the following:—

CONFRATERNITY OF ST PETER.

(Aggregated to the Arch-Confraternity in Rome.)

N.B.—This Confraternity (originally entitled the "St Peter's Pence Association"), has existed in England since 1859, and has for its object, to unite all Catholics together in defence of the Holy See.

The means by which it works are threefold:—

1stly. The diffusion of sound Catholic principles of loyalty to the sacred person and office of the Holy Father.

2dly. The promotion of prayers for the Church.

3dly. The regular and voluntary offering of a small fixed tribute to the Holy Father, called "Peter's Pence."

RULES OF MEMBERSHIP.

1. Any Catholic being in a parish where a Conference of the Society is established, can become a member by applying to the parish priest, and having his or her name duly enrolled in the list of members.

2. Where no Conference exists the new member can, upon communicating his name to one of the Council, or to a Conference in some other parish, be enrolled there.

3. The usual offering is *one penny*, either weekly or monthly, generally the latter. Every new member upon entering the Confraternity is supposed to have the intention *at least* of making some such offering regularly, *i.e.*, periodically; but should he be unable to continue to do so regularly, although having the intention, and continue to carry out the other two objects of the Confraternity, he remains as much a member as though he contributed.

Each member, upon enrolment, should receive one of the Indulged Prayers, which are distributed by the Council *gratuitously*.

APPEAL TO CATHOLICS.

FELLOW CATHOLICS,—Our Confraternity, which is now in the tenth year of its existence, has been the means of reviving the old Catholic Institution of Peter's Pence, which (as is universally admitted) has been the chief human means by which, under the blessing of Providence, the Holy Father has been enabled to maintain his position in Rome, and baffle the designs of evil and intriguing men, since the sacrilegious plunder of the States of the Church deprived his Government of its rightful resources. The great Council of the whole Church, held in Rome this year, has not been unattended with serious expense to the Pontifical Exchequer.

The invasion of the Papal States by the troops of a perfidious government, upon no other plea or excuse than the *right of the strongest*, calls loudly for a *prompt protest*, and should excite the *generous indignation* of the whole Catholic world.

This is not a time when the work of the Confraternity ought to flag in any way. On the contrary, while the necessity for the maintenance of Peter's Pence exists, its development and increase should keep pace with the onward progress of Catholicity in this country.

If one or two laymen in each parish, where the Society is not yet established, would offer their services as Local Secretary and Treasurer, to keep a book in which to enrol new members, and receive contributions (under permission of their Pastor), the whole Catholic body might shortly be united as one man in this holy work, which PIUS IX. himself has said is "dear to his heart."

A Special Mass is offered up each day in Rome for the members.

III.—THE ANCIENT IRISH CHURCH.

TO THE ROMAN CATHOLIC PEOPLE OF IRELAND.

BRETHREN,—To me at all times it will be grateful to have the pleasure of addressing you. For many years I have shared in your hopes and expectations, in your sorrows and your joys, so that I can now and on this account understand better than most men what your real feelings are in all these demonstrations in connection with the O'Connell Centenary. In every town and hamlet in the land, and in which a printed newspaper can circulate, all particulars in connection with the religious ceremony in the Marlborough Street Pro-Cathedral were read with avidity and with desire. The impression that the sermon (or more properly the harangue, in the name of religion), delivered by the new titular Archbishop of Cashel, Dr Croke, has left on the minds of Roman Catholics, to this I am no stranger. The uneducated read over such productions in surprise and wonder; but the educated with feelings of shame and regret, for they cannot help to notice the preacher, as in this instance, having gone far away from the "Lord's Commission," as we read in the ending verses of Matthew's Gospel, "*Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with*

you always, even unto the end of the world." In this instance, as in olden times, "*God's House of Prayer*" is turned into something like unto the "*Den of Thieves*." The everlasting politics for the priest for ever; and, brethren, what wonder that the Roman Catholic curate, away off in some out of the way part of the country, should make the chapel and the altar, on every succeeding Sunday, the place and the platform for the discussion of politics, when we notice the same done in the Pro-Cathedral of the Metropolis by a titular Archbishop, and under the eye of a Cardinal functionary from the Court of Rome? Of O'Connell it has been said by Dr Croke in his oration, that he was a *politician, a statesman, an orator, a philanthropist*, and a lover of *human freedom* in every land. But supposing this were true, what is the crowning feature in O'Connell's character according to Dr Croke? He formed the Catholic Association. He won for his Roman Catholic co-religionists Catholic Emancipation. *But though last, not least, he "opposed the Veto."* This is the crowning feature of O'Connell's character. "*He opposed the Veto,*" and in this wise he has shown himself to be *the true, legitimate, and faithful son* (as every good Roman Catholic should be according to Dr Croke), of the Pope and the Ultramontane party at Rome.

So that now the Court of Rome can make her own bishops and all her subordinate functionaries, *despite* the British Government and *despite* the rights of the parish priests of Ireland; and in his own person the Ultramontane orator himself offers a redoubtable illustration. O'Connell was a *politician, a statesman, &c.*, and so many other good things. Now as to the correctness or the incorrectness of this statement, it is not my purpose in this paper to criticise. But I will ask attention to the statement made by Dr Croke towards the middle of his oration, which runs as follows: "*That this Irish land of ours was made to suffer, for many a long and dreary age, and yet how she always held on to the faith of Patrick.*" The meaning of all this is, that the Roman Catholic Church in this country and in connection with the See and the Pope of Rome, suffered for many a long and dreary age, but yet that she always held on to the faith of Patrick. Now the question and the subject I wish here to bring under consideration is, *What was the faith of Patrick?* and then it will be at once seen does the Church of Rome (as stated by the bishop) hold to the *faith of Patrick?* Even in this as in so many other kindred things we cannot fail to see a *wise and beneficent superintending Providence*. There is a book, and a most authentic book too—it is the Autobiography and the Life of St Patrick, written by himself, so commonly called the *Confession of St Patrick*, and from this book we cannot possibly fail to learn what was the "*faith of Patrick.*" The Life (known as the *Confession*) of St Patrick, I may here observe and in our own times, has been turned into English from the originals by Dr Todd of Trinity College, Dublin, and by the Rev. Archdeacon Hamilton, a parish priest in this city; and for the instruction and satisfaction of my former co-religionists, I take all my quotations and proofs from *Hamilton's translation*. The very first announcement that Patrick makes in this biography is, that his father, Calphurnius, was a deacon, and that his grandfather, Politus, was a priest in the Church of the Lord Jesus. I make this statement to show that the clergy in the Lord's Church in the time of St Patrick, and long

subsequent to his time, were a married clergy. But this will not mark any difference between the Church established in Ireland by St Patrick, and the Church of Rome, as it was not till the year 1076, under Pope Gregory VII, the noted Hildebrand, that celibacy was made compulsory (after a fierce struggle) upon the priests of the Church of Rome; and I may add this law was then made, not for the spiritual good of the priests, but to advance the temporal interests of the Papacy. Hence does Judge Keogh, in the Court of Appeal, February 1857, say as follows: "*It is not (as some vulgarly suppose) a fact that priests in the Roman Catholic Church were never allowed to marry.* This is a vulgar error which prevails among none more than among uneducated Roman Catholics."—*Vide Tablet* newspaper, 28th Feb. 1857. The creed of St Patrick was the creed announced by the Fathers at the first General Council of Nice, and such as we have in the Communion Service as set down in the Book of Common Prayer (see Hamilton's translation, page 4).

Again, St Patrick "*did not pray to saints and angels,*" nor did he believe in or teach the *Intercession of the Virgin Mary*, but only that of the *Son of God*, as at p. 12, "*The Lord is our Advocate, and He asks for us.*"

He believed only in the power of the Father, Son, and Holy Spirit, to hear and help us. How forcibly is this conveyed by the prayer known as "*St Patrick's Armour*," which he addressed to Christ on the occasion of the conversion of King Leogard at Tara, at p. 7, "*Christ be with me, Christ before me, Christ after me,*" &c.; &c.; then he knew nothing (as the Church of Rome teaches) of Litanies to the Virgin Mary and the saints.

How do we know the distinctive teachings and the doctrines of St Paul? Is it not from his writings, from his numerous epistles addressed to the Churches, and as he himself so concisely states, as in Acts xx. 21, to the elders from Ephesus who met him by appointment at Miletus, "*Testifying both to Jews and to Greeks repentance towards God and faith towards our Lord Jesus Christ.*" So, in like manner, the distinctive teaching and the doctrine of St Patrick, we find in this book called his *Confession, Repentance and Faith, the Helplessness of Man, and the Sovereignty of Grace*. "*I was (says he) like a stone that lay in the deep mire (as in p. 6), and He who is powerful came, and in His own mercy raised me, and lifted me up, and placed me on the top of the wall.*"

St Patrick has had nothing whatsoever to do with Rome. He was not sent as a missionary to Ireland by Pope Celestine in 432, which is a common error, resting only on the fabulous parts of the history of Ireland, and it is no small wonder that any one would assert the mission of St Patrick to this country from Rome, in opposition to Dr Lanagan (a Roman Catholic priest), and by far the most learned of any in these subjects.

"*The report (says Lanagan) of his Roman Commission is without certainty.*" (See Lanagan's Ecclesiastical History of Ireland.)

There was no connection of the Church of Ireland with the Church of Rome till after the coming of King Henry II. to this country in 1172. Patrick did not believe in or teach the supremacy of the bishops of Rome. Strange, if he were sent to Ireland as a missionary from Rome, he has never in his life (or *Confession*) made the most remote

allusion to Bishop Celestine or to Rome. The Church of Ireland was opposed to the Church of Rome on the great question of the time for celebrating the festival of Easter, and for many centuries after the death of St Patrick, which would not be so if he had his mission from Rome. The following are the words of Columbanus, a successor of St Patrick, and in the seventh century addressed to Boniface IV., Bishop of Rome:—"We, Irish, dwell at the ends of the earth, and we recognise nothing beyond the Evangelical and Apostolical Doctrine." He also intimates to Boniface that in Ireland he (Boniface) lay under the imputation of heresy. (See Bede's Ecclesiastical History, Book III., ch. iv.)

We do now, brethren, see from the *Confession* what were the distinctive teachings and doctrines of St Patrick—*Repentance and Faith, the Helplessness of Man, and the Sovereignty of Grace*. "I was (says he) like a stone that lay in the deep mire" (page 6). He addresses his prayers to none (not to angels or saints, but to God the Son: as at page 12, "*The Lord is our advocate, and He asks for us.*" He knows of no Litanies, but the armour that He composed Himself; as at page 7, "*Christ be with me, Christ before me, Christ after me.*" I will now, in conclusion, and with all affection, ask here, Is it the Roman Catholic Church, or is it the Protestant Church, that follows the distinctive teachings and the doctrines of St Patrick? The Protestant Church follows him *strictly and in all particulars*. Why then dares the Bishop, in the face of history and in the face of the Life and the Confession of St Patrick, call *the Protestant Church the alien Church in this land*? *The Church of Rome is THE ALIEN CHURCH* that follows not, but ignores the distinctive teachings and the doctrines of St Patrick. History tells us well and tells us truly, that it was the king (Henry II.) that, *per force*, forced the religion of the Church of Rome into this country. Till then the superstitious doctrines of the Church of Rome were quite unknown in this land. The king, in person, met the *Convention or Parliament*, at Caahel, in 1172. He there informed them (the Parliament) that his countryman (Pope Adrian IV.) gave him this country (Ireland), and that *jure divino*, and by the Divine right of the Popes to "*Universal Possession*," that Ireland was given to him, to convert it. And on this occasion the Irish bishops to a man protested against union with Rome. I care not to advert here to the cupidity of the Popes, or to the large sums of money that went both from England and Ireland to Rome in shape of Peter's Pence.

The Ancient Irish Church then believed not in the supremacy of the Bishop of Rome. The distinctive teachings and doctrines of St Patrick were banished—proscribed in this country from the time of Henry II. to that of Henry VIII., by the Kings of England, at the bidding and the command of the Popes, and were restored only at the Reformation; and our earnest hope and prayer is, brethren, that He who raised up Patrick to win Ireland from superstition and paganism may soon raise up another such as Patrick to win over her Romish people once more again from superstition, idolatry, and sin. Now she is known and spoken of in every land as priest-ridden and turbulent. But then she will be known, as she was known of old, as *the Island of Saints*, and then too, will the vision of the poet be realised.

"Though slavery's cloud o'er thy morning hath hung,
The full noon of freedom shall beam round thee yet."

Wherefore, brethren, in the words of the Apostle to the Gentiles, let me earnestly entreat you, "*Come out from among them, and be ye separate, touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty*" (2 Cor. vi. 17, 18).

Believe me, dear friends, your affectionate, loving friend and former co-religionist,

JOHN MADDEN,

Lately a priest of the Church of Rome, Diocese of Elphin, and now, by the grace of God, a true and faithful minister of the Gospel of our Lord Jesus Christ.

DUBLIN, 13 D'OLIER STREET,
August 21, 1875.

IV.—THE MONTREAL RIOTS.

THE city of Montreal has been cast into a state of something like civil war by the question whether a man who died five years ago shall be buried in consecrated ground. The story is scarcely freed from an element of comedy, even by the solemnity of the grave; but in truth it is seriously important to this country, as well as to Canada. Lower Canada, the scene of the quarrel, is noted for the tenacity with which it has clung to the Catholicism of its early settlers. The Jesuit missionaries, who were among the first leaders of the French colonists, left imperishable memories of their energy, and some of the worst elements of their zeal seems still to live in the Canadian priests. Nor have the descendants of the early settlers fallen away from Catholicism, like the French of the present day. The cynical criticisms of Voltaire never reached Lower Canada, and the faith of the colonists is pretty much what it was when Louis XIV. dipped deep into his privy purse to pay for the missions by which he helped to soothe the memory of his sins. As the religious fervour of the people has been quickened by the influx of Irish, the Pope has good reason to be pleased with the devotion of Lower Canada.

But in these days even the best guarded haunts of religious peace cannot be kept free from the spirit of criticism; and it appeared in a peculiarly unwelcome form in a literary institute at Montreal, called the Canadian Institute. The members of it placed on their shelves several books which Rome had put in the Index. In a pastoral issued in 1858, the Roman Catholic bishop ordered the guilty works to be removed, but the members would not obey their spiritual chief, and after years of wrangling there was an appeal to the Vatican. That was in 1865, and four years afterwards the Pope declared that the penalties of the Church should fall on any Catholic who belonged to the Institute while it kept the wicked volumes. Still the members would not yield, and accordingly the bishop formally laid them under the ban of the Church by proclaiming that, unless they should surrender, they would be denied the sacraments in the hour of death. One of them, named Joseph Guibord, did die under these circumstances in 1869, and the trustees of a Roman Catholic burying-place would not allow his body to be laid in the consecrated part of the ground, although a piece of it belonged to his heirs. His widow was told that, as he had died excommunicated, he could be buried only with criminals and suicides. She appealed to the civil courts for the restoration of her rights, and, after the Canadian

tribunals had given conflicting decisions, the case came before the Judicial Committee of the Privy Council. The arguments on both sides were highly technical. The counsel for the Catholic authorities contended that Guibord had been unworthy of Christian burial because he had been a "public sinner;" but, as he had in reality been of blameless moral character, that phrase signified nothing worse than his defiance of the bishop. The counsel for the representatives of his widow did not deny that the bishop might have cut him off from the right of Christian burial if he had excommunicated him by name; but they argued that he could not be branded as a "public sinner" merely because he had been included in a general excommunication. This distinction was based on the law of the Gallican Church, which the Canadian Catholics had inherited, and it met with the approval of the Privy Council. Guibord's body had meanwhile been lying in the vault of a Protestant cemetery, and an order of the Crown was sent for its removal to the consecrated ground of the burying place. But the Catholic authorities defy the Crown. M. Rousselot, the cure of the parish in which the graveyard is situated, declares that he will obey his bishop rather than the law, and the Catholic mob of Montreal is of the same mind. The attempt to bury the body was resisted by an excited crowd, who drove back the mourners and filled up the grave. An armed force had to be called out to restore order; every regiment of troops in Ontario had to be kept in readiness for a fresh outburst of passion; and, as neither of the parties would give way, it seemed highly probable, at the date of the latest intelligence, that the ceremony of Christian burial would be stained by bloodshed.

It would be difficult to find a more instructive example of the inevitable collision between the civil authority and the Roman Catholic Church wherever that Church feels itself powerful. What has happened in Canada might easily occur in Ireland, or even in England. The authorities of the Catholic Church claim supreme jurisdiction over their flocks in all matters spiritual, and the merely abstract demand may be readily granted. In the eye of the law their Church is merely a corporation, with no greater and no less rights than any other. It is in precisely the same position as the London and North-Western Railway or the Carlton Club, and it is allowed to exercise powers of discipline, not because it has a sacred character, but simply because its members have the same civil rights as other citizens. If they agree to obey a particular man and to be bound by a particular set of rules, they may be held to their bargain so long as it contains nothing essentially illegal. Within these wide limits the authorities of the Catholic Church are certainly the supreme spiritual judges of their flock, and they may deny any member of their communion the sacraments on precisely the same ground as a committee of a club may expel any member who has broken its rules. Nay, the Bishop of Montreal would have had a right to prevent the body of Guibord from being buried in consecrated ground if the man had really forfeited his spiritual privileges. But here comes the collision between the law and the Church. Did he forfeit those privileges? The Catholic priests reply that they alone are entitled to answer a question which is purely spiritual. But, in reality, it is civil as well, because the denial of Christian burial has inflicted a stigma on his memory and the reputation of his family. When his representatives

claim redress the Courts must treat the matter simply as a dispute between certain members of a corporation, and decide it as if it were an action brought by some shareholders of a railway company against the directors. All a court of law asks is whether a particular contract has been kept, and if the bargain has been broken it is bound to give relief. But as it must retain the power of determining whether a contract has been fulfilled, it really becomes in the last resort the supreme judge of spiritual as well as temporal affairs. Roman Catholics, Methodists, Baptists, may all be free from any formal connection with the State, and they enjoy a large amount of liberty; but they can no more escape from the dominion of the law than the Church of England herself. All the declamation of the Montreal priests against Guibord's right to his grave being negated by their spiritual jurisdiction comes from a confusion of ideas. They have merely such spiritual authority as they draw from explicit or implied contract with their flocks, and the courts of law must determine whether they have broken the bargain. Now, the Judicial Committee of the Privy Council has decided that, according to the law of the Canadian Church, Guibord did not forfeit his right to Christian burial merely because the bishop included him in a wholesale excommunication. Sir Robert Phillimore and the other judges of the cause did not pretend to decide whether the law is good or bad. That is a matter which the Vatican of the Canadians must settle for themselves. If the Pope and the bishop do not like the law, they can endeavour to obtain a change in it; but, so long as it exists, they are as much bound to obey it as if they were the most secular of traders. Any attempt to resist the decree of the Judicial Committee must, therefore, be punished just as severely as the most vulgar breaches of the public peace.—*Times*.

The *New York Herald* of the 11th publishes the following despatch, dated Montreal the previous day:—

"The situation here remains unchanged. All that is left of poor Guibord's body still lies in the vault of the Protestant cemetery, and is guarded all through the night by armed men. To-day the two parties engaged in this religious strife stand like pugilists in a prize ring, each waiting for its rival to strike. The Institut Canadien is pledged to bury the remains of Guibord in the cemetery Côte des Neges, and to accomplish their purpose they will call on the military to help them. The Church, anticipating this state, through the mouth of the Bishop of Montreal, that, in case the body is interred by force, the ground covering it shall be interdicted, and looked upon henceforth as a cursed spot. It is the custom of the French Canadians to inter husband and wife in the same grave. Therefore, if Guibord should be really buried, and the ground be cursed, must not the resting-place of Mrs Guibord, whom the Church dearly loved, be execrated as well? It would certainly seem so; and then, again, how could the Church permit the body of one of its members to rest with that of the man whom it had excommunicated? There is another point which is being discussed in conversational circles. Does the Church fulfil the mandate of the Queen in permitting the burial in the limits of the cemetery, that is barely assenting to it, and withdrawing the consecration of that particular lot

owned by Guibord, and making it a spot accursed for ever? The lot was purchased when its value was enhanced by consecration, and for a particular purpose, which could only be effected through the consecration of the ground. The Crown orders consecrated ground for the remains, and insists upon its consecration. The lawyers are now discussing this phase of the question. I am informed to-night, by the French and the English too, that these soothing and calming messages are a mere warning to action. In the quarter inhabited by French Canadian workmen there is great concealment and mystery. If you talk to them about the Bishop's letter, they will shrug their shoulders and remark, 'It is only to quiet the Irish.' They class all English-speaking people under the head of Irish, whom they hate, and by whom they are as cordially hated. From what I have seen of the people of the East End, it is evident that the Bishop's curse will have little effect upon them, and they will turn out when the time comes, fully prepared to battle for rights they scarcely seem to comprehend.

"I visited the Institut Canadien this morning. It is situated on the Rue Notre Dame, just within a stone's throw of Bonescourse, the oldest church in this city. It is a fine structure, very large, and exceedingly well appointed. The reading room is graced with a group of magnificent engravings, presented to the Institute by Prince Napoleon. The society is thirty years old, and is very powerful. It has numbered in its ranks the most famous men of the French Canadian race. There has not been a man of note amongst the French Canadians who fought for responsible government, and against the bureaucracy under the old regime, or a single statesman or orator who has not been connected with it, and to-day its list of members comprises the flower of French ability in the Dominion. It has been honoured by Royalty, and even Horace Greeley contributed to its record by lecturing in its spacious hall. Its rooms are free, and open to the public, the only stipulation being that visitors shall be decently attired. The Guibord affair was the sole topic of conversation. Indeed, it could not be otherwise, when it is taken into consideration that just at this time the society is pitted against the Church. 'What! have you not known of last night?' I heard one man say to another, in that peculiar dialect which only a Canadian can use when under the greatest mental excitement—'Dey go to de Protestant cemetery, and dey trow stones at de police, dey fire many, many shots, dey want to steal de body em born him.' At first I thought he was the victim of a rumour, for I was in the cemetery myself last night till a late hour, and heard no disturbance; but a most worthy and reliable Montreal newspaper, the *Evening Star*, in its last issue of to-day, contains the following item:—'A stone was thrown at the police on guard at the vault of the cemetery at one o'clock this morning. The officers discharged fourteen shots in the direction from which the stone came, but nothing further took place. This was the only incident of note during the night. Sergeant Richardson has still command of the guard at the vault.' Passing out from the Institut Canadien to the Rue Notre Dame, I entered several stores under the pretence of examining and pricing such articles as a man would be apt to purchase. I was aware that though I was in the neighbourhood of the institute, I was, at the same time, among its most vehement and bitter opponents. What I heard there may be briefly expressed in the fol-

lowing, which was actually said to me :—‘Bury Guibord ! Never ! I admit my Queen, but I love my Church from my heartstrings.’ Apart from this, nothing remains to be said. Armed men constantly guard Guibord’s remains. The day for the burial has not as yet been fixed upon. He will be interred, not secretly, as the Church presumes, but publicly. It may be to-morrow. I anticipate trouble—serious, murderous trouble. It is inevitable, and I feel sure that the burial of Guibord will be such an one as the people of this country have never seen.”

“An ‘English Protestant,’ writing to the *Times*, speaking of the Montreal case, says :—‘It may be of interest, in these days, when Churchmen of all denominations are manifesting such an aversion from the control exercised by the law, to show how easily it might happen that the very same question should arise at home. The offence for which Joseph Guibord was denied Christian burial by the Canadian clergy was that he belonged to a club which had in its library works condemned by the Index. It is well known that this is not a solitary case. Every club in London that has any library worthy of the name contains on its shelves such works as ‘Hallam’ and ‘Milton,’ which, equally with Voltaire’s works and Legh Richmond’s religious stories, are forbidden by the Index to the use of the faithful. To every Roman Catholic who happens to be a member of the Athenæum Club, the order of the Vatican which has raised the question in Canada must apply as truly as to Guibord. If, therefore, any Roman Catholic, of whatever rank or dignity, were to be refused the Sacraments or the rites of Christian burial by any Roman Catholic bishop on the ground that he belonged to such a club, precisely the same question would come before the Judicial Committee of the Privy Council. It is possible that, inasmuch as the decrees of Trent have never been formally promulgated in the realm of England, the Judicial Committee would be able to take the same view of the law as it has taken in the case of Canada, and in that case the distinguished Roman Catholics, lay and clerical, who belong to the Athenæum Club might have a chance, under the protection of the English law, of obtaining such decent burial as the Court of Rome would deny to them. If, on the other hand, there having been no form of Roman Catholicism in England corresponding to that of the Gallican Church in France, the Judicial Committee should feel itself unable to interfere, the decrees of the Holy Office must then take their course, and the eminent persons to whom I have referred would be left in the same condition as the members of the Canadian Institute—dependent on the inclination or disinclination of their own bishops to carry out the rules of the Roman See.’”

V.—IRISH NATIONALISTS AND ULTRAMONTANISTS.

ARE we at the long last to find the true outcome of the O’Connell celebration lately held in Dublin ? So it would seem, from the action taken by Mr Peter Paul M’Swiney, the successful linen-draper, who has had the unexampled honour of being twice chosen Lord Mayor of Dublin. Mr M’Swiney was disappointed in his effort to become a member of Parliament. The probability is, he would have become a very small man at Westminster, but he strives as best he may to make himself a great man in Dublin. And, as the recognised hench-

man of Cardinal Cullen, his ambition may be supposed to have been in so far gratified.

The man, nobody can doubt, has at least assumed a good deal by the issue of his circular inviting the formation of a Roman Catholic League. We suppose that we have here the true meaning of what is intended by one section of those who are concerned in the Home Rule movement. An angry man usually lets out his cherished convictions all unwittingly; and Mr M'Swiney's proposal, if there is any seriousness in it, lets us see more plainly than might have otherwise been the case the hazard we are now called to confront. A Roman Catholic League for strictly Roman Catholic purposes! What would Dr Doyle or the other leaders of Liberal opinion in Ireland have said to this forty years ago? We have so much respect for the memory of the men that we can conceive they would have shrunk back affrighted and bewildered by the very idea. Certainly it stands out in bold antagonism to all their representations of what they wished for; and their bitterest enemy could not have conceived a prophecy more injurious. But the illiberality of opponents has found its justification, and the men who humbly supplicated for relief have now assumed the air of dictators. Long ago Sir Robert Peel said that Ireland was his chief difficulty. It has remained a difficulty which has puzzled and perplexed all his successors, Mr Disraeli no less than Mr Gladstone. The manner in which the Irish Roman Catholic hierarchy have pushed their claims for University recognition is an example to all political agitators in the way both of adroitness and persistence. If they have at last found that all their manœuvres are unavailing, who will be disappointed? Certainly we need not be surprised should they now try another tack. But the tack indicated by the proposed alliance, of which Mr M'Swiney is the representative, however astute it may seem, is not the one likely to lead to success.

It will be found, we suspect, that the influence of old O'Connell has been too much for the new men in this matter. He, no doubt, was a true son of the Romish Church; but he did not set so much store by its sanction as is now common. In advocating Repeal, he was glad to gain and utilise the influence of the priesthood; but he would have repudiated, we are persuaded, the notion of making of success a sectarian thing. That he ever formulated distinctly to his own mind a notion of what Repeal, if it succeeded, would involve, we question; but we are very certain that if it had been represented to him as the infallible issue that it would imply a Roman Catholic ascendancy, he would have recoiled. The claim for Home Rule as it stands is chimerical and extravagant enough. No well instructed political student can question the hazards its concession would open. It was O'Connell's boast and theory that the two countries might be united by what he called "the golden link of the Crown;"—in other words, that the royal veto should be the last power in legislation. Formally and abstractly this might be accepted as sufficient; but the danger is that the Sovereign's consent to a new measure might be allowed to become a mere matter of form. If so, what limits could be imagined to the activity of Irish legislation, and to the various functions which this new responsibility would impose upon the Sovereign? The danger, an opening for which might thus be permitted, will be estimated by all who have reflected aright on the nature of modern liberty, secured as modern liberty is far less by the terms of the

constitution than by the restrictions imposed upon the action of any intervening power. Such restrictions are the slow growth of habit and circumstance. They are matters of long tradition. They depend less on positive law than on the good sense and good judgment of those who constitute the majority for the time being. As the scheme of Home Rule stands, even in its most favourable aspect, we have no guarantee whatever that such boundaries would be observed—we have, on the contrary, every reason to suppose that they would be wildly and widely transgressed. The restless love of change which possesses some, the selfish ambition which actuates others, the want of foresight which characterises all the new race of agitators, would make it obvious that what they ask could not be safely granted. After all, and despite Macaulay's fine witticism about throwing little boys into the lake as the best way of learning them to swim, there are few nations fitted for an independent and constitutional government. There needs a respect for the decisions of the majority, there needs a moderation and temper in dealing with the unwritten rights of a minority, such as the fondest admirers of Irishmen have never ventured to ascribe to them. Ireland specially needs to be protected against herself; and the necessity was never made more manifest than by the attempt launched under the auspices of Mr Peter Paul M'Swiney to organise and co-ordinate her full influence upon the Roman Catholic side. Surely the example of what has happened in Belgium ought to be enough to awaken people who have any responsibility here to a perception of the tremendous danger which would thus be created. Home Rule would in any case be bad enough. There would be under it free course and play for all sorts of jobbery and intrigue. We can suppose the speedy restoration of a state of things like that which preceded the old Act of Union it is now sought to repeal—an Act which was the willing work of the last Irish Parliament that ever assembled. But a Parliament convened with the express sanction and approval of Cardinal Cullen or his successor in the position of Papal Legate—what might it not be expected to do? what would it not ask us to submit to?

That Mr Peter Paul M'Swiney can boast the full approbation of Cardinal Cullen in the suggestion he has made we are disposed to doubt; but that Cardinal Cullen would be fully ready to take avail of any success which Mr M'Swiney may achieve we are ready to believe. In this matter we must greatly reckon upon the sympathy and good faith of the patriotic Nationalists in Ireland to help us. The old battle which was fought by men like Davis, Meagher, and Duffy is obviously to be renewed. These men may have lived before their time, but they had a sure instinct of what was coming. We wonder in view of these proceedings, what Lord Carlingford (better known as Mr Chichester Fortescue) thinks of his doings and contrivances about "the Catholic University?"—*Daily Review (Edinburgh)*.

VI.—PROTESTANTS, BE VIGILANT !

OF late attention has been directed to the political aspect of Roman Catholicism, and we trust that statesmen and nations will be on the alert to protect national liberty and national prosperity from the attempts of Ultramontaniam. There is too abundant proof that

wherever the agents of the Vatican get the upper hand in the State the result is national decadence. On the other hand, the Governments of Germany and of Italy have shown all other Governments how to successfully withstand the Ultramontane conspiracy. In the meantime we ought not to forget that Romanism is a religion of idolatry, superstition, and terror, and that it behoves us to fight against it, not only for the sake of civil and religious liberty and of national prosperity, but because it darkens the minds and souls of those over whom it gets dominion. We are not alarmists. We are not deceived by the impudent brag of Cardinal Manning and other Romish propagandist priests. Still we think that Papistry has progressed, and is progressing, in England. Not because Romanism is strong and Protestantism is weak, but because Romanism is vigilant and Protestantism has been somewhat apathetic. Of this matter we cannot speak with bated breath. We may offend some of our Protestant friends, yet we solemnly declare our conviction that British Protestantism has not been faithful; that it has slumbered when it should have watched; that it has permitted the wolf to enter the fold. If we Protestants had for the last thirty years been as zealous in the defence and assertion of Protestantism as the Roman Catholics have been in advancing Romanism, we should not have to admit, as we now do, that Romanism has progressed and is progressing. Not at the rate asserted by Cardinal Manning—not to an extent that justifies extreme anxiety; but there has been progress, and there is progress, and it is our duty to check the advance. Let us not despise the day of small things. Let us not wait until the enemy has become strong, and the conflict will tax our strength to the uttermost.

The Roman Catholic propaganda was never more actively or efficiently carried on. Cardinal Manning is a clever and, we must add, a most unscrupulous manager. To further the end for which he plots and toils he adopts any trick. He is a ten times more dangerous foe than Cardinal Wiseman. He plays the demagogue on the platform. He flatters those whom he ecclesiastically curses. For example, he lately expressed admiration of the English observance of the Sabbath, yet, as our readers are aware, the Roman Catholic Church does not inculcate reverence of the Sabbath, and permits the day to be devoted to pleasure. Those who go to mass in the morning may play cards in the afternoon, and go to the theatre in the evening. Roman Catholic chapels, great and small, have been erected, and our young people are invited to witness the dramatic service, at which the eye is pleased with gorgeous decoration and the ear beguiled with operatically-performed music. Surely under such circumstances our young people ought to be told of the dark superstition and idolatry of Romanism.

It is easy to expose the evil. We do not here refer to the dedication of the Church of Rome to the Sacred Heart, and the glorification of a "vision" that would disgrace the Koran. We refer especially to the worship of Mary. Since the proclamation of the Pope's Infallibility the Ultramontanes have been most arrogant in their claims to temporal power, and since the proclamation of the Immaculate Conception the worship of Mary has become wonderfully developed. At Liverpool, Cardinal Manning said—

"For them they were bidden to pray, and to pray also for our country,

which once was the dowry of Mary. What England was once England might be again, when the light and illumination of the Holy Ghost had come down to destroy the perversities of human teaching, when the loving good-will of a noble-hearted people had turned once more towards unity and submission to the Church of God, and when a spirit of sorrow for the past and generous reparation shall make England do three things—first, make reparation to the blessed Mother of God, whose name it has desecrated, whose chapels it has ruined, and whose festivals it has abolished; secondly, build once more those altars which it had thrown down; and, lastly, make reparation to his Vicar upon earth, the head of the universal Church, by rebelling against whom England fell from the unity of the faith."

From the *Tablet* we take the following advertisements:—

"To Children of Mary.—Dear Children of Mary, please send to the Rev. E. R. Martin, Lutterworth, for one of his Collecting Cards of the Holy Name of Mary, for helping on her Votive Church,—the only one in England built in reparation of the wrongs done to your Holy Mother."

"Catholic Women, you are asked to assist in erecting in the New Church at Aldershot a special chapel in honour of Our Lady's Immaculate Purity, and in reparation for the fearful crimes committed against the Holy Virtue.—Stamps, post-office orders, cheques, jewellery, contributions of any kind to be sent to Rev. R. G. Davis, St Joseph's Presbytery, Aldershot."

The Roman Catholic Church is no longer Trinitarian. It recognises four persons in the Godhead. The Virgin Mary is, according to the above extracts, to be conciliated, and if she is conciliated, that is sufficient. Note, also, the heathenish bearing of the Cardinal's speech and the advertisements. It is very shocking to us Protestants, but it is not the less true, that if a Protestant is perverted he becomes so darkened in mind and soul as to believe in the superstitions and idolatries of Romanism. Let those superstitions and idolatries be fully exposed, and the people will not readily fall a prey to the Romish propaganda.—*Weekly Review* (London).

VII.—MONASTERIES AND CONVENTS IN EUROPE.

BY order of the British Government, information with regard to the laws and regulations under which monasteries and convents exist in different states of Europe has been collected and published in a Blue Book, which was recently laid before the English Parliament. The contents of the Blue Book, as summarised by the press, demonstrate that in every civilised country in Europe, Monastic and Conventual institutions are subjected to restriction, and, more or less State supervision. The religious Orders are in constant conflict with the law, either by subtle means of evasion or direct defiance. In the report before us France stands first. It is the French rule of law that no Convent or Monastery can be established until an authorisation has first been obtained: the State is theoretically supreme. "Religious establishments are subject to the Ordinary—that is to the authorities of the diocese; they owe obedience to the Bishop and to the secular clergy. They are subject to the supervision of the civil power. Vows are permitted, but they must not be perpetual; they are only valid after the age of majority at twenty-one, and cannot be for more than the term of five years." Numerous communities exist without authority, preferring the risks of

their illegal position to the supervision and security of the State. In France it is alleged, that there are about 2000 houses or congregations of men comprising 20,000 professed persons ; there are 100,000 women attached to a multitude of orders ; these figures are given on conjecture, probably they are under rather than over the mark. As regards property, it is an offence for any notary to convey real estate to Convents, except by authorisation. No legacy can be paid except the heirs be summoned to take cognizance of the testament. These are wholesome provisions, but are evaded ; the leaders of Conventual and Monastic Institutions are prone to disregard all laws not approved by themselves and in their own favour.

By the census returns of 1864 the number of Jesuits is estimated by the *Opinion Nationale* at 1185, while the *Civiltà Cattolica*, the organ of the society, gives their number at 2329. "From this," adds the editor, "we may form an idea of the rest, and judge of the accuracy of the declarations which the commissioners of the census received at these pious houses." The difference in numbers is startling. Possibly the census returns were made under reservations, which the Jesuit Fathers know well how to practise.

Belgium is under the French law of 1809 : Belgium then was part of France. The Belgian Constitution has a clause in favour of free association, under right of which there have been organised a number of religious communities, not under the protection of the law of 1809, but independently. Mr Lumley writes : "The result is that the population of the communities, on the 31st of December 1856, has increased by 2262 persons, that is 322 monks and 2330 nuns. In Convents under the authority of the State the vows of novices under twenty-one years of age cannot be for more than one year : after twenty-one, vows may be renewed for five years. Property and income, and the right of disposing thereof, is secured to the nuns as under the Code Napoleon.

In Spain and Italy Monastic and Conventual Institutions, in a corporate sense, with certain reservations, have been suppressed, provisions for public worship are given at considerable length, also the regulations for dissolving Monasteries and Convents, and provisions for monks and nuns. They are instructive ; at present, we have no space for details. In Russia, the State is supreme, and Convents are under its control. Under pretext of preparing novices for a cloistered life, proselytism was practised. Roman Catholics, says the report, even inveigled children into pronouncing irrevocable vows.

Relaxed discipline, the idle life of the monks, the dilapidated condition of the edifices and other causes, induced the Russian Government to increase its surveillance over such institutions. In Austria, Francis Joseph instituted reforms. The Concordat of 1855 is now abolished, and the Austrian-Hungarian Government is engaged in legislation, the object of which is the supremacy of the State, and inferentially a further curtailment of the independent and free action of religious corporations. Among other contemplated regulations is the periodical inspection of Convents by provincial civil authorities. The Swiss cantons have a variety of regulations, all in a restrictive sense. In some cantons there are no monastic institutions ; in others no nun is allowed to teach, but only to nurse the sick. Within the few last years, the canton of Ticino has suppressed several religious orders ; the canton of Schwyz

has a law to the effect that if any person has put, or shall put, his kinsfolk into a convent, there shall be certain disabilities as to inheriting property. The law is obscure in terms, but illustrates the uses of Convents to families under certain circumstances. It is not unusual for Roman Catholic families to dispose of certain members of their families in Convents. This is the practice against which the spirit of this law is directed.

VIII.—THE DEMORALISING INFLUENCE OF POPERY.

To the Editor of the "Bulwark."

SIR,—I have been much pleased with the perusal of the short article herewith sent; and I venture to ask for its insertion in the *Bulwark*. It will, I believe, prove useful to many of your readers; placing before them in a brief way, the real character of Popery; and giving them full proof of its corrupting influence on the human mind.—I am, yours truly,
BIRMINGHAM. T. H. ASTON.

IT is the natural tendency of every false religion to demoralise its professors. Popery is a false religion; and Popery always demoralised the population among which it has prevailed.

Popery demoralises by debasing the understanding. It aims to make it either sottishly simple or satanically shrewd. It would blunt it into idiocy, or sharpen it into Jesuitism. To debase the understanding is the prime interest of Popery; because its entire system is supported by ignorance on the one hand, and by cunning on the other. Ignorance is the parent of its devotion, and cunning is the engine of its power.

In urging the belief of pretended miracles and of silly legends, Popery insults the understanding. But in the celebration of its pantomimical mass, it requires the positive renunciation of the senses, as well as of the understanding. In a Manual of Prayers, dated 1726, the deluded adorers of the transubstantiated Host are taught to make this profession, "I do utterly renounce the judgment of my senses, and all human understanding"!!!

Popery denies that the understanding is necessary in any act of religion, and that knowledge is good for the soul. In reality, therefore, it is, as it ever has been, unfriendly to general education, and hostile to the circulation of the Scriptures. Previously to the Reformation, few Romish Priests had any knowledge of divinity; and many had never seen a Bible. Popery demoralises by vitiating the conscience. It directs it, not by the pure and unerring Word of God, but by the corrupt traditions, and the fallacious commandments of men. The conscience, therefore, becomes "weak" and callous. It ceases to feel the obligation of an oath and the evil of sin. It ceases to reverence the ordinances of God, as superior to the ordinances of man, and to hallow the Lord's Day above a saint's day. It justifies the imprisonment, torture, and death, of even the holiest men if they differ from the Papacy. It admits the Jesuitical principle, that "A good end justifies base means;" which principle has been, among Papiets, the prolific source of assassination, robberies, and other atrocities which are too horrible and too disgusting to detail.

When Popery has weakened the conscience, it easily pollutes it. It

pollutes it by many devices, but by none more than by auricular confession. In confessors who hear obscene confessions, and in males and females who make them, the conscience becomes more defiled. Papists cannot disprove that their Confessional is a scene of intrigue, impurity, and imposture. *Their delicacy is gradually annihilated*; there seduction is easily practised, and there all the secrets of a filthy imagination or of a licentious life are without shame asked and told. The profligacies which, in the Southern States of Europe, originate in and flourish by auricular confession, are notorious to intelligent persons, but unfit for public recital.

IX.—THE WOES OF THE ROMAN CATHOLIC CHURCH

NOT long ago, the Pope, addressing a body of French pilgrims who had gone to Rome to kneel at his feet, expatiated on the woes of the Roman Catholic Church. He drew a lamentable picture of the persecutions to which it is subjected, in Italy, all over Europe, and in South America. "Look around upon various parts of the globe," he said, "and observe the hostility against which the Church is obliged to defend herself." The source of all his grief, the cause of all his strong language, is, that in almost every country in the world the Civil power is vindicating its authority, and refusing to the Roman Catholic Church that supremacy which it everywhere claims, and in some countries has, until lately, exercised. Close upon his Holiness' utterances come the demands which the Vatican is making in Spain, the knowledge of what Don Carlos was prepared to do in that country, and the resistance of the Roman Catholic clergy to the law in Canada. Most people having regard to these will not be surprised that the determination is spreading to assert the power of the State, not against the Roman Catholic Church as a religious body, but against its pretensions to override the Civil power.

Take the Canadian case first. A literary institute at Montreal had among its books some of which the Roman Catholic clergy disapproved. The bishop ordered that they should be withdrawn—an order that was disobeyed. After a time, the members of the institute were excommunicated in a body. One of their number, named Guibord, died, and the clergy refused to allow him to be buried in consecrated ground. The matter went into the law courts, and finally found its way to the Judicial Committee of Privy Council in London. The Committee decided that the priests had no right to exclude Guibord's body from the cemetery, and his widow made her arrangements for its removal there. When the funeral procession reached the gates of the cemetery, it was met by a mob, stirred up to resistance by the Roman Catholic curate, and there was a riot. The military were called into requisition; but at last accounts, Guibord's body had not been interred in the cemetery. There is no necessity here to go into the merits of the case. After full investigation and argument, the case was decided in due form of law, and the Roman Catholic authorities by their resistance virtually declare that they are above the law. In short, the Church asserts supremacy over the Civil power.

What Don Carlos was prepared to do, and indeed did in so far as he

was able, was to restore all the intolerant legislation from which Spain has suffered so grievously. He prepared, and had printed, and formally promulgated as far as he could, a Penal Code in which were at least six clauses levelled at those who might think for themselves in the matter of religion. By one, any attempt to abolish or change the "Roman Catholic apostolic religion" in Spain is made punishable by imprisonment and banishment. By another, any person celebrating public worship not Roman Catholic is to be banished. By another, imprisonment is declared for those who teach anything not in accordance with the teachings of the Roman Catholic Church. By others, those who profane sacred emblems or scoff at "religion" are ordered long imprisonment. The last says—"A Spaniard publicly abjuring the Roman Catholic religion shall be punished by perpetual banishment, this punishment to cease from the moment he returns to the pale of the Church." This Penal Code, would, it may be seen, make short work of religious liberty in Spain. No one, after reading it, will have any difficulty in understanding why it was that throughout Spain the Carlists had the sympathy of the clergy, and in many cases their active assistance. If Don Carlos were on the throne, and that Penal Code in force, the clergy would be absolutely masters of the country. It may not be amiss to recall the fact that there is in London a Carlist Committee, which has rendered great service to the Carlist cause by sending out arms and ammunition. That committee is, it is understood, largely, if not entirely, composed of English Roman Catholic gentlemen, who in a Protestant country enjoy absolute freedom for the exercise of their religion—a freedom which, in so far as they are represented by the dignitaries of their Church, they use with something of aggressiveness, at least in words. Nobody of any moment begrudges them the liberty they enjoy, or wishes to curtail it; but many people may be desirous to know what they think of the Penal Code of Don Carlos. If religious liberty be a good thing for them, it can hardly be a bad thing for Spanish Protestants; yet the Carlist Committee have worked hard and diligently to secure power for a Prince who would crush religious liberty in Spain without mercy.

It may be said, however, that the Roman Catholic Church ought not to be held responsible for the action or intention of Don Carlos. Something of that kind has been said before now, and the world has been assured that it must judge Roman Catholicism only by the acts of its head. Well, the Vatican has made demands upon the Government of Spain, which are the same in effect as those embodied in the Penal Code of Don Carlos. A good deal of the ground which had been gained for religious liberty in Spain has been lost since Don Alfonso came to the throne; but the Vatican insists upon more complete reaction. It demands that the Church shall have all the prerogatives that it claims; that no worship but that of the Roman Catholic Church shall be allowed; that all instruction in public and private schools shall be in conformity with the Catholic faith, and under the direction of the Bishops and clergy; and that the Bishops and clergy shall have the assistance of the civil power to suppress teaching of which they disapprove, and to stop the printing and publication of books which they do not like. This demand closes with what is virtually a threat. As yet the Spanish Government have not replied, and there are vague threats

of the withdrawal of the representative of the Vatican if the demands are not complied with. It is not difficult to understand the motive of this action of the Vatican. Unfortunately, recent events have proved that the Roman Catholic clergy still wield great power in Spain. It is the one country in Europe where clerical influence is sufficiently great to warrant the Vatican in the supposition that it can make demands with a chance of their being acceded to. Little doubt can exist that it has been mainly owing to the countenance given by the clergy to Don Carlos that he has been able to keep the field for so long a time. That he was prepared to pay for clerical support has been seen. The action of the Alfonsists has also indicated a desire to win the approval of the Vatican; and while this reactionary tendency has been shown, there has been a visible decrease of clerical favour for Don Carlos, and his cause has been all but ruined. Now, however, in Madrid, a Ministry with more Liberal inclinations has been installed, and at that moment the demand of the Vatican is made. The action looks very like a threat to Don Alfonso—if he will not give to the Roman Catholic Church all that she demands, he may expect a resuscitation of Carlism. Whatever the motive, the meaning of the demand is plain enough—the Vatican, where it thinks it can exercise authority, condemns religious liberty. In this country another tone is taken, and much is said by Roman Catholic authorities of the necessity of tolerance of religious opinion. The tone here is much better, because it differs wholly from the tone in Spain and in other countries where the Church can, or thinks it can, exercise authority. The Vatican seems resolved to show that it is incompatible with modern thought and with true liberty. There are few people who have not come to the conclusion that the power to think as you please and to worship as you please is the right of all men—a right which conduces, and must conduce, to social peace, good order, true charity, and wise obedience to law. The Vatican, however, is of another opinion. It insists upon the iniquity of all that most of us think good, and the surpassing good of that which most of us think evil in principle. The attitude is calculated to repel all thinking men. If the Vatican has not recognised the fact yet, it is a fact notwithstanding, that men are less inclined than ever they were to allow the ecclesiastical to dominate the civil power; and the inevitable result of such demands as those made upon Spain, and of the exhibitions of desire for supremacy seen elsewhere, must be to bring into greater odium the Church which makes them.—*Scotsman*.

X.—ULTRAMONTANE DISLOYALTY.

WE were lately reading a Roman Catholic criticism on Mr Gladstone's pamphlets which dilated on the presumption and bad taste of attacking the head of the most ancient and numerically greatest of the Christian Churches. Last week we met with a paragraph sneering at Lord Oranmore and Browne for attacking a minority of her Majesty's subjects. This is the old game of the Papacy. Sometimes it is arrogant and sometimes it is humble. To-day it haughtily demands slavish homage, and to-morrow it will play the rôle of the helpless dove, and plead for mercy. Here, in Great Britain, the

policy of the Papacy has been to stoop to conquer ; but of late years the professions of humility have been mingled with outbursts of arrogance. When our Protestant institutions have been insulted and our country has been spoken of as a prospective province of the Papacy, we have been told that it is ungenerous to note all that is said and done by a minority. This minority argument is absurd. Are the weak to do wrong with impunity ? Let us venture on an illustration. Criminals are in a minority. Ought the State to abstain from repressing crime, until the criminals by being unmolested have become powerful enough to defy the law ? Let us apply the illustration. We see that the policy of the Papacy is inimical to civil and religious freedom, and a country in which the power of the Papacy is dominant there cannot be happiness, or honour, or progress. Are we not to denounce this policy until our denunciation is the vain protest of a minority ? Are we not to resist aggression until the aggressor has us under his feet ? Such is in effect the minority argument. Mind, we are not saying that a majority has any right to oppress the minority. We are convinced that such oppression is unwise as well as cruel, and that the triumph of might over right is in the end worse for the victor than the defeated. Our contention is that a minority has no right to plead its weakness as an excuse for doing wrong. Another fallacy that has been very much mooted by the Vaticanists is that you ought not to judge men by their professions. Grant that the Vatican decrees inculcate disloyalty to the State, it is not fair to assert that those who assent to the decrees are disloyal to the State. We have the argument of Macaulay adduced, or rather, twisted. Macaulay said that it is not fair to punish men for their creed or professions, because it is probable that they will not act upon their creed. Therefore he objects to the penal laws that were passed against the Papists in the reign of Elizabeth ; for though the Papacy had declared her a usurper and instigated her assassination, it did not follow that English Papists would be guilty of treason. We agree with Macaulay that men ought not to be punished for their creed, though when we consider the condition of society in the reign of Elizabeth we are not able to assent to his conclusions. But Macaulay never said that it was wrong to expose bad principles and false creeds. We have read Mr Gladstone's anti-Vaticanism tracts, and he does not suggest that Ultramontanes should be punished for their professions. All he does is to expose the danger of the principles, showing that they are antagonistic to civil and religious liberty.

Lord Oranmore and Browne has been abused for directing attention to a report that Cardinal Manning had been received by the Queen and treated with marked distinction. It was a false report, but it had been reproduced in a Roman Catholic newspaper, and it was not contradicted until his Lordship brought the matter before the House of Lords. If it had not been contradicted it would have been used by Ultramontanes to deceive the ignorant, by making them imagine that the Queen admitted the claims of the Papacy. Lord Oranmore and Browne did a good service by proving that the report was false. His Lordship is also blamed—by the Ultramontanes—for censuring the Lord Mayor of Dublin, who at a public dinner proposed the health of the Pope before he proposed the health of the Queen. We sympathise with his Lordship's indignation. It was a gross insult to the Sovereign, and proves that

devotion to the Papacy is incompatible with perfect loyalty to the Throne. Can we wonder that the Irish peasantry are the ready dupes of traitors? But Lord Oranmore and Browne did not propose that the Lord Mayor of Dublin should be punished or even rebuked for his conduct. He only asked if her Majesty's Government had intimated to the Lord-Lieutenant that he should not attend any entertainment at the Mansion-House during such time as the present Lord Mayor remains in office. Lord Cairns replied that the Government did not intend to intimate to the Lord-Lieutenant any opinion as to the entertainments which he ought or ought not to attend. We hope that the Lord-Lieutenant will not forget what is due to his position as the representative of his Sovereign as to accept any hospitality from the Lord Mayor who proposed the health of the Pope before the Queen. The loyal subjects of her Majesty and the supporters of civil and religious freedom will not be deterred from protesting against evil principles, or from denouncing disloyal conduct.—*Weekly Review (London)*.

XI.—THE CONFESSIONAL.

SHALL man, weak erring mortal man,
Dare to frustrate his Maker's plan;
Assume His attributes and power,
To cancel sin and to restore
The soul to purity and peace,
And from its guilty fears release?
And shall a fellow-sinner kneel,
To man his secret thoughts reveal;
Meekly submit to penance due,
His sins confess, and pardon sue.
From superstition's abject slave,
All powerless himself to save?
Can reason's light extinguished be,
Or lost in sensuality,
That man can stoop to depths so low
To wallow in the filthy slough
Of Popish priestcraft, subtle wiles,
With which the Prince of hell beguiles
The soul inhaling its foul breath
To bonds and slavery worse than death?
Brand, brand with shame the priestly brow
Of him who bids another bow
An abject suppliant at his feet,
As if there were no Mercy-seat
High in the heavens, and yet so near

Inkpen, Hungerford.

A sigh can reach it, and a tear
Ne'er falls unheeded by His eye
Who reigns enthroned above the sky.
Sinner, confess thy sins to Him
Who gave His life's blood to redeem
Thy soul from bondage, death, and hell,
To make thee meet with Him to dwell.
Dishonour not thy Maker's name,
Put not thy Lord to open shame;
Know that He is a jealous God,
Nor holds in vain th' avenging rod;
The vials of His wrath He'll pour
On those who, through a human door,
Would seek to enter that blest Home
Where aught impure may never come.
Christ is the way, the only way;
His precepts follow, and obey
The mandates of thy Sovereign Lord;
His name be hallowed and adored
By all the earth, nor priestly guile
Dare rob thee of Jehovah's smile.
Oh worship God! before His throne
Thy sins confess to Him alone;
Confess, repent, on Christ believe,
And life, eternal life receive.

MARY JANE BAYMAN.

IN reply to a recent anti-Papal manifesto of Karl Blind, Garibaldi writes—"Rome, March 28, 1875. My dear friend,—I believe there is not in all the world a country less really Catholic than Italy. Government and the upper classes affect a Catholic devotion which they do not feel. As to the mass of the people, they neither do believe nor pretend to believe in Catholicism, and in the Popish churches one only sees bigoted old women. To obtain from Government and from the majority of the Chamber a decree for getting rid of the Papacy is for the moment difficult indeed. Nevertheless, you may be perfectly convinced that the great majority of the Italian nation sympathises with Germany in its energetic war (*la guerre a outrance*) against Jesuitism under all its forms.—Ever yours, G. GARIBALDI."

THE BULWARK;

OR,

REFORMATION JOURNAL.

NOVEMBER 1875.

I.—POPERY IN NEW SOUTH WALES.

THE Rev. R. W. Vanderkiste of Sydney writes: "I am provoked, by Mr Clarke's little letter published in your April Number, to send a chime from this sister colony of New South Wales, corroborating that Popery is verily not couchant, but rampant everywhere in these beautiful lands. Although the Romish population of New South Wales numbers but a third of the inhabitants, and certainly not one-third of the wealth and higher position of the colony, yet Popery exercises an amount of influence political and otherwise, which surprises many who do not study the subject aright. The solution of the mystery is of course found in contemplating the almost perfect organisation of Romanism, which tells with every click of the clock, and which tells at every point of the compass. Not one of the Protestant religious bodies can show a similar spectacle. Each is but a rope of sand in comparison. I was much impressed by an incident at one little inland town which lay within one of my circuits. One building here answered the combined purpose of Roman Catholic Mass House, and Roman Catholic Denominational State-supported day-school. Repairs and alterations were required, but priestly visits to the locality were few and far between. One old Roman Catholic woman, provoked, said, and that was great liberty of speech for a Papist to use, 'Sure, what heart, then, can Father —— have to be keeping us all this time in our sins.' At last came the Father, prepared for confession, and absolution, and everything, and the flock gathered enthusiastically from many a weary mile, and filled the little chapel. Mass ended, the priest turned to the people and said, 'that before a confession was heard, every halfpenny of the funds required for the repairs must be contributed.' The congregation dispersed in consternation, to pawn drays, and bullocks, and horses, and produce before it was ripe—anything, everything—to store-keepers and others, from whom money could be borrowed, and when the sum was made up, and was safe in the priest's keeping, confessing and sin-forgiving followed in accustomed routine. Did not the harlot of Rome here present, as she always does, a contrast to Bible Christianity, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price,' (Isa. lv. 1.)"

II.—CARDIFF CASTLE.

A FEW weeks ago, a statement "went the round of the papers" that the Marquis of Bute had leased Cardiff Castle to Monsignore Capel, for the use of the Romanist College, over which he presides. Shortly after, the statement was denied in such terms as implied that the denial was authoritative. In ordinary circumstances, when a declaration is made professedly on behalf of a British nobleman, it is implicitly accepted as true. But the present declaration unpleasantly recalls the remembrance that once on a time, a newspaper having stated that the Marquis of Bute had been received into the Church of Rome, a professedly authoritative contradiction was shortly issued, yet it soon turned out that the original statement was substantially, if not literally, true. It does not follow that the present statement is true; but we have not the same conviction that it is absolutely false that we should have had, but for our remembrance of the equally positive denial of the previous statement, about whose substantial truth there was soon no room for doubt. It is to be expected that a man in the position of Lord Bute should have people about him who will declare that he has not done what they do not know that he has done, and what they do not think it likely that he has done.

At the same time, it must be admitted that it is in the highest degree improbable that his Lordship can have been guilty of such egregious folly as the statement in question ascribes to him. What if the original paragraph were put forth as a feeler, in order to ascertain, from the tone of his Lordship's disclaimer, whether it would be expedient to make the proposal to him? Or what if the negotiations had been actually begun, and their completion made to depend upon the reception that the public might give to the announcement?

It would no doubt be rather a nice thing for Monsignore Capel to obtain the Castle and grounds of Cardiff for his youthful charge. The idea of devoting his noble property to so pious a purpose as that of training the rising intellect of Catholic England is one not unlikely to commend itself to the romantic mind of the young nobleman. At the same time, in the balancing of probabilities we cannot allow the positive denial to go for absolutely nothing. We must, therefore, simply wait until we see what we shall see.

III.—THE DREAD OF POPEERY.

THE dread terror with which our forefathers viewed the possible reintroduction of Popery into our country, is curiously shewn in many ancient writings. We extract the following passages from M'Ure's "History of Glasgow," in 1736:—

"After detailing the martyrdom of Russel and Kennedy, the author bursts forth in this ejaculation: "O terrible, truculent, and tragical actions! yet such as may be enacted amongst us if ever, as God forbid, the Roman antichrist, that scarlet-coloured beast drunk with the blood of saints and martyrs of Jesus, shall again recover his interest in these kingdoms, now the kingdoms of the Lord and of His Church" (p. 31.)

Again, speaking of the relics and ornaments at one time deposited in the Cathedral of Glasgow, the author adds: "All these valuable and curious things, with the image of our Saviour, in beaten gold, and the twelve apostles, in silver, which the archbishop deposited in the hands of the Catholics at Paris, to be restored when Glasgow shall become Catholic, that is his meaning, return to the Church of Rome, which I hope in God shall never be; but that His Church is so established here, that neither the gates of Rome or hell shall ever be able to prevail against it" (p. 34).

IV.—THOMAS A'BECKET AND THE ALLEGED SUPREMACY OF THE POPE.

THE death of this proud prelate was, by no means, so dignified as the romance of Dr Manning has made it. He was a huge feeder, a deep drinker, unclean in his habits, and a round swearer. He was one who wished to play the part of Cozbi, and to receive the reward of Phinehas. He was fearless, and therefore bore himself courageously against his knightly assailants in Canterbury Cathedral. But he roared as loudly, bawled as coarsely, as they; and when one of them, Grimes, looked at his body, where it lay, stripped of its gorgeous robes, and with nothing on but the hair shirt, from beneath which countless vermin were creeping, the confederate in murder could not help remarking that by slaying the Archbishop they had saved him from a condition of greater suffering, which in some degree accounted for his being irritated into blasphemy. "*Pes est caput pediculosi.*" Dr Manning may call Becket a "darling," but what *true* history saith so? He opposed King Henry II. in attempting to restrain the prerogative of the clergy. The articles which he refused were just, fair, and reasonable. He first broke his word, and next his oath, is declared a traitor and flies. The King of France and the Pope espouse his quarrel. The king is reconciled to him, and recalls Becket. The question between the king's party and Becket is whether the Pope shall govern as a god by his will, and the nation be governed by force like beasts; or whether the people should be governed by laws made by themselves, and live under a government derived from their own consent. The Pope desired to cast the kingly power out of the Church. This was the struggle of the Middle Ages. The pontiff wanted to be supreme. It seems desirable to contradict this audacious fallacy, on which the superstructure of Popery rests. The only universal Head and Bishop of the Church is Jesus Christ: Peter calls him the Shepherd and Bishop of Souls after his ascension, so that he holds the same office and position now which he did while tabernacling among men, but more fully since his ascension. Although He is the invisible Head, yet He has never appointed any visible Head to represent Him any further than that all his Apostles represented Him, and all his ministers and private Christians do the same. Jesus Christ never aimed at any temporal power or temporal rights, but when his admirers came by force to make him a king, he withdrew into a solitude; nor can we forget his celebrated speech, "My kingdom is not of this world." Pope Gregory I. declared whoever claimed to be universal bishop was clearly the Antichrist, and convicted the Patriarch

of Constantinople of that iniquity, who claimed this dignity as being bishop in Constantine's new imperial city. If Gregory, then, was infallible, what can we think of the Pope next but one after him—Boniface III.—who claimed to be universal bishop, and of his successors who do the same?

With regard to the Pope's supremacy in this country, history teaches Dr Manning that there was a British Church quite unconnected with Rome during many centuries. St. Paul preached the Gospel, we are informed by the Roman Clement, "to the utmost bounds of the West." Gildas says the Gospel was preached before the defeat of Queen Boadicea, A.D. 61; and Eusebius says it was preached in the British Isles by some of the Apostles.

When, and by whom, Christianity was planted in Britain (while the Anglo-Saxons were worshipping Hertha in Germany) is a curious antiquarian inquiry, especially to the Welsh; but from England the religion was almost expelled by the Saxons, who retained the worship of Tuisco, Woden, Thor, Friga, Seaten, &c., like their ancestors, until some considerable number among them eventually embraced the gospel, which thenceforward took root in the land, and became that "great tree" which we now see it to be. Britain is not indebted exclusively to Augustine for Christianity; for although it is difficult to assign the person who was the first missionary in this island, yet we have sufficient evidence that there was a Christian Church planted in Britain during the Apostles' times.

History teaches, Dr Manning that the British Churches observed Easter with the Asiatic Churches, which shows they were unconnected. They observed Good Friday on the 14th day of the first Jewish month, which caused Easter-Day frequently not to fall on a Sunday, which was the true day—a matter of no consequence to unconverted Jews, but of great importance to Christians. This error was afterwards rectified by the Council of Nice. William the Conqueror first brought in the Pope's jurisdiction with a train of foreign ecclesiastics; but the Pope's missionaries first established themselves by the favour of the Saxon princes. Popery prevailed in this country four centuries before the Reformation. Popery was introduced into Ireland by a mutual compact and agreement between Henry II. and the Pope, but it was a Protestant Church long before it became Popish. If Peter were the founder of the Roman Church, which is altogether uncertain, there ought to be a close resemblance between Peter and his successors. Their universal supremacy has an earthly, not a heavenly origin. Jesus Christ says nothing about it; Paul says nothing about it, who wrote to the Roman Church; Peter says nothing about it. Christ never set Peter above the other apostles; Peter never set himself above them; Peter became a very humble man (for his pride had caused him some falls), and simply calls himself an elder among elders (1 Peter v. 1). Peter never considered himself infallible except when speaking from special inspiration. Peter never preached the gospel or prayed in languages unknown to the audience, but on the day of Pentecost varied the dialect or tongue he spake according to the people he was addressing. He never heaped up all the gold and silver he could, but said, "Silver and gold have I none." He never set himself down on an altar to be worshipped, or even stretched out his toe to be kissed in sign of

worship, but told Cornelius, "Stand up, I myself also am a man," meaning he was nothing more. He never persecuted the Jews and confined them to one part of a city, but he was the great apostle of the Jews, and never alienated them from Christianity by the worship of the Mass, the Virgin, saints, and images. He never professed or enjoined celibacy on the ministers of Christ, but was himself a married man. In all these respects the Popes are a perfect contrast to St Peter; but, if we wish to compare them, we must look at other particulars in Peter's life—such as his denial of the Lord Jesus, his use of the sword, his curses and anathemas, his compromise with the Jews, by separating himself on one occasion from Gentile-Christians, and his altercation with Paul. The truth is, Popery is a huge conspiracy against the political, civil, and religious rights of nations. It discountenances the reading of the Bible, because it shows Popery to be a sham, and it would put the arts and sciences to flight. It would keep the world in ignorance, that its insidious schemes for aggrandisement may escape detection; and, instead of a true spiritual worship of the Father, teaches men to worship the wafer, the Pope, the Virgin, and the canonised saints. Locke, whose views of toleration quite accord with those of the moderns, said that Popery, however, ought not to be tolerated, because intolerant of all other religions.

Peter was "primus inter pares,"—a leader, but among equals. Had he been more than this—had Christ's words been intended to bestow on him the least shadow of supremacy (Matt. xvi.), how could James and John have asked to sit on the right hand and on the left of Christ in his kingdom? and how could the apostles, on at least two subsequent occasions, have disputed who among them should be the greatest?

The people of England are expected by Dr Manning, and are by him considered bound, to obey laws which very few ever knew of, heard of, read, or saw. Dr Manning has laid enough upon the Pope. Will this supposed overlord bear the responsibilities, as well as possess the privileges, with which he is thought by Dr Manning to be invested? He makes laws for others, he should be under law himself. He legislates for the Latin Church, he should himself be put under that legislation. Dr Manning's maxim, "Do nothing with the Pope," has received a new reading in Germany—"Do nothing without the Emperor." His vote, his voice, and consent on all occasions are secured where such note, voice, or consent can by any possibility be got in. The Emperor makes laws for the trial of deacons, priests, and especially bishops. The Bishop of Rome is taught by his flatterers that he needs not any discipline himself. Pío IX. is, according to some, the one immaculate member of the fold. The people of the New Church of St Thomas at Waterloo came to hear the praises of Becket, not to glorify the Word (Acts xiii. 48). We must glorify the Word, not the man who struggled to exempt clerks from punishment. When a man was convicted, if he pleaded that he was a clerk, he was delivered to the ordinary, who degraded, and confined him in a monastery. This injustice King Henry II. would have remedied, but failed through the superstition of the age. "Benefit of Clergy" continued until the Statute of 28 King Henry VIII., cap. 1, which provides "That those within Holy Orders as to such and such offences, shall be under the same pains and penalties as others be." The German Bishops, like Becket, are showing all the

ordinary instinct of trying how far the lawful authorities for the time being will endure resistance. They, like Becket, omit what is required by law, and take license to do what the law forbids. They affirm that there is no law with which the Pope cannot dispense. Like the companions of Ulysses, they have let loose the winds with their own foolish hands, and are now likely to perish in the tempest! Germany and Britain are both interested in one and the selfsame struggle, and appeal to us thus:—

Brethren ! 'tis the trial hour,
Rise ye, in your Father's power—
For your Church and for your home—
Brethren, rise ! the time is come !
By fair learning's right opposed,
By the blessed Bible closed—
By our fathers who are gone,
Every true and steadfast one—
By the tears of exiles fled,
And the memory of the dead—

By the fiery path they trod—
Their undaunted way to God—
By our noble martyr band,
By your Cranmer's burning hand—
By bold Wickliffe's scattered dust,
Ridley's faith, and Hooper's trust—
By the shroud which woman wove,
Latest pledge of holiest love—
By the blaze and by the stake—
Brethren ! Protestants ! awake !

V.—ROME AND RELIGIOUS WAR.

(From the Berlin Correspondent of the "True Catholic.")

THAT Cardinal Manning should be so anxious to do away with the impression that he had held out the threat of a religious war, cannot arise from any objection that he can entertain to such wars as a matter of principle. There is nothing in them at variance either with the theory or practice of the Popes of Rome in past or in the present century. Crusades have been preached and put into execution against Turks and heretics, from generation to generation, whenever it suited Rome's policy, or lay within the range of her power. The "holy fields" of Palestine, Italy, Germany, France, Spain, England have seen blood flow in streams on battle-fields, scaffolds, or the stake, in prisons and on the public streets, when Rome gave the word and proclaimed it to be "*ad majorem Dei gloriam*"—for the greater glory of God. This very evening when I am writing these lines, the papers publish a telegraphic extract from the *Voce della Verità*, describing the civil war in Spain as a conflict between Catholicism under Don Carlos and revolutionary Liberalism under his opponents, to be given up by the Catholic party for the moment, but only in order to be renewed when circumstances shall promise greater success.

It now, however, suits the Ultramontane party in England and on the Continent to play on the pipe of peace. The blasts blown on the war-trumpet a year or two ago they would fain explain away and have forgotten. Perhaps it may be just as well to recall to the recollection of your readers what at that time those threats and predictions were. I shall cull my examples from various sources, in order to bring the international character of the Ultramontane organisation into a strong light. When the word of command is given, the same cry is heard in England and France, in Switzerland and Germany.

In the autumn of 1873 a German newspaper published an extract from a French periodical, called *Le Rosier de Marie*, containing the

SCOTTISH REFORMATION SOCIETY.

OCCASIONAL PAPER.

IN connection with this Society, an interesting devotional meeting, with especial reference to the present aspects of Romanism in this country, was recently held within the hall of the Protestant Institute, George IV. Bridge. Colonel Davidson presided over the meeting, which was well attended. The company included the Rev. Drs Begg, Smith, Wylie, H. Bonar, Rev. Messrs T. K. Talon, G. Wilson (Tolbooth), G. Divorty, Johnstone, and M'Michan (Cumbernauld).

The meeting was opened with praise, and prayer offered by Colonel Davidson.

The Rev. Mr DIVORTY then gave a few words of explanation as to the object for which the meeting had been called, which would serve to throw the matter into more definite form, and thus direct and guide them in their devotional exercises. He assumed here, that we had almost, if not already, reached a crisis in the religious world—a crisis that would be testing and sifting in the struggle between Protestantism and anti-Christian darkness and oppression. The Scottish Reformation Society had been directing its efforts to awaken attention to the subject throughout the country, especially by encouraging the study of the Word of God in those parts of it—and they were many—which bear directly upon the deadly errors and deceitful wiles of the Romish system. He would just state in a few sentences what the Society was doing. There were operations in progress for holding classes during the winter, and other appliances, with the view of instructing the young on this important subject. Between twenty and thirty classes had been thus arranged for in different places throughout the country—namely, in Dumfries, one public class; in Moffat, one class; in Paisley, a class conducted by Dr Fraser, and attended by 120 young men; in Glasgow, at least three classes; in Cumbernauld, one class; in Perth, two classes (one for males, and another for females); in Dundee, three classes, besides a course of lectures; in Nairn, a class; in Elgin, another; and in Craigdam and Buckie—a stronghold of Romanism—there will be classes; in Edinburgh, five classes, and, in addition, a course of lectures, which are being arranged for in the Rev. Dr Smith's church,

Cowgatehead. A friend, Mr Divorty further stated, had followed the example which Dr Duff set last year by giving a sum of £5 for the best essay on a given subject. While generous support had been afforded to the Society by not a few, still with increased support its work might be greatly extended. The greatest difficulty they had to contend with was the apathy that prevailed throughout the country, and among none more than the ministers of the gospel. Mr Divorty, in conclusion, announced that apologies for absence had been tendered from Dr Duff, Dr Goold, and Mons. Langel, who were unavoidably prevented from being present. Dr Duff wrote—"I am now more strongly convinced than ever of the necessity of all lawful measures being adopted to arrest, and, by God's blessing, roll back the flood, the raging torrent of Anti-Christian Popery, with which we are threatened to be inundated; while, alas! many who ought to be watchful pilots at the helm, are actually sleeping."

Colonel DAVIDSON said—It was gratifying to find that so much was being done in the way of meeting the great evil of the extension of Popery. There were two things in the times in which we live, which ought to fill us with wonder: the one was the defiant and unblushing aspect of the Papacy on the one hand, and on the other the wonderful indifference of Protestants in general to the unlimited demands which the Papacy was making. England, through her Episcopal Church, was evidently the prize at which Romanism was aiming in these days, and with what skill and insidiousness had she made her advances? And what was the result? Now and then, indeed, they found one of her clergy coming down and crying out, but for the most part the great body of them, including her evangelical ministers, were content to cry out, "A sad thing!" He believed God would deal with nations, as He ever did with individuals, in regard to the advantages which they enjoyed. His rule was, "To whom much is given, of them also much shall be required." And in this view of it, what a position we occupied! Snatched at the time of the Reformation, like Abraham, from our idols, we were placed in the most favourable position for making a clean cut from the Papacy; but, alas! he was afraid it was too true that as a nation we were returning to our idols. Peoplesay, "Oh, but look at the good we have done, and are doing!" Well, he would not depreciate the good; but balancing it against the existing evil, he would say that the good had generally been done, not by the help, but in spite of the Government of our land. It was indeed time for us to bestir ourselves, and by prayer and supplication to seek God's help in this great crisis.

Dr BEGG, who was next called upon to address the meeting, also gave it as his opinion that the great mass of the Scottish people, as well as Scotch ministers, had gone very much to sleep upon this important subject. And whilst we had been asleep, what had Romanism been doing? Why, according to Dr Manning, Rome had made greater progress during the last twenty-five years than she expected to have made during a hundred years. There was not the slightest doubt that Romanism had been making great progress, both in England and Scotland, whilst the strong feeling which formerly existed against it had died away. It was always important to keep in view that our quarrel was not with indivi-

duals, as many were disposed to imagine. Our pity, our great love, ought to be manifested towards those who were involved in the snares of Romanism. He could not imagine anything more fearful than for an individual to be given over to the dominion of the system, nor a greater judgment that God could send upon a land than that of giving it over to the mystic Babylon. Dr Begg referred to Dr Manning's plea for "a fair field, and no favour;" and, while admitting that Dr Manning's cause would obtain this in Scotland, exposed the inconsistency of such fair speaking by pointing to the language and conduct of Rome in Spain, where she demands from the existing Government the maintenance of the Popish religion to the exclusion of all other religions; to Canada, and the recent organised Romish mobs there; and to the state of Ireland, at the present time, in connection with the treatment of Priest O'Keefe. And yet people looked on all these things without being alive to the danger of the restoration of the Romish system amongst them. With reference to the classes which had been, and were being established, he believed them to be of inestimable importance. At the moment he could not imagine any more feasible means of resistance to be adopted,—but, at the same time, he held that all ministers should, from their pulpits, continually take opportunities of warning and instructing the people with regard to the deadly delusions of the Romish system. That system, he went on to say, was likewise spreading in our colonies, and other parts of the world; and with regard to Australia, particularly, a minister there had told him that he would not wonder to see, in the course of fifteen years, that colony under the dominion of Popery. The same progress of Romanism was taking place in other parts of the world, and if we allowed the state of things which was advancing in this country to go on, we should have cause, and our children would have cause, deeply to regret it. He would just refer to one thing more. Rome wanted to put the Bible out of the public schools. She was trying to accomplish this at the present moment in America, insomuch that upon this the result of the presidential election would depend in some measure. This danger existed also in the colonies and at home. He held that we must have the Bible in our public schools, so that our children may be familiar with its truths. This must be seen to at next election. But Rome worked with both hands—in the way of putting down truth on the one hand, and of propagating her own delusive opinions on the other. Let them seek to be faithful, even though at present they were comparatively unaided—fidelity was all the more important when their numbers were few—and in the end there would be a complete triumph of truth. The very same word which pictures the Romish system and the extent to which it would prevail, had also foretold its downfall, and they might look forward with a bright anticipation to the time when the great proclamation shall be made—"Babylon the great is fallen; is fallen, and shall never rise any more." In the meantime, let us be steadfastly on the side of God and truth, and pray that God would arise and plead the cause that is His own.

After the singing of part of the 74th Psalm, and prayer by Dr BONAR,

The Rev. Dr WYLIE also made reference to the crisis which, he said,

he had long foreseen. It was not the crisis—that had taken place at the period of the aggression and the Catholic Emancipation Act—it was the catastrophe that had now come. And he was glad that it had come, for there was still some hope when the spirit of faithfulness was not extinguished in the land of Protestantism. He was glad that some of our ministers were now acting their part, as he wished they had done years before. In regard to this system which we all deplored, our Government, our Prime Ministers, our Ministers of the Gospel—all of us were guilty. Nothing but an enlightened knowledge of the Gospel, and nothing but a hearty love of the Gospel, would enable us to win this fight. Now, here was our danger. France, said Guizot, was nothing if it be not a Popish country. France herself imagined this as well as Guizot. The great mass of her people were infidels, but most in France were agreed in this, that the grandeur and stability of their country lay in its being a Romish country. The likelihood was, that Spain in the next struggle would stand side by side with France, which had still, he believed, a vast amount of monetary and military power. These would enlist with them Bavaria, which was also thoroughly on the side of restoration of the temporal power of the Pope. Carried on as the Papacy was by extreme parties, she had apparently nothing in her choice but to enter upon just such a conflict as some of them had foreseen for a quarter of a century, and just such a conflict as Mr Gladstone had pointed out in his recent pamphlets as hanging over our heads. That was the position of affairs, and he thought our duty as a nation was that of profound humiliation. The conflict would indeed be mighty, and would tax all our energies to the utmost.

The Rev. Mr TALON then led the meeting in prayer, a closing psalm was sung, and the benediction was pronounced by the Rev. Mr JOHNSTONE.

SCOTTISH REFORMATION SOCIETY.

Secretary—REV. G. DIVORTY, M.A.

Treasurer—WM. LECKIE, Esq., Cashier, Commercial Bank.

Travelling Agents—

MR A. K. WILLIAMSON and MR ALEXANDER ROSS,

To whom Subscriptions and Donations (which are earnestly solicited) may be sent, in Post-Office Orders, Stamps, or otherwise, at the Office of the Society, 17 George IV. Bridge, Edinburgh.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the SCOTTISH REFORMATION SOCIETY, instituted in December 1850, the sum of [to be inserted in words], to be paid to the Treasurer or Treasurers, for the time being, of said Society, whose receipt or discharge for the same shall be sufficient.

prediction of an Ultramontane prophet who enjoyed the special patronage of a French prelate, Monsignor Pillon. He predicted the outbreak of a new war between France and Prussia. After describing the first events of the war, the prophet draws a picture of the decisive battle. The Italians demand Nice, and press on towards Lyons, but on hearing of the utter defeat of the Prussians, they retreat beyond the boundaries. When the French and Germans are in the presence of each other, the French general is in despair, seeing the fearful forces of his opponents. The French army is silent as death. The battle begins, and the rout of the Germans is complete. The canal is filled with corpses; 80,000 Germans are *hors de combat*. The French pursue the Prussians, who abandon their baggage. The victorious French armies advance as far as Berlin, where papers are discovered which compromise Russia, Italy, and Spain. The three French armies push on to Königsberg, and give battle to the allied forces of Russia and Prussia. Russia capitulates and concludes peace. Prussia ceases to exist. Poland is restored. The French frontier reaches as far as Frankfort, and includes a portion of Bavaria. The Pope's temporal power is re-established, and Italy defeated and divided into three kingdoms. Don Carlos will ascend the throne of Spain. Switzerland will retain its republican form of government, but be placed under the protectorate of the Pope! Such, at that time, was the folly which could be launched into the French mind under Episcopal patronage.

Let us cross the frontier into Alsatia. In 1872, till the police interfered, the celebrated apparition of the Virgin took place. In her hand she held a flaming sword, which she brandished in wrath against the Prussians, while for the Alsatians she had her sweetest smiles. Those who are curious to follow this matter further, may learn it from Popish sources in a book quoted by Abbé Michaud in his recent work on the "Present State of the Roman Catholic Church in France," p. 54.

Passing over into Bavaria, we find the Ultramontane *Bavarian Fatherland* commenting on the fall of Thiers, and the rise of Marshal MacMahon to power, in the following spirit:—"France's most popular General, the 'Ultramontane MacMahon—whose wife a few months ago headed a procession, 100,000 strong, to Lourdes, to intercede with the Blessed Virgin for France and the Holy Father—President of the French Republic! What a change! And Bismarck? No wonder his nerves get shaken, and that he must run away to Varzin to recover from the shock. But the friends of the Holy Father, the faithful sons of the Church, can look on with complacency and gratitude to God for the wonderful change which He has brought about. . . . The cannon will soon roar. The revolution in France will be stamped out to make way for the legitimate monarchy. In Italy, the 'miserable' Victor Emmanuel will be swept away by the revolution, and then the revolution itself be put down by the strong hand of France. . . . We stand on the eve of great and mighty events, on the *shores of an ocean of tears and blood*; but beyond there awaits us an island of peace—the triumph of the Church and of justice."

But I must stop. I will only remind your readers of the avowal of the Papal Nuncio in Munich to the Würtemberg Minister, that the Church looked for her future power in Germany to successful revolu-

tion. Interpret Cardinal Manning's utterances in the light of these avowals of his co-religionists on the Continent, and still more in the light of the avowals of the organ of the Leaguers of St Sebastian (to whom I believe his words were addressed), and there will remain little doubt that he was divulging a settled but now temporarily thwarted plan, not sorrowfully predicting what he would do all in his power to avoid. Here, again, we have a melancholy instance of the supple policy and ambiguous conduct of Rome. Mr Gladstone has deserved well of his country for unmasking the cynicism of so fearful a threat.

At the present moment the German and French papers are daily occupied with the intended pilgrimage of German Ultramontanes to Lourdes, under Count Stolberg's leading. The French Press and the French Government are opposed to such a useless and dangerous demonstration, and strong influences have been brought to bear on the German pilgrims to induce them to stay at home. But if they stay at home it will not be love of Germany, but deference to the interests of France, that will induce them to do so. Last year the case would have been different. In the month of April 1874, the Archbishop of Paris announced a pilgrimage to Notre Dame, and *invited* not only English, Belgian, Dutch, and American, but also *German* Ultramontanes. This year the parole to the Germans is "Don't come." Whether they go or not, the hopeful looks which they direct towards France as the centre of the Ultramontane political power, as Rome is its centre of religious unity, must be patent to the most superficial observer.

This international organisation of the Papal forces for political purposes seems to me to be the most threatening danger to which European, and, I may add, American society is at present exposed. The O'Connell festivities in Dublin, the pilgrimages of the Ultramontanes of all lands to France, the organisation in various lands of Catholic fractions in the National Parliament—fractions which make the interests of their country matters of secondary importance, and subordinate home questions to the political exigencies of the Papal See—are symptoms which are not to be despised by politicians who wish to avert bloody wars or spare their countries the internecine strife now raging in the land from which I write. The Polish Priest, Prince Radziwill, in his speech in Dublin, compared Ireland to Poland,—two suffering sisters they. If Ireland, in Prince Radziwill's opinion, be in the same relation to England as is Prussian Poland (for it is to the Prussian province of Poland that the Prince belongs), then Ireland's policy under her priests should be what Poland's policy under hers has ever been—resistance and implacable hate; resistance embodied in bloody insurrections whenever the complications of European politics give a shadow of hope of a successful struggle, as the history of Russian Poland abundantly shows. I am not now discussing the justice or injustice of the original partition of Poland, but only pointing out that it was as a politico-ecclesiastical question that it was discussed and looked at by the Polish priest when he identified Ireland's relation to Great Britain with the relation of the Polish lands to the Governments of Russia and Prussia. And Protestants of all lands,—what have they to show against all this preparation? In the battle which is to be waged in the sphere of politics, there is on the Protestant side little, if any, international community of counsel or action; and in the battle which is to be waged with the

sword of the Spirit, each Church and each people goes its own way, as if unbelief and sin were the only dangers which threaten, and organised superstition were nowhere in existence.

VI.—CHURCH AND STATE IN GERMANY.

THAT the German State (like every other State) is called to deal in some way with a gigantic aggression on the part of the Roman Catholic Church, I cannot doubt. The defences which have been put forward in the recent controversy in this country by the champions of that body, really amount to this—that the claims of authority over individuals and nations made for the Church and its head by the present Vatican Council are not, after all, new. They ought, it is said, to have been anticipated by any intelligent student of its doctrine, and they are at the most the explicit assertion and development of what was unasserted but implied before. Let it be so. It is plain that aggression, if it exists, becomes all the more alarming when it is presented as the essential and inevitable result of a system claiming to be ancient and divine. The express “enthronement of will” in the Latin Church in 1870 is not less, but more serious, as the fateful consummation of a growing part of centuries. What, upon either view, is Germany, the ancient adversary and counterpoise in Europe of the Papacy, now confronted with? A priesthood and hierarchy, which having long since deprived the Christian people of all their representative and Church rights, has gradually become a despotism, and now at last an autocracy, and that of a foreigner. Nor is this foreign despotism exercised merely through Germans, and in Church matters alone. It is claimed as controlling and overruling the private judgment of all Catholic Germans, if not of all baptized Germans. It extends absolutely over all the greater regions of human life; and in the lower province, which alone it relegates to the State, it *authoritatively* prescribes to the State the limits of its acting, and declares null to all effects, civil as well as sacred, whatever State action is struck at by this most real supremacy. And yet this Church (or at least this priesthood and hierarchy), now depending on a foreign power, has hitherto in Germany been established by the State, and till this year has been fostered by it. Who can wonder, who can blame, if Prussia, hampered by many Erastian traditions, and desirous to protect German Catholicism against the foreign influence, should at first have made itself responsible for Church actings as well as civil results, and so transferred the question from the legitimate sphere of the State to one in which success is impossible? Success did not appear impossible at first. Had the mass of Catholic laymen gone against the hierarchy, it might have appeared that Dr Falck and Dr Gneist were only fighting their battle, and that in deposing Ultramontane clergymen the law was getting rid of those whom the (German) Church had never called to preside over it. But the Catholics of Germany have not responded to the call of the Legislature. They have not repudiated the Council, or rejected its authority, or broken off from the foreign majority, or from their own acquiescent bishops! And in these circumstances, the exceptional legislation, in losing the aspect of being legisla-

tion for the Church, has necessarily assumed that of legislation against it, of aggression or persecution. What course is still open for the State to take? It has failed in its attempt to make itself responsible for the Church (in internal or Church actings). May it not remain that each body now assume its *separate responsibility*?

That does not necessarily mean separation of Church and State. It may exist without disestablishment and without disendowment, just as, on the other hand, the State may both disestablish and disendow a Church, and yet make itself responsible for its administration. In Italy, for example, the Church of Rome is still the Established Church, but the State is not responsible for it or its actings. In Germany, the same Church is under the most recent law disendowed, but Prussia retains a responsibility on the part of the State for its internal administration. No doubt the way to cut the German knot, which has occurred to most thinkers throughout Europe, is simple disjunction of Church and State. Let Prussia take the same relation to the Church of Rome as is held to it by England, or by the American Republic, and what further difficulties can there be? I have had many occasions to point out that this mere severance is not an end of all strife, and that so long as Church and State exist in the world, however separately, questions will arise which will force the recognition of the one upon the other, a recognition which may be occasional merely, but which may also be systematic. But the excellence of the Italian theory, which we have seen expounded by the minister Vigliani, seems to me to be that it is universal—equally applicable whether the Church is established or not established, endowed or not endowed. In either case, the position that the State meddles with the Church *only to civil effects* promises important results. And for Germany in particular, its present importance depends not merely upon what, in obedience to this theory, the State would give up, but on what it would retain, even if Germany is to disestablish as well as disendow the Roman Catholic Church, as I have little doubt in some form it will soon do, it will certainly refuse to let it go beyond that “surveillance” claimed for the State by its constitutional law. But under the form of “*cognitio*” the Italian law claims this also, and to well defined results. Thus, I read on the 16th June last, “The Bishop of Matesa in Sicily, who, not having obtained the royal *exequatur*, illegally occupied the episcopal palace, has been requested by the police to quit the edifice.” But the Bishop of Matesa, though turned out of his palace, is allowed freely to exercise all his functions in the Church as a Church Bishop. The government does not supersede him, or depose him, or prevent him from governing his diocese as Dr Ullathorne governs his. I have no doubt the Italian State will recognise clergymen ordained by him, even before he has got his *exequatur*. But even if it does not, the utmost it would do in consequence would be to withhold civil emoluments and advantages of all kinds from these unrecognised functionaries, leaving them to act in the Church as the Church may choose. So in America, and even England, the State does not ordinarily concern itself with the internal administration of the Latin or other now established Churches; but it retains its full right to take “*cognisance*” of all they do, with a view to carry out civil justice in worldly results between the parties.—*Mr Taylor Innes in “Contemporary Review.”*

VII.—ROMANISM IN CANADA.

WE continue to receive the most deplorable accounts of the excited state of popular feeling in the Dominion of Canada, as that has been aroused not merely by the special and very aggravating circumstances that have marked the Guibord case, but by the general tone and attitude of overbearing assumption which has been of late affected by the authoritative representatives of the Roman Catholic Church. It is plain that, to use a common phrase, Lord Dufferin will find on his return to the seat of his Viceroyalty, that he has "his work cut out for him"—work which we are bound to believe he will reckon as unexpected as it certainly will prove disagreeable. It seems that the amenities of the Christian Sabbath are now regularly disturbed in the important cities of Montreal and Toronto by scenes of the most disgraceful rowdyism, of a nature to recall the worst description of those faction fights, which, upon occasion of certain anniversaries, are wont to take place in Belfast or Derry. That a continuance of this tumultuous misconduct can be tolerated is of course out of the question; but the task of suppressing it is likely to prove one of enormous difficulty, and, at the same time, of no ordinary delicacy. Success in its extinction must depend upon the removal of its cause; and the problem of how that is to be managed involves some of the gravest questions that have ever perplexed, as they do perplex at this hour, the minds of responsible administrators.

In no country, unless in one like Canada where the pretensions of the Romish Episcopate have long been treated with an undeserved measure of respect, could such a case as that of Guibord have arisen. This man, a French Canadian, holding a respectable position in society, was a member of the Montreal Literary Institute. Its library contained books which the Roman Catholic Bishop disapproved. What they were has not been definitely stated, although a hint has been let fall that a dissertation by the late Horace Greeley upon "Liberty of Conscience" was one of the obnoxious volumes. Be that as it may, the prelate took means for making known his discontent; but he did it in the most loose, vague, and informal manner. It sufficed, however, to put members of the Institute upon the alert. They took up the matter with commendable directness and spirit. A deputation was appointed to wait upon the Bishop to present him with a catalogue of the library, to ask him what books named in it he deemed objectionable, and to promise that, on his pointing them out, an effort to satisfy him would be made. He kept the catalogue for six months, sending it back without any distinct specification of what was heretical or perilous, but advising the members to "consult their confessors" on the subject. The advice does not seem to have been followed; and some time later the irate Bishop indited a pastoral letter, wherein he denounced the Institute, and warned its members that the Council of Trent had pronounced excommunication against all who read or kept bad books. Still he did not declare the members actually excommunicate, contenting himself with mysterious allusions to that penalty as a future event, should they continue obdurate. They seem to have been greatly nettled by his conduct, for they sent a representation on the subject to Rome. Four years afterwards, on the very day that Guibord died, an answer was

received, containing the intimation that "the annuaire of the Institute contained matters derogatory to the rules of the Church." Thereupon Guibord was treated as excommunicate, and permission to inter his body in the bit of ground belonging to him in the Roman Catholic Cemetery was refused. His widow brought an action in the Canadian Court of Queen's Bench, craving that the functionaries who have control of the cemetery might be commanded to bury the body, or cause it to be buried, "conform to usage and law." The Court dismissed this application, holding it bad by reason of uncertainty, inasmuch as there was no statement whether civil or ecclesiastical burial was meant. Upon appeal to the Privy Council, however, this judgment was upset. In pleading the case counsel for the widow preferred no demand that the interment should be accompanied with religious rites, and the order of the Court was a direction to the defendants "to prepare, or permit to be prepared, a grave in that part of the cemetery in which the remains of Roman Catholics who receive ecclesiastical burial are usually interred, and to bury, or permit to be buried, there" the remains which have so long reposed elsewhere. When it was attempted to carry this order into effect, however, a mob took possession of the churchyard, and by dint of brute force prevented the execution of the design. It still awaits fulfilment, and meanwhile fierce commotion prevails over it.

The righteousness of the Privy Council decision is contested on very insufficient grounds. We may regret that it does not discriminate with greater clearness between what was and what was not competent in the circumstances. The substance of the judgment, however, will commend itself to every one who studies the case impartially—even to those who are most properly jealous of any undue interference by the Civil Courts with Church prerogatives. The right of sepulture is a civil right, and in determining it the Court did not travel beyond its province, when it took up the inquiry whether the alleged excommunication had any such validity as to warrant the exclusion of the corpse. In this investigation the Court were guided by a regard to the ecclesiastical law of old France, which prevailed in Lower Canada before its cession to Britain, and has been repeatedly recognised as the common ecclesiastical law of the country. According to that, the refusal of Christian sepulture can be justified only in the case of a person who has incurred the sentence of *excommunicatio major*, and nothing can be clearer than that nothing of the sort had befallen Guibord. Such a sentence is always personal, and is pronounced publicly after due monition; but here the threat was addressed to a body, who, moreover, never received any such specific information as would have enabled them to purge themselves of the offence imputed to them. There are two characteristic features in the case which it is worth while to note—one that other members of the Institute, who were involved in the same condemnation as Guibord, have since been buried with religious rites, not a whisper of objection being raised; another that, as soon as the defenders found judgment was likely to go against them, they hastened to get the whole ground consecrated, which it had not been before, so as to awaken a prejudice against the interment. It is lamentable to say that, by dint of sundry arrogant and foolish letters, Archbishop Lynch, of Toronto, and Bishop Bourget, of Montreal, have contributed to swell the current exaspera-

tion and excitement. The latter has had his eyes opened to the fact that it will be in vain to offer a continued resistance to the mandate of the Court, but he has announced beforehand that he will take an inglorious revenge by cursing Guibord's burial lot as soon as ever his body is laid there. How he will manage as regards those other bodies that have already been buried in the same spot as good and holy people he does not condescend to explain. Neither does he seem to be duly conscious of the risk he may run by thus depreciating another man's freehold property and inciting others to dishonour and abuse it.

The incident, taken along with the state of feeling it displays, forms a curious commentary upon the letter we lately received from Sir F. Hincks, complaining of our previous animadversions upon the condition of affairs in the Dominion, and the policy which is being pursued there. To our minds it is demonstrable that the priests rule the most powerful party in the Confederation. Of course it is only in Lower Canada that Romanists have a numerical preponderance, but throughout the whole Dominion there is no party who know so well what they wish, who evince equal determination to get it, and who are under anything like the same complete discipline. The contradiction given to our remarks upon the unfortunate subserviency to this arrogant and grasping party which the Governor-General has repeatedly displayed, is of the feeblest; and in one important matter Sir Francis wholly misses the point of our argument. It is precisely because a Protestant cannot expect to be returned by a Romanist majority that we contend the Government ought to give the Protestant minority a representative in the Legislative Council and Senate, instead of throwing all their weight, as is now done, into the opposite scale by nominating only Romanists. Is it not the case that of three recent nominees two are the brothers of Romish bishops, while the third is a nephew? In view of the attitude assumed by Rome towards both the Crown and the non-Romish part of the population, can such appointments be deemed justifiable or prudent?—*Daily Review*.

VIII.—MICHAEL DONOVAN; OR, THE "ORDER" OF JESUS CHRIST.

THE following authentic narrative, as heard more than once both in public and private from the lips of a friend who is now in the distant East, we think should not be suffered to pass without record into the dim and silent past.

"Upon a bright and calm summer evening," said my friend, "after a day of hard study, I went for a walk along one of the beautiful roads which lead from the city of Waterford, in the south-east of Ireland. It was a favourite stroll of mine, because from the higher parts of the road, which stretched along the slope of the valley of the Suir, the finest reach of the river could be seen, and in the far horizon the silver light of the distant sea.

"Sauntering easily on my way, half buried in thought, and half drinking in with conscious delight the fresh air and brilliant sunshine, my attention was arrested by the voice of an old man by the wayside, who asked for alms. Turning my look towards him, I was much

struck with his tall and dignified appearance as he stood with staff in hand, his snow-white beard flowing down his breast.

"My friend," I said, "if I may judge from your appearance you are an old man—the snows of many years are upon your head and bosom."

"You may well say that," he replied, "only last week I completed my three-score and eighteen years. Strange things have I seen in my day—more changes than I could tell, and the *real* old times seem to have slipped away altogether."

"Yes, and old men like you love to linger on the past. I hope, however, you have not neglected to think upon the future. In the course of nature you must expect soon to pass from this world. What are your prospects, and what preparation have you made for the life to come?"

"Oh," he answered, "I have not forgotten the care of my precious soul. What of this world's good have I ever known to make me heedless of the concerns of eternity? I have laboured hard, sir, to make my peace with God, and have followed the advice of my Church in all her holy requirements. Poor and despicable though I seem, I am a member, sir, of the blessed order of St Francis, and of the blessed order of St Benedict, and of the blessed order of St Joseph, and I hope soon to belong to the order of the Holy Virgin, "blessed above all women;" but it takes a large sum, besides long penance, for one such as I am to secure the means of admission. However, I am glad to be able to say that the greater part of the penance I have performed, and the money I have nearly gathered. When once I enter that high and sacred order, I hope to be ready for God's summons from this life."

My Friend (fastening his eyes upon him with a sad but interested look).—"I am glad that you have not been heedless of the great interests of the other world; but I am a member of a far higher order than any of those which you have mentioned."

The Old Man (raising his head suddenly).—"Pray, sir, what order is that? What order can be higher than that of the Virgin mother of God?"

My Friend (solemnly and slowly).—"I am a humble, unworthy member of the order of the Lord Jesus Christ."

Old Man.—"I never heard of that order; it must, however, be in truth a high one; for Jesus Christ" (bowing) "is above all. But how did you gain admission into it? You are a very young man; you must have paid a large sum for the privilege."

My Friend.—"You are right as to the greatness of the order, for 'Christian is the highest style of man;' but completely wrong as to the difficulty of becoming a member of it. I paid nothing for the safety and the honour. Upon application I was received, and at once, 'without money and without price;' and you, my aged friend, may be numbered among its members with a similar ease and promptitude, and upon the like terms."

Old Man.—"Can it be possible that your words are true? I never heard before of a religious privilege without a payment. I should like to be a member of the order of the blessed Saviour. Tell me, sir, what must I do to obtain admission? What did you do?"

My friend's emotions were stirred, and he had an eloquent tongue.

With clearness, simplicity, and loving pathos, he set before the aged beggar the gospel of the Son of God—told him of the fulness and freeness of the salvation which was purchased on the cross, and how no qualification was required from the sinner who penitently received it. To illustrate the facility and speed of the divine remedy, my friend used many of the phrases and figures of speech of the Bible, especially employing the typical act of Moses in raising, amidst the camp of Israel, the brazen serpent, upon which whoever looked lived, though he had been in the last agony of death.

As he proceeded, the expression of the old man's face changed from curiosity to wonder, and from wonder to awe. Then there was an evident struggle to repress emotion—the eyelids moved quickly, and the muscles worked in the throat. At last, however, restraint became impossible. The tears coursed each other rapidly down his flushed and furrowed cheeks, while he sobbed out, "Thank God, sir, that ever I saw your face or heard your voice. Oh, sir, you have been an angel of God to me. Long, long, have I been hungering and thirsting for such news as you have brought to my ears. It is as the soft, fresh rain of heaven to my perishing soul. What you say, sir, must be true—that God's own heart and hand are plainly to be seen in such a way of salvation; it never could have come from the grasping and selfish thoughts of man. It is indeed God's own gospel; and long as eternity shall I have to bless you for making known to me its precious and marvellous truths."

If not in these very words, yet in language to this and similar effect, the old man spoke, and with a power equal to my friend's. He had an Irish eloquence of speech, and deep feeling had opened up the fountains of his soul; for the throb of new life had begun to pulsate in his spiritual nature; and he felt the dark shadow of a terrible dread to be passing away from his heart, fetters to be breaking away from around him, and peace and confidence, such as he had never known before, coming upon his troubled bosom.

After a time he said, "Sir, would you condescend to pray with me?"

My Friend.—"Gladly if there were an opportunity; but it would not be seemly to kneel upon the public road."

Old Man.—"Oh, sir, there is no need of such a vain display as that. I know of a quiet, secret place in the corner of yonder field, and, if you allow me, I will lead you to it."

My Friend.—"With all my heart; I will trust myself to your good faith. Go on before, and I will follow."

The old man, with my friend close behind, crossed through an opening in the hedgerow beside the public path, then moved along the dry bed of a ditch, and soon reached the hollow of a field, which was shaded with hawthorn and hazel. There they knelt—the young, polished, and well-educated Christian gentleman on the one side, and the aged, unlettered, and ragged beggar on the other—two "assembled" in that unwonted place, in the Saviour's name, relying upon the assurance of His presence.

"If ever I prayed in my life," said my friend, "it was then. My soul was full of Christ, and felt His sacred power; and my aged companion, as I could observe, made known the sympathetic emotion of his soul by swayings to and fro, and floods of tears, and sobs, and

broken responses. How long we remained in prayer I cannot tell, for we were both borne beyond the note of time by the intensity of our feelings. At last we rose to our feet and looked into each other's faces. How I seemed to my aged friend I know not; but he appeared to me like one that had been borne heavenward, a spiritual beauty and grandeur beamed upon his fine countenance, and I forgot his torn and faded garments in the moral elevation and dignity that so plainly invested him. He paused; and it was evident that he had some request upon his mind, but hesitated and felt reluctant to express it. After some time, however, with a gentle smile he said, 'Pardon me, sir, but a strong desire prompts me. I should like to make a request of you, and yet I fear to utter it. I think, however, your goodness will excuse me. You cannot imagine what new joy you have been the means of bringing into my once desolate heart. Would you permit me to kiss you?'

"And," said my friend, "I did not for a moment hold back. In the snowy-headed and poverty-stricken man before me I recognised a brother in Christ, whom I had been the happy instrument of introducing to His kingdom. I kissed him, and with true and holy fervour of Christian love.

"Having regained the public road we parted, he taking one direction and I another.

"It was my intention," continued my friend, "next day, or soon after, to take the same road for my accustomed evening walk, and seek another interview with this man, in whom I now naturally felt the deepest interest. An unexpected summons, however, called me a distance from the town, and more than a fortnight elapsed before I returned. Soon I sought for a meeting with my aged friend; but the attempt was vain. Nowhere along the whole road could I see him; every bend and recess of the public path was explored, but to no purpose. Greatly disappointed I returned for another search on the succeeding evening, but it was with the same result; I made inquiry, but it also was ineffectual. On the next day, and the one after that, I renewed my effort, but no glimpse could I gain or tidings receive of him whom I so longed to meet and question.

"At last I obtained intelligence of the quarter of the town where he lived, and proceeding thither, after a long and persevering search found the house which it was known he used to inhabit. It was situated at the lower part of a narrow and squalid lane. When the door was opened I inquired for Michael Donovan. A woman answered, 'Is it Mike you mean? Oh, sir, he is dead and buried. Last week we laid him in his grave.'

"How did he die?" I asked.

"A strange death he had, sir. When he turned *real* bad we wanted to send for the priest, but he would not let us; he said he wanted no priest but the Saviour; and then, we think at times his mind wandered; for we could hear him talk about a serpent that bit, and of a serpent that healed, and again of the power of a look, only of a look, he would say, to the cross of the blessed Jesus—Holy be His name!

"You say he would not let a priest darken the door. Was he happy then?"

"He seemed very easy in his mind; and when the last hour came

he was more than happy. A joy such as I had never seen on him before rested on his face. Looking up, as though he saw some one, he faintly said, "Blessed Lord." These were the last words he spoke, sir. As we held him up, his head dropped back and all was over."

My friend added, "What was a riddle to the persons in that wretched home was none to me. Of the serpent which the dying man talked about in words so strange to them, I knew the explanation. My illustration, taken from the brazen serpent, had been a key which unlocked to his faith the mystery of the gospel; he had learned from it what to believe and how to believe; and his mind loved to dwell on the light which his soul had derived from the simple, but deep and pregnant, typical representation of Scripture.

"This man heard the gospel only once, and at once received it," was the remark of my friend. "Alas! for those who hear the gospel a thousand times and yet neglect it. 'Verily, there are first which shall be last, and last which shall be first.'"—*British Messenger*.

IX.—A TEMPERATE CONTROVERSIALIST.

(From the Times of Oct. 19, 1875.)

FROM a pleasant correspondence which we publish to-day, it appears that the Roman Catholics in this island have achieved one more signal success. One more minute-gun sounds the death of the Establishment and the reign of its successor. Counting all heads, we believe about an average of one a week has left his native communion for the Church of Rome during the last thirty years, and, though it is true our population increases rather quicker, a convert a week can be made, if not important, at least aggravating. In our humble opinion, the present instance will not be thought exceptionally promising or honourable to the captors. This is the season for sport, and there is a difference between game-bags. The priest who dates from St Leonard's-on-the-Sea is evidently beside himself for joy at having secured one who we have no doubt is justly described as a delicate and weak-headed boy, after only two conversations. Our critical readers will be disposed to think that the letter of the outraged parent adds to the probability that this is a perfectly correct account of the poor waif and stray. But it is not the intrinsic worth of the booty that is considered by the true sportsman. The sickly imbecile stands for a good deal more than his own body and soul. He is the son of a "paid minister of a heretical sect," and of "a lady inmate of his parsonage" necessarily addicted to tale-bearing. His conversion, it is intimated, cannot but embarrass his father and damage his relations with the Establishment to which his interests are committed. It was quite certain that the kidnapping of the poor lad would exasperate the parent, just as the surest way to get a shot at a bear is to capture one of its cubs. It happened to be equally certain that the bereaved parent would afford excellent sport, laying himself open to good shots, and coming within reach of the axe and the knife, with hardly a chance of defending himself, much less of getting back his missing progeny. To ordinary people it might appear that the joy over the rescue of this lamb from the horrors of Protestantism would

render his deliverer more sympathetic with the not unnatural grief of a father, even though a heretical clergyman. Nothing of the sort; every expression of agony or perplexity only affords to this kind pastor an opportunity of flinging some ugly missile at the convert's father—some abuse of his "counterfeit Bible," some allusion to his brother clergy now lying in our gaols all over the country for forgery, theft, and other crimes, some notice of his domestic way of life. Upon the whole, so far, at any rate, as his opponent's good intentions are concerned, the sort of figure which the poor English parson makes after the conflict must remind any one of the victim of an agrarian feud or a faction fight. He is left on the roadside a mass of scarcely breathing, hardly even throbbing, mortality—hard to say what bone is not broken, where the skin is uninjured, what were the features, what shape the skull, so pommelled, battered, and pounded. The priest dances on the prostrate form, wields his shillelah like a flail, stamps roughshod on the yielding ribs, and deafens us with victorious yells. The most we can hope is that life is left in the father. When we are assured on that point, we shall beg to offer the sorry consolation that we cannot think it matters very much what his poor simpleton of a son fancies he believes. It is not worth while regretting the leading away of any one who can pin his faith—his eternal destinies, as he supposes—on such a being as the writer of the letter before us.

We are only carrying out the declared wishes of this amiable gentleman in publishing his letter, and calling attention to a few of its salient points. He is well able, he says, to fight the press, and, indeed, he does it by anticipation. He affirms, as a matter of fact occurring but the other day, that having "received" into his communion, a clergyman's wife, upon her informing her husband of this trifling "occurrence," the infuriated spouse immediately sought his life with a gun, while either he or another aggrieved person beset the priest's residence, prepared to stab him or stone him to death. The father of the lad just received into Rome having asked some questions, to the effect that no just development of revealed truth could be a violence to the laws of nature, of family life, and of human society, the priest declines to give replies, which, he says, will only be employed to hang him up on the gibbet of the press. This is about the only glimpse of real sense in his letter, for while he is ready enough to exchange blows on any other point of controversy, he is not prepared to deny that the authority of his Church is paramount over all civil laws, social institutions, and natural order. Passing over other matters, the priest comes to the angered father's question, "Is the voice of the priest superior to the Word of God?" and takes the opportunity to describe the authorised version as pre-eminently characterised by "a number of passages designedly translated in a most glaringly false and corrupt manner from various base and iniquitous motives," and therefore not Sacred Scripture at all, but rather an insult to Him who is all truth, and a worthless counterfeit of His Holy Word. The gentleman who writes in this pleasant vein about the Englishman's birthright may, for all that we know, have possibly himself been taught once to revere the volume he now recklessly abuses. At all events, we should have supposed that even he might be aware that a good many of the converts he boasts of still cherish the deepest admiration and love for the version he thus de-

scribes; that they feel they never can transfer their heart's loyalty to the Latin Vulgate; and that they also are well aware, as they say, that so long as the English people hear and read the Bible from their infancy, the very words, the very sound, the rhythm in their memories will effectually prevent their going over to the communion of Rome. But it is not a fountain of sweet water that this gentleman will prefer. With the certainty of publication, this meek-spirited martyr then proceeds to inform the world of a Decian Persecution now raging far and wide on behalf of our apostate Church, with its sham Bible. Young people converted to the true Church are turned out of doors or shut up in prisons. The children of Catholic parents are torn away from them wholesale by Protestant pirates, and forced to learn what their parents execrate worse than hell. Because the Irish would not desert the Church of their heart, they were left, we are informed, by tens of thousands to perish by famine. At the same time, "Better a million times over," he adds, "had they fallen into the hands of Turks or cannibals who sucked up their blood, than to have perished under the stark dereliction of these last myrmidons of a Protestant Apostolate." In the midst of this torrent of abuse the writer is suddenly and strangely reminded of a saying that Protestants live aloft in a drawing-room; and amuse themselves by throwing down mud on the Catholics in the gutter below. The writer must have confused the parts, or the positions, or the missiles, in this reference. The occupants of a drawing-room have no mud within reach; it is the gentlemen in the gutter who enjoy this advantage, and sometimes avail themselves of it. The writer before us is well placed and well armed for his purpose. He throws handfuls and handfuls of mire in rapid succession, not downwards, but upwards, at the people who have been so foolish as to open their windows and enter into communication with him. We should think that by this time the unhappy father of the converted imbecile recognises the value of his opponent's advice. "He had better be cautious." Nobody in his senses would allow himself to be provoked to a quarrel with a burly scavenger scooping mud by pailfuls into his cart. He has only to twist his wrist a quarter of its circumference, and the next shovelful comes straight at your eyes. This is precisely the situation of this unfortunate father and would-be Protestant polemic.

Perhaps we ought to be obliged to the Hildebrand of St Leonard's-on-the-Sea for the honesty with which he lets out those secrets of the heart which others can hide so well. He tells us plainly what he and his must think of everybody who does not acknowledge the supremacy of his Church, and what he considers the relation proper to parties so utterly disagreed. It is war, if not to the knife, yet to a point that will render life intolerable. A priest, it seems, is a man with a mission and a plenary authority to inveigle everybody—youth, child, wife, daughter, learned or simple—first to a secret plot against the natural authority, and then to an insolent defiance of it, with the threat that the least show of indignation will be retaliated with a rasping fire of the most cowardly missiles. To the weaker class of minds this is a reign of terror, and not a bit better than the secret organisations which keep Southern Italy and Sicily still in a semi-barbarous state. It is not everybody who has the courage to run the risk of such an attack on his character, his position, and those about him; and even where there is the courage,

the wisdom may still be wanting. No wonder. The situation is unusual, and we have no right to expect it in a peaceful country like this, where we are all supposed to confide in one another's honest and peaceful intentions. But here, through a gap, we see an infallible Church with her fury, her judgments on us, and her denunciations on every class, person, and thing, every act, public or private, that is not of hers. As through a chink, we see the burning lava and the implacable wrath of Rome. It is not that other churches have no intemperate clergy; but when they happen to be afflicted with a firebrand, his more discreet brethren are found eager to repudiate him. The Church of Rome holds that any stick will do to beat a dog with, and finds her use for the most audacious dogmas the most intemperate of ministers. The writer before us is unguarded and free-spoken—very free in act, word, and deed. But till he is disavowed we must conclude that he is only more honest than his fellows.

We are asked by the father of a young man who has been lately received at St Leonard's-on-Sea into the Church of Rome to publish the following edifying correspondence. The father, who is a clergyman of the Church of England, states that he is willing to give his name to any one who may require it, but he desires us not to publish it in our columns; and we, therefore, suppress also that of his antagonist:—

"Sept. 3, 1875.

"REV. SIR,—Although deeply wounded and beyond measure indignant at your invasion of the parental authority in the case of my poor, delicate, and therefore weak-headed boy, I write more in a spirit of duty than anger to ask you a few simple questions as a father whose instruction his son now sets at defiance, and as owing duties towards other members of the family, whose love that once tenderly attached son now lightly esteems. I trust you will not refuse explicit answers to them. 1. When you re-baptized my son and admitted him to your communion on the 2d of August, after only two previous interviews, were you aware that in coming to you he was acting in direct opposition to his father's wishes? 2. After receiving my son, did you encourage him to deceive me, telling him that, if asked where he had been after visiting you and attending your chapel, he was to answer that he had been for a walk? 3. Have you taught him opinions which he now proclaims—(a) that it is his duty to turn a deaf ear to my teachings; (b) that the voice of the priest or of the Church is superior to the inspired Word of God; (c) that it is a sin to appeal to the authorised Protestant version of the Bible in order to establish the truth or falsity of any particular doctrine? 4. In the face of proceedings which have brought such sorrow upon his family, have you taught my son, or do you approve of his holding, that deliberate disobedience to parents, attended with aggravated circumstances of secrecy, duplicity, and treachery, is justifiable, even meritorious; a lie ceasing to be a lie, if ordered by the Church? 5. As you have become the spiritual director of my son, perhaps you will inform me whether it is your advice that he should absent himself from the worship of the Church of England, and whether he must now, as a Roman Catholic, regard her teaching as dangerous and false? Such dogmas as I have mentioned are so repugnant to every sincere lover of truth, and to every conscientious Christian, it is so difficult for an honest man to suppose another capable of holding such perversions of the simplest truths of morality, that it is only fair to give you an opportunity of justifying or repudiating conduct which is utterly contrary to all that is upright and holy. With regard to the working of the Romish system as exhibited in my son's case, it

remains for the fathers and mothers of this free country to decide whether they will submit to the hearts of the children whom God has given them being thus alienated from them by priestly direction, and secretly admitted into a Church whose teaching they believe to be contrary to the Word of God, at an age when those children are not capable of forming opinions on the most important of truths for themselves. I need hardly add that I shall consider myself at perfect liberty to publish my letter to you and your reply. With earnest prayer that the cruel injury which you have done me and mine may not only be pardoned, but overruled, for advancing the truth as it is in Jesus, I remain, rev. sir, yours obediently, ———."

"ST LEONARD'S-ON-SEA, Sept. 24, 1875.

"REV. SIR,—I have received a letter from you on the subject of your son. You there express your great aversion to my having been the instrument, in God's hands, for his reconciliation with the Church of his fathers, the Church of the living God, One, Holy, Catholic, and Apostolic, the pillar and foundation of truth, outside of which no one can be saved. This, however, according to your letter, seems to have given you very great umbrage indeed. It seems to vex you much; and you are evidently embarrassed through it, in your position of life, as being a paid minister of an heretical sect. In whatever way, then, you might like to make your anger sensible to your son, you would like to pour out the vials of wrath upon me, and that in two ways. First, there is the menace of the Press—'you consider yourself at perfect liberty to publish your letter as well as my reply.' This reminds me of the wife of a Protestant minister, a near relation to a well-known Protestant Bishop, whom I received into the Church some time back. When she informed her husband of this occurrence, this meek and Christian gentleman declared for some days that, if he could only find out this priest, he would shoot him without a moment's delay. Another time a knife and a stone were brought up here for precisely a similar motive and purpose. And now, at last, I am to be annihilated when you shall hang me up on the gibbet of the Press. Pray, however, do your best or your worst in this way—I shall be able to fight the Press as well as yourself. From all such I expect but 40 stripes save one. 2. Your second way of venting your displeasure is by writing in an abusive manner about the Catholic Church and the version of the tenets that you choose shall belong to it. 'The dogmas of this Church, as taught by me, are so repugnant to every sincere lover of truth and to every conscientious Christian, . . . it is difficult for an honest man to suppose another capable of holding such a perversion of the simplest truths of morality.' What are these dogmas that you thus fall foul of?—that any one 'should absent himself from the worship of the Church of England and regard her teaching as dangerous and false.' When you wrote this you must have been fully aware that, not to mention others, the Dissenters 'absent themselves from the worship of the Church of England, and regard her teaching as dangerous and false.' Pray, why are not all such persons as good and conscientious Christians and sincere lovers of truth 'as yourself?' I think when you talk in this wild way you must have been studying the style of that ecclesiastical mountebank in his lucubrations on Wesleyan ministers. And, further, you proceed to vituperate the Catholic Church by fastening on it a code of morals of your own invention, and then inquire, with a benignant simplicity and force, 'whether I approve of duplicity and treachery being justifiable, and whether I approve of deliberate disobedience to parents, attended with aggravated circumstances of secrecy, duplicity, and treachery being justifiable and even meritorious; a lie ceasing to be a lie if ordered by the Church. Now, do you suppose that I, or any one else, will think for a moment that you are asking such a question with a desire for real information? Oh, no! for having asked it, no doubt you will pause for a reply. For here is the grand theme for the Press. Just show what these Romish priests and Jesuits are like; their knavery and underhand system have only to be exposed, and even named, in order to be shown up in their true light. 'A

lie ceasing to be a lie, if ordered by the Church, and becoming thus justifiable and even meritorious.' From reading Dr Wordsworth, you have passed on to the late Charles Kingsley. Do you think that none of us have heard of this jaunty and sneaking calumniator, who once, in an unhappy moment for himself, ascribed such sentiments to Dr Newman and his fellow Catholics? On that occasion he accused Dr Newman of preaching doctrine that would make people 'become affected, artificial, sly, shifty, ready for concealments and equivocations.' Though this flippant slanderer afterwards got a Court pension, it was almost a pity that Dr Newman bestowed so much pains on the ignominious kicking that he inflicted upon him. No; before you ask your impertinent question about the Catholic Church, you had better go round to the convict prisons of England and ascertain how many parsons are confined in them for forgery, theft, and other such crimes; and after that, after very little exertion, you will also discover how many Protestant squires and gentlemen there are in England who, from their misgivings about your colleagues, never permit one, under any pretext whatever, to pass the threshold of their doors. So, also, of your next question—'whether the voice of the priest is superior to the inspired Word of God.' I gather that you are not in reality asking a question, but that you mean to assert, more or less, that this is also the doctrine of the Church. The phraseology, however, seems to be borrowed from the unctuous candour of Exeter Hall. Now, the penny Catechism which I enclose will supply you with complete and definite information, so that you will find that you were totally wrong in supposing that 'the voice of the priest is superior to the inspired Word of God.' Further, when you inquire whether 'it is a sin to appeal to the authorised Protestant version of the Bible,' that all depends, as you must know, whether it is, firstly, a complete, and, secondly, a reliable version. Now, if there be any vast suppression of the sacred books, and if, besides, a number of passages were designedly translated in a most glaringly false and corrupt manner for various base and iniquitous motives, then such a volume is not the sacred Scripture; and it would be but an insult to the God of Truth, as being wholly a worthless counterfeit of His Holy Word. Whatever your own opinion respecting it, there are still a vast body of people in the world who decline looking upon James I., the Star Chamber, and the corrupt Legislature of that period as being either infallible or as having the least moral or intellectual weight for guaranteeing any translation of the Word of God. And, therefore, if your Bible rests only on such support, it would be but telling a lie to the Holy Ghost to make the slightest appeal to it. However, under the hands of your Bible Revision Committee, whose members belong to, all the sects, the Dean of Westminster and Dr Colenso, the authority of your present Protestant version is just on the eve of collapse; while this coming one may have to await the confirmation of a Privy Council, and Parliament, presided over by such coming lights as Kenealy, Bradlaugh, and Odger. In general I find that you are aggrieved 'at the invasion of your parental authority' which seems to awaken in you the expectation 'that the fathers and mothers in this free country' must decide whether they will submit to the hearts of their children, whom God has given them, being secretly admitted into a Church whose teaching they believe to be contrary to the Word of God at an age when those children are not capable of forming an opinion for themselves on the most important truths.' To be sure, 'the fathers and mothers in this free country,' who for these last 20 years have been turning their children out of doors, locking them up in prison in their own homes, and disinheriting them, because, even as grown-up men and women, they only exercised their liberty in becoming reconciled to the Catholic Church. And then, in workhouses and all such institutions, the wholesale pitiless pirating away by force of thousands of our children, away from their parents, who execrate the sects into which their little ones are plunged more even than hell. And, as if we had all forgotten the grim crusade of Protestantism in Ireland these 30 years back, going with its counterfeit Bible in the one

hand and its lean soup in the other, and, because that Catholic people 'in their liberty' would not desert the Church of their heart, were left by tens of thousands to perish by famine. Better a million times over had they fallen into the hands of Turks or cannibals, who sucked up their blood, than to have perished under the stark dereliction of these last myrmidons of a Protestant apostolate. I have now to give you to understand in the most unmistakable manner that, whatever the reputed communicativeness of the lady inmates of parsonages may be, I cannot enter into any of the details of the interviews between your son and myself, either for publication or another purpose. And it is altogether unheard of for a priest to divulge to any third party either the questions of those who consult him, or the advice he may think proper to give them. Having said thus much, I must assure you that had you written to me without the use of expressions such as I have been discussing, and without such adjectives as 'Romish,' I might and should have met you in a like spirit. But the whole style of your letter reminds me of that phrase of Dr Newman's, when he describes Protestants as supposing that they live aloft in a drawing-room, and there throwing down upon us Catholics any mud or other missile, as good enough, indeed, for us, whom they regard at best as being down in the gutter. Whoever it may be who assails my religion, or whatever he may suppose himself to be, will find, when it is my turn to speak, that he had better be cautious, should he lavish upon it abuse and opprobrious terms. Finally, in the face of the 1000 ministers and members of the two great Universities who have, in spite of the greatest earthly sacrifices, left Protestantism to enter that Church against which the gates of hell shall not prevail, be not so positive. In sight of all those ancient churches and parishes in your own county, all whose steeples and walls proclaim that they were built and founded by your Catholic forefathers, pause! lest on the day of judgment they who raised them should call God to condemn you, because in sight of His eternal law, you are but a usurper in one of them. Pause! for obstinately resisting the Church of the living God, and refusing to enter it, the sword of God's eternal damnation is hanging over your head, and it requires but the moment of death for it to fall upon you and plunge you into that eternal ruin where there is no order, where there is gnashing of teeth, where the worm never dies, and where the fire is never extinguished. I am, rev. sir, your obedient servant,

X.—SCOTTISH REFORMATION SOCIETY.

IN connection with this Society an interesting devotional meeting, with especial reference to the present aspects of Romanism in this country, was held on the 19th inst., within the hall of the Protestant Institute, George IV. Bridge. Colonel Davidson presided over the meeting, which was numerously attended. The company included the Rev. Drs Begg, Smith, Wylie, H. Bonar, Rev. Messrs I. K. Talon, G. Wilson (Tolbooth), G. Divorty, Johnstone, and M'Michan (Cumbernauld). After devotional exercises, the secretary (Mr Divorty) explained that the Scottish Reformation Society had been directing its efforts to awaken attention to the crisis which, he believed, we had almost, if not quite, reached in the struggle between Protestantism and anti-Christian darkness and oppression, and especially to encourage the study of the Word of God in those parts of it—and they were many—which bear directly upon the deadly errors and deceitful wiles of the Romish system. He stated that there were arrangements in progress

for holding between twenty and thirty classes in as many different parts of Scotland, including all the large cities and towns, from Dumfries in the south to Buckie—a stronghold of Romanism—in the north. A friend, he further stated, had followed the example which Dr Duff began last year, by giving a sum of £5 for the best essay on the subject of the Pope's supremacy. While generous support had been afforded to the Society by not a few, still with increased support its work might be extended. The greatest difficulty they had to contend with was the apathy that prevailed throughout the country, and among none more than the ministers of the gospel. Mr Divorty, in conclusion, announced that apologies for absence had been tendered from Dr Duff, Dr Gool, and Mons. Langel, who were unavoidably prevented from being present. Colonel Davidson, in the course of a few remarks upon the secretary's report, said there were two things in the times in which we live which ought to fill us with wonder: the one was the defiant and unblushing aspect of the Papacy on the one hand, and on the other the wonderful indifference of Protestants in general to the unlimited demands which the Papacy was making. England, through her Episcopal Church, was evidently the prize at which Romanism was aiming in these days, and with what skill and insidiousness had she made her advances? At the time of the Reformation we were put in the most favourable position for making a clean cut from the Papacy; but, alas! he was afraid it was too true that as a nation we were returning to our idols. It was indeed time for us to stir ourselves, and by prayer and supplication to seek God's help in this great crisis. Dr Begg, who was next called upon to address the meeting, also gave it as his opinion that the great mass of the Scottish people and also Scotch ministers had gone entirely to sleep upon this important subject. And whilst we had been asleep, what had Romanism been doing? Why, according to Dr Manning, she "had made greater progress during the last twenty-five years than she expected to make during one hundred years." There was not the slightest doubt that Romanism had been making great progress, both in England and in Scotland, since the strong feeling which formerly existed against it had died away. With reference to the classes which had been and were being established, he believed them to be of inestimable importance, but he held that all ministers should, from their pulpits, continually take opportunities of warning and instructing the people with regard to the deadly delusions of the mystic Babylon. The system, he went on to say, was likewise spreading in our colonies, and other parts of the world, and with regard to Australia, particularly, a minister had told him that he would not wonder to see, in the course of fifteen years, that colony under the dominion of Popery. If we allowed the state of things which was advancing in this country to continue, we should have cause, and our children would have cause, to regret it. Dr Wylie also made reference to the crisis which, he said, he had long foreseen. It was not the crisis—that had taken place at the period of the aggression—it was the catastrophe that had now come. And he was glad that it had come, for there was still some hope when the spirit of faithfulness was not extinguished in the land of Protestantism. He was glad that some of our ministers were now acting their part, as he wished they had done years before. But still the combat was mighty, and it would tax our energies to the utmost. Nothing but an en-

lightened knowledge of the gospel and a hearty love of it would enable us to win in this conflict. Prayer and praise were then engaged in, and the meeting was closed with the benediction.

XI.—MR O'KEEFFE IN LEICESTER.

ON Thursday evening last a public meeting was held in the Temperance Hall, under the auspices of the Leicester Anti-Romanist Association. Mr T. Yates was voted to the chair, and there were upon the platform the Revs. A. A. Isaacs, G. W. Straton, Mr O'Keeffe, an Irish priest from Callan, county Kilkenny in Ireland, the deputation, and others. There was a good attendance.

Mr O'Keeffe, addressing the meeting, said the previous speakers had put forth the true issue upon which he was joined with his fellow Roman Catholics in Ireland. The question was—Is the canon law to over-ride the laws of this realm? Is the canon law of the Pope to supersede the temporal authority of the Queen of this kingdom? It was upon this ground that he claimed their sympathy. Being a Roman Catholic priest himself there might be many points they would differ upon in religious matters, but he sought their sympathy and support in obtaining justice against oppression. Mr Straton had informed them that an attempt had been made to introduce the canon law into this kingdom. Not only had an attempt of that kind been made, but it had been to a great extent successful. He read a Bull issued in 1302, under which the said Cardinal Cullen claimed that the Pope had spiritual supremacy over all others in the world. The Bull set forth that the chief head of the Church was Jesus Christ, that his vicars were St Peter and his successors. He had been persecuted. If he had been tried according to the ecclesiastical law—if he had been charged with crime, with neglect of duty, with misconduct of any sort and brought to trial, and an investigation had taken place, evidence gone into, and he had been allowed to explain his conduct, and after all the Ecclesiastical Church had thought fit and proper to censure him, he would submit to it; he was bound by the rules, the laws, and the canons of the Church; but nothing of the kind had been done in his case. He had never been accused of any crimes, never been summoned to appear before any ecclesiastical judge, and he had never been tried by any such judge. He had, therefore, never been canonically, and never rightly or properly condemned. He had been condemned by the putting into execution of the old canon laws of the Church of Rome made for the Middle Ages, and which they had fondly hoped would never again be heard of, but yet they had been introduced into the country by Cardinal Cullen, with the sanction and approbation of the Government of the country. They were called upon to protest against this Bull, and say to the British Government that they neglected their duty when they allowed him to be stamped out by that Papal Bull. He would not blame Cardinal Cullen for using authority where he had authority, but he blamed him for usurping the authority of others. He blamed the Government for permitting him to usurp the authority of the Queen in this country—for allowing the old canon

law to supersede the temporal authority of the land, and for allowing the temporal law of the Pope to supersede the temporal sway of the Queen in this kingdom. Cardinal Cullen never brought him before any tribunal. He assumed an authority over him (the speaker) which he never acknowledged. He found that he (Mr O'Keeffe) had been engaged in a difference with the bishop of his diocese. He had been denounced from the altar of his own church in a most unhandsome way, and had been spoken of as having uttered falsehoods from the altar to his own people. He had been denounced in most unbecoming language by his own two curates, this having been done with the authority of the bishop of the diocese. When he found that this was the case, he complained of the manner in which he was treated. He first wrote to his bishop, informing him of the conduct of the curates in denouncing him to his own people, but he got no answer to his letter, and he knew from the fact that his complaint was not entertained that the bishop was a party to the proceedings. He next complained to the Cardinal Prefect of the Propagandi, and his secretary consulted Cardinal Cullen as to what sort of a man he (the speaker) was. Being told, probably, that he would make a noise if allowed to go to Rome to explain the matter, he was not permitted to do so. After that, he took proceedings against the bishop and curates in a court of justice, and for having done that, he was condemned. The judge who first condemned him was the vicar-general of the diocese, who had no authority to sit in judgment upon him; for how could any one act as a judge if he did not go through some judicial procedure? He was not cited to appear before him, he was not charged with some misconduct or irreverence, and the case decided, but this gentleman assumed himself to be a judge, and then assumed that he had the right to judge him unheard. The wicked judgment was pronounced upon him in his absence, and without his knowledge, and he was afterwards published by his own curate to his own people as a liar on the altar. This was done without any opportunity being given him of explaining what he had done. When Cardinal Cullen suspected that he was dissatisfied with this treatment he wrote to the Court of Rome to get authority to sit in judgment upon him without his knowledge and behind his back, and this was the way in which he had been judged. The canon law was put in force against him by the Government of the country. Two public boards in Ireland dismissed him from positions he held under them. The Board of Education, consisting of gentlemen, some of whom were the most eminent in the land, one being a Lord Chancellor, another a Chief Justice of Common Pleas, and about six other judges, and nearly all the others men of rank, decided by nine to eight that he should not be heard in his own defence, but that he should be removed from the management of his schools. He received a letter from one of the gentlemen stating that it had been represented to them that he was a priest suspended by Cardinal Cullen. He complained of this, it was mentioned in Parliament, but he got no redress. By the same person it was represented to the Poor Law Board that he was a suspended priest, and he was removed from the chaplaincy of Callan workhouse. He was informed it had been represented to them that he had incurred canonical censure, but he wrote to say he had never been brought before a judge, and had never heard his sentence. The authorities,

however, had come to a foregone conclusion. They were told by Cardinal Cullen that he (the speaker) was a suspended priest, and they removed him from the chaplaincy of the Callan workhouse. Those present had agreed to a petition being sent to Parliament, and he hoped he should still obtain redress. If he were guilty of any crime, let him be charged with it. Let him have an accuser brought face to face, and let an accusation be cited against him, and then he would have an opportunity of justifying his conduct. If his conduct were wrong, his superior in Church and State matters might give judgment against him, but if he (Mr O'Keeffe), thought the judgment was wrong, he should appeal to a higher court. He should never submit to any judgment passed behind his back. (Applause.) It was upon this ground alone that he claimed the sympathy of that meeting. It was not a religious matter, but simply one of justice. He hoped that meeting would make it their business, whatever religious convictions he professed, to say that he should be treated with justice in a free country. Cardinal Cullen said he (Mr O'Keeffe), had been guilty of having discarded a Bull published by Martin the Fifth more than 450 years ago, and another Bull equally as old. It was because it was alleged that he was guilty of this that he was deprived of his living, and the Government of the country, through the public boards in Ireland, had given their sanction to this proceeding, this persecution, this tyranny which had been inflicted upon him in the name of the canon law of the old Church of Rome, but which every right-minded man, and every man of reason, common sense, and intellect would say was a law which was simply diabolical. It was not a law of the Church of God, but a law of the devil. (Applause.) He had been condemned by his own Church, and by public boards in Ireland, and unless the law of England reversed that decision, he considered he was condemned by that law; but he trusted that Mr Disraeli would give the case the consideration it deserved, and that in the end justice would be done to him. (Applause.)—*Press and St James's Chronicle*.

XII.—A DISTINCTION WITH A DIFFERENCE.

HOW good it is of the *Melbourne Advocate* to undertake to teach the people of this country ancient and modern history. But for this eminent authority we should never have known that Prince Bismarck is the "Nero of our day." The *Advocate* does not explain what he has done to entitle him to that appellation; and we do not feel qualified to supply the omission. But we are acquainted with a great many things which the German Chancellor *did not do*, and perhaps the enumeration of these may be instructive to the conductors of the Roman Catholic organ.

Prince Bismarck did not give the chieftains he captured in war to the wild beasts as public spectacle; nor did he murder his eldest son and his sister's son, and his own concubine, as did Constantine, the founder of the present Christendom.

He never caused the churches and streets of Rome to run with blood, as Pope Liberius did; when he drove Pope Felix out of the Eternal city.

He has never been charged with besieging and storming churches, or of littering the Basilica of Sisinnius with 130 dead bodies, or with perpetrating a frightful massacre in the Church of St Agnes, at Rome, as was done in the civil war between Pope Damasus and Pope Ursinus.

He is guiltless of the acts of butchery, spoliation, and violence, attributed to Laurentius and Symmachus, the rival candidates for the Papedom in 499.

He is not accused of killing one of his own secretaries, in a passion, and of ordering his nephew, the son of his sister, to be scourged to death, as Pope Vigilius did.

He never put out the eyes and cut out the tongue of a Bishop Theodorus, and then shut him up in the dungeon of a monastery, where he was left to die of hunger and thirst! nor deprived Pope Philip of his sight, and thrust him blind and bleeding into the street, as was done by authority of Pope Stephen the Third.

He did not seize upon, bind, and behead, two men of the highest rank in the Church, and then lay perjury on his soul by denying the crime, as Pope Paschal did.

He has not been taxed with disinterring the body of a buried Potentate, with stripping the corpse of the Pontifical vestments, cutting off three of its fingers, and then flinging it into the Tiber, as Pope Stephen the Sixth did by that of Pope Formosus. Nor has he caused any one to be strangled, as that Pope was, at the instigation of the faction which set up Pope Romanus, when the Pontificate had been won by crime and vacated by murder.

It cannot be said of Prince Bismarck, during his rule in Prussia, as was said of Sergius, that "during his papacy rose into power the infamous Theodora, who disposed for many years of the Papal tiara, and, not content with disgracing by their own licentious lives the chief city of Christendom, actually placed their profligate paramours or base born sons in the chair of St Peter;" as, for example, Pope John the Tenth, was one of Theodora's "protectors," and was afterwards smothered with a pillow, by order of her daughter Marozia, whose son by Pope Sergius was elevated to the Papacy under the title of John the Eleventh.

Neither is the German Chancellor likely to meet with the same fate as that which overtook Pope John the Twelfth, who, after transforming the Lateran palace into a brothel, after blinding one dignified ecclesiastic and emasculating another, after having cut off the tongue and nose of an offending Cardinal, was assassinated by the husband of a woman he had seduced, in an obscure quarter of the city.

As we have said, Bismarck may be "the Nero of his day"—and how wonderful it is that with all supernatural machinery at her command, the Church of Rome cannot stay his hand!—but at any rate, he has committed none of the foregoing crimes which are laid to the charge of former Pontiffs by Roman Catholic historians of the highest credibility and repute.

If the *Advocate* wishes to hear from us again, we shall be happy to oblige him.—*Melbourne Punch*.

THE BULWARK;

OR,

REFORMATION JOURNAL.

DECEMBER 1875.

I—TO SABBATH-SCHOOL TEACHERS, MEMBERS OF BIBLE CLASSES, IMPROVEMENT AND CHRISTIAN SOCIETIES, &c., IN DUMFRIESSHIRE AND GALLOWAY.

An Address issued along with Offers of Prizes for Essays.

DEAR BRETHREN,—Associates in the preservation of our Protestant principles have urged an old retired Sabbath-school teacher to address to you a few words of exhortation.

Let me at once say that you possess much influence in moulding and fashioning the religious thoughts and feelings of those with whom you so repeatedly come into contact. Deeply solemn, then, is the position of the Sabbath-school teacher. The minds of the class must to a great extent be impregnated with the thoughts of the teacher, if instruction is to be communicated. The grand theme, in every lesson, in one aspect or another, must be, Jesus Christ and Him crucified; and the teacher will be able to read his warrant for his own particular idiosyncrasy—so to speak—in the life and death of our Lord, as recorded by the four Evangelists.

When the last of these Gospels was written the great doctrine of our Lord's Divinity had begun to be assailed. "These are written," says John the beloved, "that ye might believe that Jesus is the Christ the Son of God, and that believing, ye may have life through His name."

So, dear brethren, even now there is what the old Divines were wont to call—"a present truth," and that one, loudly and impressively calls upon every Christian and teacher to gird on the whole armour of God in order to its defence.

Some may think it difficult to single out one special heresy, and to say that the truth to which it stands opposed is "the present truth;" but the bold advance, aims, encouragements, and success of *Popery* emphatically show that God's truth, as opposed to Rome's falsehood, ought to be clearly understood and imparted. Those Scriptures which are opposed to the great Apostasy—the Man of sin—the great masterpiece of Satan—the enemy of God and man, with all its arrogant claims and insidious movements—consequently claim a place in your attention and a part in your instructions.

Beware, I beseech you, of falling into the prevailing delusion, which is one cause of Protestant apathy. It is said—"Popery no doubt is a very bad thing, but any arguments by which it can be supported, are, in this enlightened age, so easily met and overthrown, that really there

need be very little fear entertained regarding it." That this is a very great mistake will very soon be discovered, if you will only endeavour to meet the sophistical arguments of its learned and Jesuitical defenders. Such a gigantic mind as that of the late Principal Cunningham felt it necessary to gird on every piece of armour in order fully to vanquish the defenders of Popish error.

This being so, is it not a serious fact that whilst every Romanist is trained to defend, in some measure, his Church and creed, and to thrust sore at the Protestant—the vast majority of Protestants are left at the mercy of their antagonists, and know not what to say or do ?

You can help to wipe off this reproach, if you will *choose out the portions of Scripture referred to, and inculcate their truth in the face of the daring assumptions and actions of the Papacy.*

Remember that (1) Popery still asserts that all baptized persons are bound to submit to her claims ; that (2) Popery is unchanged as to its evil nature in opposing the truth and people of God ; that (3) it is making converts of persons, amongst others, who have authority and influence in the land ; and that (4) you are solemnly called upon to lift up the Holy Spirit's standard—the Word of the living God—as a bulwark against it. Finally, remember that (5) Popery is not—as many lukewarm persons affirm—only a harmless form of Christianity. In the words of the late Rev. Thomas Binney—"Popery is not simply and purely a religion ; it is a great and mighty ecclesiastical confederacy, that desires and aims at political pre-eminence ; it is a terrible compact, almost physical unity, animated by a spirit of intense hatred to real liberty, civil and religious. It will join the Dissenter in his theoretical reasoning when it is low, will applaud him for liberality in stirring to gain its own emancipation ; when it wishes to rise, will shout at times 'religious'liberty' and the 'voluntary principle,' will smile and bow, but take everything it can ; and look humble, modest, and demure as long as it is necessary to gain its ends ; and when once gained, if any opportunity for a spring forward or upward opens, it will take either with both force and ferocity, and care not if it crush in its head-long career the simple souls that served it in its need."

I am required to be brief, therefore I conclude, and trust you will fall in with this suggestion, viz., to study the subject yourself, and to impart that instruction to others ; so that sound Scriptural views as to Popery may be promoted, and that you may be honoured not only to bring and win souls to Christ, but to stimulate very many throughout our beloved land as Paul, to declare that "After the way which Rome calls heresy, so worship we the God of our fathers."—In name of the Association,

J. IRVING, *Chairman.*

Dumfriesshire, November 11th, 1875.

II.—IF NOT CURSING—WHAT ?

"THE Church never curses." So said Sir George Bowyer the other day, *à propos* of the anathema to be pronounced by the Bishop of Montreal on the ground containing the body of Joseph Guibord. The Rev. A. H. Mackonochie, vicar of St Alban's, Holborn,

publishes an extract from the Roman Pontifical, which, translated, deals in the following strong language :—

“By the authority of Almighty God, and blessed Peter and Paul His Apostles, we strictly, and under threat of anathema, inhibit any one from withdrawing virgins or consecrated nuns from the Divine service to which, under the banner of chastity, they are made subject, and from taking away their goods, but let them possess them in peace. But if any one shall presume to attempt this, cursed be he in the house and out of the house ; cursed be he in the city and in the field ; cursed waking and sleeping ; cursed eating and drinking ; cursed walking and sitting ; cursed be his flesh and his bones ; and from the sole of his foot to the crown of his head may he have no soundness. May there come upon him the curse of man which, by Moses in the Law, God sent upon the sons of iniquity. May his name be blotted out of the book of the living, and not be written among the righteous. May his portion and his lot be with Cain the murderer of his brother, with Dathan and Abiram, with Ananias and Sapphira, with Simon Magnus and with Judas the Betrayer, and with those who have said to God, ‘Depart from us, we will have none of Thy ways.’ May he perish in the day of judgment ; may everlasting fire devour him, with the devil and his angels, unless he make restitution and come to amendment of life. Amen, amen.”

If this is not cursing, and vigorous cursing too, perhaps Sir George Bowyer will tell us what it is ?

Sir George Bowyer explains away the passage in the ritual pointed out by Mr Mackonochie as a refutation of Sir George's assertion that the Roman Catholic Church never curses. He says it is a very ancient formula of the mediæval period, obsolete, and which has not been in use for centuries. In those uncivilised times, marauders and sometimes turbulent and tyrannical barons, invaded the sacred precincts of the cloister and pillaged religious houses. The solemn maledictions of the Church were therefore used to deter these lawless men, and no doubt they afforded some protection to the nuns. It may be that in this particular instance “the Church” does not curse, but it is well known that the whole theory of the Catholic Church is that those who do not belong to it are cursed. Those who do not believe the Decrees of the Council of Trent, those who do not believe even in the infallibility of the Pope, which many Catholics do not, are anathematised. This, says Sir George, is not cursing, but it is refusing a man sacraments without which, they say, he cannot be saved ; and if he cannot be saved, he must be damned—*ergo*, he will be cursed. Sir George expresses his surprise that Mr Mackonochie should come forward “to throw a stone at a Church which he is so fond of imitating.” This is legitimate ; but it is begging the question to ask Mr Mackonochie if he ever read the Communion Service in the Book of Common Prayer, because the controversy arose upon Sir George Bowyer's assertion that *his* Church never curses. However, in the Communion Service the clergyman merely repeats the curses of the Bible ; and curses have nowhere been ordered in that Book for those who remove nuns from cloisters, or disbelieve in the infallibility of the Pope.

Sir George Bowyer will get disgusted with his communion after a

few more "temperate controversialists" and Guibord cases. Writing of the latter affair, he explains that the Bishop of Montreal has not cursed the ground in which the body of Guibord is to be placed; this, says Sir George, is impossible—the Church never curses. Excommunication is not a curse, but only an exclusion from communion, and anathema is nothing more than the greater excommunication. "What has been done in the Guibord case is simply this: the bishop has (whether wisely or unwisely I need not say) desecrated the ground—that is to say, he has withdrawn the consecration." As Sir George Bowyer "need not say" whether the bishop has acted wisely or unwisely, he leaves it to be inferred that he thinks he has acted unwisely, and Sir George is certainly not alone in his belief, even among members of his own Church. The funeral will take place as soon as the marble mason is ready. With a view to defeat the resurrectionists, Guibord's body is to be placed in a hollow formed out of two huge blocks of marble, six or seven feet long and four feet broad. These stones will be placed one above the other and riveted together with six bars of malleable iron, in a way that would require the labour of several men to disjoin them, and the power of ten horses to transport them. A Montreal paper adds, notwithstanding the recent contradiction, that, still further to guard against disinterment, resort may be had to an explosive substance, which, being buried with the corpse, would not leave enough of the resurrectionists for the coroner to hold an inquest on.

III.—REPORT OF THE INSPECTOR OF INDUSTRIAL AND REFORMATORY SCHOOLS, MAY 1875.

"THE Roman Catholic schools in Liverpool also take a favourable position, though generally in both the Reformatory and Industrial schools of this denomination there seems to be a *peculiar difficulty in obtaining competent instructors*."—P. 10.

"As a rule, the failures and reconversions from German Catholic schools are considerably more than those from the Protestant institutions, *whose inmates belong to a more orderly and settled class of our population*."—P. 17.

"My observation of the Protestant and Roman Catholic schools leads me to think that there is too little attention given in the latter to the arousing and exercising in the inmates of a *spirit of self-exertion and self-control—too little encouragement to independence of thought and action, which might keep them steady when they leave the schools; and, especially, too little care and interest as to their disposal and their after oversight and guardianship*. In some schools they have been kept too long under a *strict and often too childish discipline*, and when turned out into the world have been liable to fall from not having been sufficiently led on and encouraged to *stand alone*; and no sufficient agency has been maintained for their supervision and assistance in the new positions they have to fill. I doubt, too, very much whether the management of the schools by clergymen or members of religious orders—who are of *necessity unmarried*, and have little practical experience of the common working life of the world, and the difficulty of keeping up the active personal intercourse with it which opens the door to employment to

so many Protestant schools—is favourable to success as to results.”—P. 17.

“The Roman Catholic Industrial school at — has given, and continues to give, serious cause for anxiety, chiefly, I cannot but think, from the want of more experience and capacity in the former superintendent.”—P. 19.

From a table (p. 43) we learn that in Scotland, of boys from Protestant Industrial schools 3·82 per cent., and of girls 3·16 per cent., have been convicted after having left school; but from Roman Catholic schools the percentage of boys convicted was 10·73, and of girls 4·30. In reference to this table, the inspector states that “the results in the Catholic schools connected with the metropolis were discouraging. A school in England returned only 84 boys doing well, and 19 convicted and 44 unknown, out of 170 discharged.”—P. 44.

In a Roman Catholic Reformatory in Scotland, the inspector in his separate report states “that 68 convicted in 230 discharged is a very discouraging result of the operations of the school.”—P. 115.

One Industrial school for Roman Catholics in England was closed, “in spite of the serious efforts made by the Roman Catholic bishop of the diocese and the committee of managers to reorganise the school—the difficulties to be overcome were found to be insuperable. After due consideration, the managers came to the decision to resign the certificate.”—P. 141.

In a Roman Catholic school in England, the inspector reports he was not altogether satisfied “with the discipline,” “the reading was indifferent,” “much reason for dissatisfaction,” and “greatly disappointed.”—P. 151.

It appears from the separate reports that the Roman Catholic schools, both Industrial and Reformatory, are wholly conducted by Sisters of Mercy and persons in holy orders. It is not therefore at all surprising, as well observed by the inspector, that there should be in consequence “too little attention given to the arousing and exercising in the inmates of a spirit of self-exertion and self-control, and too little encouragement to independence of thought and action.” The inmates are taught to think only as their priest, and it is not to be wondered that when escaping from the thralldom of priestcraft they should have no principles to guide them.

IV.—MYSTERIES OF THE CONVENT.

(To the Editor of the “*Bulwark*.”)

SIR,—I wish that the Marquis of Bute, Lord Ripon, the Duke of Norfolk, and Sir George Bowyer would petition the Pope to allow priests marriage. The extra pious priest who talks religion while he schemes seduction, who forbids innocent pleasures to others and enjoys guilty advantages himself, who cants and riots, is a possible character in every condition of Rome’s Church, and is hateful wherever he appears: for the two offences which a parent most resents is to be bullied out of enjoyment, and to be cheated. “Tartuffe,” or the priestly hypocrite, occupies a conspicuous place in the mysteries of the convent.

The French paper the *National* publishes some revelations concern-

ing the abduction of a young lady by the confessor of a convent in the department of the Aube. It would appear that the Mayor of Pouan, in obedience to his wife's wish, had consented to their daughter being educated at the Convent of the Visitation. Some time ago, the education being supposed to be completed, the young lady returned to her parents, who were anxious for her to marry. Mademoiselle, however, would not listen to any proposal of the kind. When one day she did not return from her usual promenade, the anxiety of the parents may easily be imagined. Searches were made all over the locality, until, at about ten P.M., the father had the idea of calling at the convent the girl had left some time ago. At such a late hour the distracted father was refused admission, and was obliged to call again early next morning, when the superioress, after an hour's expectancy, came to inquire with the most innocent, surprised look, what the matter was. "I want my daughter," cried the mayor. "She is not here," drily replied the superioress, without offering to give any further particulars. At last, however, frightened by the threats of the father, and overcome by the tears of the mother, the directress admitted that the young girl had slept at the convent the night before, and had left next morning without saying whither she was going. The mayor at once called on the bishop, at Troyes. The Vicar-General reassured him, and wrote to an abbé, who is "director of consciences" of the convents in the diocese. The young girl was soon traced and returned to the family home, where her mother was lying dangerously ill in consequence of the painful occurrence. It has since been ascertained that after leaving the convent the unfortunate girl kept up a secret and regular correspondence with the "director," the abbé. The object of the latter seems to have been to maintain his fair penitent in a state of religious exaltation until she became of age. The plan of the seducer was but too successful, the girl having left her parents on the day she attained her majority.

Reason unprejudiced and unperverted must acknowledge that marriage was designed by our Creator; what is promoted by instinct and approved by reason must be lawful. Bishops, priests, and deacons are not commanded by God's law either to vow the estate of single life or to abstain from marriage. Against that mystery of iniquity of forbidding to marry St Paul's denunciation is levelled (1 Tim. iv. 1-3; 2 Thess. ii. 7). Let the Pope hearken to Paphnutius and Jovinian, who speak strongly in favour of a married clergy. Public attention is called to

"A VILLAGE OF NUNS.

"Although occasionally in this country young ladies who are uncomfortable at home, or who find the pleasures of life are more than neutralised by its duties, become Roman Catholics, and then immure themselves in convents, yet their disappearance from the world excites but little sensation outside of their own domestic circle. If, however, all the young ladies in England 'took the veil' *en masse*, it is probable that society would rise 'as one man' and protest against the proceeding. Such a catastrophe has lately occurred at a Roumanian village, Bellina, near Giurgevo, where not long ago certain Catholic priests came in for some hard usage from the inhabitants. The priests, however, in spite of persecution, not only continued preaching, but

preached in such a persuasive manner that the hearts of all the ladies of Bellina became filled with pious enthusiasm. More and more eloquent became the priests, and more and more enthusiastic became their fair audiences, until a religious epidemic set in, with results which, as reported by the *Towna*, are positively frightful. A neighbouring convent was suddenly invaded by a host of village maidens, who insisted, notwithstanding the energetic opposition of their fathers, brothers, uncles, cousins, and admirers, in assuming the veil. The majority of the marriageable girls of Bellina thus disappeared within the convent walls. The religious party were exultant, while the unregenerate portion of the community were desperate. In an evil moment the priests incautiously determined to send the young novices to Bucharest, and distribute them amongst the convents of that city. This was too much for the youths of Bellina to endure. Headed by the exasperated and bereaved relatives of the novices, the whole population of the village have, by latest accounts, risen to oppose by force a departure which, according to the *Towna*, 'will close the door to hope, and lead to the ultimate depopulation of Bellina.'—*Pall Mall Gazette*.

Marriage is declared to be honourable in all (Heb. xiii. 4). Can Sir George Bowyer show that the Pope and his bachelor clergy form an exception? It is a remarkable presumption against them that the Jewish office of priests was hereditary, and that it pleased the Almighty to make regulations respecting their marriages. When we consider that the high priest of that dispensation was typical of our great High Priest, and that Aaron's descendants were entitled to the name—being ordained to offer sacrifice—whereas our clergy are only ministers who commemorate the all-sufficient sacrifice made once for all by Him who is the only Priest in the Christian Church (Heb. vii. 24) and hath His priesthood intransmissible, we cannot suppose a greater sanctity in them than in the ministers of the Temple; and if marriage was comparable with the purity of the latter, nothing less than an express declaration can convince us that it is forbidden to the former. Peter, when chosen to be an apostle, was married. He continued to live with his wife when St Paul wrote to the Corinthians, and claimed a right to be married and to have his wife maintained by his converts, although he did not avail himself of it. Philip the Evangelist (Acts xxi. 9) and Aquila (Acts xviii. 2) were married, and are not blamed. St Paul's instructions to Timothy and Titus respecting ordination show that he did not disapprove of a married clergy. "A bell does not ring unless it is struck." This being interpreted is understood to mean the Roman Curia should not advise the Pontiff on grave affairs unless asked. In this maxim is seen an excuse for all the servility and obsequiousness which has disgraced the Curia for centuries. I close with this for their consideration. If the clergy are not commanded to abstain from marriage, they cannot be commanded to vow a single life; and the making of vows which it may not be in our power to keep, and for which we have no promise of divine assistance, is leading ourselves into temptation. It must then be unlawful to take them upon ourselves, or to impose them upon others.

"An abbey is no better than a spacious kennel, for every one in it leads the life of a dog." Such is the experience of the author of "Life

of an ex-Monk." Read the "History of Maria Monk," and tell me if you do not fancy yourself on the threshold of Virgil's hell, where

*"Continuū auditæ voces, vagitus et ingens,
Infantumque animæ fientes, in limine primo,
Quos dulcis vitæ exsortes, et ab ubere raptos,
Abstulit atra dies, et funere mersit acerbo!"*

—I am, yours truly,

"A FATHER OF A FAMILY."

V.—MR KIDSTON ON VATICANISM.

A SHORT time ago, Mr Hay delivered a lecture on Purgatory at Helensburgh, after which an important statement was made by Mr W. Kidston on the progress of Vaticanism in England. Mr Kidston, in proposing a vote of thanks to the Protestant Reformation Society for their efforts in Scotland, and particularly for their work in Helensburgh, said—As this is the concluding lecture contemplated at present by Mr Hay, I crave the indulgence of the meeting whilst I make a few remarks. And, first, I will take advantage of a personal matter to correct an error into which those who hold the Scriptural doctrines of the Reformation are apt to fall. In the course of a pro-Popery harangue delivered in this hall, a speaker, intending it as a compliment, I suppose, gave as his opinion that Mr Kidston of Ferniegair had the making of a good Catholic in him—referring, I suppose, to my known tenacity and determination of purpose. The reply which I have to make is, that I am a Catholic now, and that I have been a Catholic all my life, and that I deny to a Romanist or Papist the right to use the word Catholic in describing their creed. I have said that in this free and Protestant country Romanists put on an aspect which beguiles superficial observers; and one method of doing this is the deception which they seek to practise in trying to get the people in this country to call them Catholics. The Catholic Church means the Universal Church, and to concede them this title is virtually to concede the whole argument to Rome. Those who make the infallibility of the Pope an article of faith essential to salvation, who grant to the Pope the blasphemous pretension of ruling the Church and the world as a Vicar of Christ, can be properly designated only by being called Papist, and they should not be allowed to sail under false colours. For any Protestant indolently to sanction this is, as I have said already, virtually to concede the whole argument to Rome. I am therefore a Catholic, but I hope quite the reverse of a Papist. If the Pope is at this very moment straining every nerve to put down liberty of worship in Spain, this is merely an exemplification of the general principle which he acts upon; and it follows that he would suppress liberty of worship in Scotland to-morrow if he had the power. I hope there is no one in Helensburgh since the subject has been stirred by the delivery of the three lectures by Mr Hay who has not carefully read and considered the Vatican decrees. You will find them to be a blast from the Middle Ages against all progress and all freedom. No subtlety of reasoning can divest of political significance the fact that the vast, peculiar, tyrannical, and dangerously ramified organisation of Rome is and will continue to be

intently set upon denying all rights within its pale in opposition to Papal authority, and to establish, as regards the world outside of it, a right and duty to over-ride at will the entire action of the civil power—ay, and what is more, to employ physical force for this end when it sees fit, if the use of such force is within its reach. It may be said that the realisation of the Papal aim is not in the immediate present probable in this country. We cannot say so much for the immediate future. We may depend upon it, if that aim is to be resisted it will only be by a united determination of the friends of civil and religious liberty in Scotland and England, and by the maintenance of an open Bible. Men of all political parties must unite in this effort, and all who hold the great principles of the Reformation. What we must insist upon is, that the loyalty of British subjects must be independent of the authority of any foreign Power. Any religious system whatever which prevents this independent loyalty involves an interference with civil law and order which cannot be submitted to. The Pope will not, of course, in Great Britain attempt what he knows our political principles and feelings will not tolerate. He will, with accustomed craft, adapt himself to the condition and tendencies of different localities. Therefore it is not enough that, with God's blessing, our country should continue to be the resting-place of the Ark, the home of religious liberty and all the sacred rights of conscience; but we must not be in any way prevented from raising the banner of hope to the nations around us who are manifestly gulled by the Papal yoke and sighing to be free. With regard to the Romish error and corruption which Mr Hay has been bringing before us to-night in so masterly a manner—namely, the doctrine of Purgatory—of course we know from Scripture that there is no such place as Purgatory. It was invented by the Papists in the year 1438, and is commonly designated as the imaginary fire, which, however, serves the purpose of making the priests' pot to boil. Because, how are souls pretended to be released out of this imaginary place called Purgatory? It is by paying money to the priests. I would just ask you to consider one statement on the subject. I would ask you in what light do the priests exhibit themselves, who teach their poor deluded followers that they have power, without loss or charge, to make souls exchange this imaginary place of suffering called Purgatory for Heaven itself; and yet, unmoved alike by the supposed torments of the dead and the foolish sorrows of the living, refuse at once and without delay to grant this release until the hard money is previously paid down? The conclusion is inevitable, that they themselves must believe it to be mere fraud and superstition. During my thirty years' labour as a territorial Sabbath school teacher in Glasgow, I have in my visits conversed with many devout Papists on the subject of Purgatory, and not without effect. I said to one such, "Don't you believe in the atonement of the Lord Jesus Christ? Don't you know that He is the 'end of the law for righteousness to every one that believeth'—that the atoning death of Jesus Christ upon the cross, once for all, is a perfect redemption, propitiation, and satisfaction for all sin, both original and actual; and that there is no other satisfaction for sin but that alone? Now, don't you think that it is most dishonouring to Christ to believe that His finished work is to be assisted by your suffering in a place called Purgatory? What good could your suffering do in assisting the

finished work of Christ?" I have just to say that this conversation, followed up by others, was the means of leading the woman to the truth of the gospel. But I must apologise for having so long detained you, and come to my motion, which is to move a vote of thanks to the Protestant Society for promoting the religious principles of the Reformation, for missions to Roman Catholics in Britain, and for their efforts in Scotland, especially in Helensburgh and the surrounding district, through their excellent agent, Mr Hay.

The motion was carried by acclamation.

Mr HAY, at the close, intimated that at some future time he might deliver three additional lectures in Helensburgh against Papal errors.—*Edinburgh Courant.*

VI.—"A TEMPERATE CONTROVERSIALIST."

To the Editor of the "Times."

[The following correspondence is in continuation of the extract from the *Times* under the same title contained in our last issue. Truly St Leonards-on-Sea must be a nice place to live in—for those who have peculiar tastes.—ED. B.]

SIR,—In the correspondence which appears in the *Times* of October 18th, respecting the perversion of a weak-headed lad to the Church of Rome, on which you have so well commented in your leader of the same date, I observe that the Roman priest endeavours to support himself, and the language which he has thought it becoming to adopt, under the shelter of the respected name of John Henry Newman. I have now before me a letter of that famous theologian, under date of December 12, 1842, and which is referred to in his "Apologia," p. 325, in which he speaks of the Roman Church under the following terms:—

"True, Rome is heretical now—nay, grant she has thereby forfeited her orders; yet at least she was not heretical in the primitive ages. If she has apostatised, it was at the time of the Council of Trent. Then, indeed, it is to be feared the whole Roman communion bound itself by a perpetual bond and covenant to the cause of Antichrist."

Commending this instructive conclusion of Dr Newman when at the height of his great intellectual powers respecting the communion which he subsequently joined to the Roman priest who hails from "St Leonards-on-Sea," I would fain ask if he is the same individual as that sturdy controversialist who vented his wrath upon Father Hyacinthe a few years ago, and who then signed himself "Rev. Alexander Henry, St Thomas of Canterbury, St Leonards-on-Sea, England," and dates his letter "Feast of the Prayer of our Lord Jesus Christ on the Mount of Olives,"—as there appears to be a striking similarity between the language employed then and now, as the following extract will show. Addressing the celebrated reformer, he says:—

"In calling you a liar, I say nothing new; for the devil has ever been a liar. In your character as the son of Satan, I salute you! As a priest of the Holy Catholic Church, I long for the Day of Judgment, when I shall see you cast into the flaming abyss, a prey to eternal tor-

ments. When I think that cursed apostates like yourself are permitted to exist, I bless the goodness of God, who has created a hell for such as you."

I have the honour to be, sir, your obedient servant,

BOURCHIER WREY SAVILE,
Rector of Skillingford.

October 22d.

To the Editor of the "Times."

SIR,—As a curious commentary on the letter of the gentleman who signs himself "Alexander Henry, Roman Catholic priest," and who expresses his surprise "that any person whose manners are stamped as offensive by his language, most repulsive to souls, should make a convert," I beg to enclose, for the benefit of your readers, the following choice morsel from my newspaper cuttings, illustrative of the curiosities of literature:—

"The *Speranza di Roma* publishes a letter addressed to Father Hyacinthe from an English Romish priest. Read and judge for yourselves (says the journal), from this English priest's language, what these apostles would do could they restore to their service that which they so deeply regret, the Inquisition and the *auto da fé*:—

"MONSIEUR LOYSON,—In calling you liar, I say nothing new; for the devil, who has begotten every apostate monk, has ever been a liar. In calling you Protestant, I simply apply to you the epithet deserved by all those who profess a faith which they do not hold. I prefer, then, to recognise you in your character as the son of Satan, and to call you accursed, . . . then I salute you! As a priest of the Holy Catholic and Apostolic Church, I long for the Day of Judgment, when I shall see you and your colleagues of the *Speranza* cast into the flaming abyss, a prey to eternal torments. When I think that cursed apostates like yourself are permitted to exist, I bless the goodness of God, who has created a hell for such as you. Your career and your successes in this world will soon be brought to a close; sooner than you suppose will Rome be for ever delivered from such wretches. But, oh! what glory will there be for the Christian Church when the last judgment shall publicly ratify the condemnation of every apostate, even of such an insignificant wretch as you!

" 'Rev. ALEXANDER HENRY,
' 'St Thomas of Canterbury, St Leonards-on-Sea,
England.'

"This charming and truly Christian letter is dated 'Feast of the Prayer of our Lord Christ on the Mount of Olives.'"

Your obedient servant, C. D.

In the face of the internal evidence which the letter quoted above might be supposed to furnish of a certain sympathy between the Rev. Alexander Henry and a "Temperate Controversialist," it is only fair to state that Mr Alexander Henry is not the particular "Temperate Controversialist" whose letter we published in our issue of the 18th inst.

VII.—SCOTTISH REFORMATION SOCIETY.

DUNDEE BRANCH.

THE twelfth session of the Protestant class in connection with this Society was inaugurated by an able and deeply-impressive lecture, delivered by the Rev. Dr Wylie of Edinburgh, on "Patrick Hamilton, the Protomartyr of Scotland," in Free Chapelshade Church, on Sabbath evening, 7th November.

On the following evening a public meeting was held in the same place, Rev. Dr Wilson presiding, and on the platform beside him were the Rev. Dr Wylie, the Rev. Neil Taylor, the Rev. John Wylie, the Rev. J. Mulkerns, and others.

The chairman, after a few preliminary remarks, said that the workings of Popery were so complete that they took hold not only of the ignorant and debased of the community, but of people who had well-cultured minds, and who had good positions in society. When men were in doubt as to their religious principles, they were very apt to be led away by Popery, and when once caught in its meshes, it was not easy for them to disentangle themselves. The Society for whose object they were met together, had been formed for the purpose of instructing men and women to guard against the snares of the Romish Church, and he hoped the benefits to be derived from such a society would be taken advantage of. He then introduced the Rev. Dr Wylie of Edinburgh, who moved the following resolution :—

"That this meeting is impressed with the necessity of Protestants more thoroughly studying the doctrines and principles of the Roman Catholic Church; that especially at the present time, when the old claims of the Papacy are being revived, when it publicly assumes an authority over every baptized person, when it is openly interfering with State affairs, as in Spain, by endeavouring to suppress all toleration, it becomes every Christian and every patriot to oppose its operations by every legal and constitutional means."

In speaking to the resolution, Dr Wylie remarked that no other human system was so worthy the study of young men as that of Popery. We admired the works of architecture—gorgeous edifices and noble temples—not because we expected to be architects or builders of such fabrics, but because we saw in them a revelation of mind, of grandness, and of harmony. Although we might not be gifted by nature, nor ever expect to become poets, we read and admired such poems as the "Inferno" and "Paradise Lost." And why? Just because of the discipline thereby afforded to our minds. Their grandeur and sublimity ravished us; their study gave solidity and soundness to our judgment. And if this was true of the study of architecture and poetry, it was none the less true as regarded the study of the Popish system. Here was the most majestic temple or poem among all human creations. One single genius wrote "Paradise Lost," but it required thousands of minds to complete this system, which only received its copestone in 1870. Nor was the creation of this masterpiece of mind the promptings of mere

human intellects.—a deeper and subtler intellect than human displayed its workings here. There was but one other system in the world which surpassed it in completeness and logical symmetry, and that was a divine system. Young men would find excellent discipline for their minds in the study of Popery. They studied mathematics because it taught them to think consecutively. Popery was a system of mathematics. If they granted its fundamental proposition, that the Pope was the vicar of Jesus Christ, they were compelled logically to arrive at the conclusion that the Pope was infallible. Here was a thoroughly logical system, and therefore the study of it had a sharpening effect upon the mind. It taught thinking and argumenting as no other human system could, and then all those powers could be applied to the study of that other system, as logical and more transcendent, but different from Popery, inasmuch as it was founded on a truth, while Popery was founded on a falsehood.

An acquaintance with the Popish system was necessary, he said, to the proper study of history. Unhappily, Romanism had been the main actor in European history since the 5th century. From the 5th till the 7th century was a continual struggle on the part of the Pope to become head of the Church. From the 7th till the 9th century a struggle to become a temporal prince. From the 9th till the 13th century a yet more terrific struggle to obtain supremacy over all kings. And from the 13th century down to the present time the history of Europe had been a mighty conflict to retain that supremacy. In proof of this, we had but to turn to the Netherlands, to the wars of Philip II. and the Duke of Alva; or to Spain, where the Inquisition slew its hundreds of thousands, and the mighty power that had shaken two hemispheres was vanquished; or to Italy, whose evangelical dawn was quenched in a night of three centuries; or to our own country, where the struggles took place out of which our constitution, laws, liberty, and independence have emerged and been perfected. We could not understand the history of the world since the fall of the Roman Empire without a knowledge of Popery. Only thereby could we master the principles of liberty, of free states, and of free churches. Popery had seized on a principle which laid all these in the dust by her skilful confounding of the consciences of Church and State, and by maintaining herself mistress of the human conscience. This was a terrible lesson to the world of the necessity of maintaining the co-ordinate duties of Church and State. Popery said, The Pope is lord of the conscience. Protestantism said, The Lord alone is. Although there was not another truth in our Confession of Faith than this, it would make it a glorious book, and would be worth all our efforts to preserve it.

The crisis, he continued, which had arisen in 1870, which overthrew the power of France and the temporal power of the Pope, and solidified the German Empire, was a great blessing for Christendom; yet out of these events had sprung an emergency which once more threatened liberty in all its phases. Rome was deeply wounded by the temporal power being taken from her. France felt the same in being conquered, and never would she rest until she had again assailed Germany. Rome was France's ally, and would never rest until, by the help of France, she should regain her temporal power. Papal infallibility helped that end. Bishops and priests were planted in every country,

members of an organisation like which there was not another in the world, and all its power concentrated in one man—a man who, to the Papist, was God. Popery openly avowed that its object was to restore the temporal power of the Pope. This it could not do without conquering Italy, and breaking up the German Empire. The genius and resources of the whole Roman world were now employed for that purpose. European affairs were becoming complicated. If the Turkish difficulty required the armed intervention of other powers, as in all likelihood it will, no man could say what complications might arise. Then would be Rome's opportunity. Beyond doubt she would strike, and attempt to break up our own empire among others. He concluded as follows:—I have that trust in God that the attempt would not be successful; but I am as sure as that the sun will rise to-morrow morning that she *will* attempt it, and that she will bring the sword and bloodshed into all countries. Popery is the shedder of the blood of God's saints. There can be no universal triumph of Christianity, no Millennium, while that system remains upon the face of the earth.

Mr R. J. NIVEN seconded the resolution, and spoke of Rome's position at the present day, and of what she was doing in our land. Oaths, he said, sworn before the passing of the Emancipation Act of 1829, had been glaringly falsified. Not only so, but Papal Bulls, sworn at the time as not being in force, were in the following year published in Ireland; and under these very bulls was Father O'Keeffe now being punished. He read Dr Manning's statement from the *Tablet* of 6th Aug. 1859:—"If ever there was a land in which work is to be done, . . . it is here. I shall not say too much if I say that we have to subjugate, and subdue, and to conquer an imperial race," &c. Dr Manning, he said, often came before the public as a philanthropist, and some good people thought very much of him on that account. He had been in London and Manchester the prominent man at large temperance meetings, surrounded and applauded by Protestants. He (Mr Niven) was a total abstainer, but he had no faith in Dr Manning as a leader in that movement. This was but one of his schemes to further the sway of Popery in our land. Christians ought to see through this, and to understand the deep plottings of that system which is Antichrist.

The Rev. NEIL TAYLOR moved the second resolution, which was as follows:—

"That one of the most effectual means of promoting correct views of the Popish system is a well-conducted Protestant class, and that this meeting highly approves of, and pledges itself to countenance and support, the class regularly carried on in Dundee under the auspices of the Scottish Reformation Society."

In speaking to the resolution, Mr Taylor said that the Popish system was most difficult rightly to understand. He did not know a better method of teaching it than that pursued by this class. He considered the class to be a necessity in order to keep alive anything like a knowledge of Popery. One of the great drawbacks to the dissemination of this knowledge was, he thought, the great mistake of Protestants fancying they knew all about it. Then the class was a necessity, because it

compelled ministers to give some of their attention to the Popish system. It was taught by a large number of ministers who might not otherwise study these subjects. He was afraid that ministers in the present day were in danger of falling into the snare of studying those subjects immediately in demand, and of neglecting other subjects of perhaps more importance.

Captain Falconer, in seconding the resolution, said that one of the great mistakes into which Protestants fall at the present day, and which lies at the root of not a few others, is to look upon Popery as a branch of Christ's Church. The question was not as to whether there were Christians in Rome's communion, but whether the system was a Christian system. To decide this we had but to look to the workings of the system, for "by their fruits shall ye know them." Is the worship of the Virgin, he asked, of saints, of bones, of rotten bits of wood, and of rags, a mark of the Church of Christ? Is the withholding of God's Word from the Laity, is confession to a priest, is prohibiting to marry and abstaining from meats, is shutting up men and women in convents and nunneries marks of the true Church of Christ? He considered the Church of Rome to be un-Christian, to be anti-Christ. He said it was his lot to reside for five years on an island the inhabitants of which were all Roman Catholics, and there he saw Romanism in its native unvarnished state. It was a dark background whereby God's truth had been made clearer to him since. He invited young people to attend the class referred to in the resolution, so that they might gain information concerning Popery, and hoped the community would support the efforts of the Scottish Reformation Society.

The Rev. John Wylie moved the third resolution, which was as follows:—

"That a circular letter be prepared and sent to each Protestant minister in Dundee with a view to his interesting his congregation in this great question, and of inducing the young in his congregation to attend the said Protestant class."

Mr Wylie wished all the ministers in Dundee had been present to hear Dr Wylie's address. Some ministers, he feared, were not well acquainted with the system of Romanism, which was greatly to be deplored. He had attended Dr Wylie's classes, and his studies there had given a tone to his reading and thinking of a highly beneficial character, and many other ministers could say the same. The Pope, he said, occasionally sends circular letters, and he hoped that good results might flow from the letter which this resolution asked to be sent to the ministers of Dundee. Ministers, he said, could not neglect controversy in the interests of true religion, and it was their duty to ask their young people to attend this class. He thought the very spirit of this resolution signified good to the Society. It showed that the Society meant to work, and whenever a person is determined that his work will be successful he is not often disappointed.

Mr D. McDonald seconded the resolution.

All three resolutions were put to the meeting, and carried.

After votes of thanks were awarded to the various speakers, and to Dr Wilson for occupying the chair, the benediction was pronounced, and the meeting separated.

VIII.—GAVAZZI IN ENGLAND.

To the Editor of the "Bulwark."

SIR,—I send you an excellent sketch of Gavazzi's farewell service in London from the pen of Christopher Crayon, which appears in the *Christian World* of October 1, 1875. I have not the least doubt but that it will interest the friends of Protestantism, and that your readers will be much gratified in the perusal of the same. This celebrated Italian orator deserves the support of Christian friends anxious for the spread of "Bible truths in the city of the Popes."—I am, yours truly,

Birmingham.

T. H. ASTON.

GAVAZZI'S FAREWELL TO ENGLAND.

"On Sunday night, in accordance with a notice which had been published a few days before, and which announced that Signor Gavazzi, from Rome, would address the working men of London, at the Agricultural Hall, Islington, on Sunday evening, September 26, on the present assumptions of the Papacy, I made my way to the far-famed rendezvous long before the hour appointed, where I found a section of Dr Allen's congregation assembled for worship, and was thus privileged to hear the tail of a sermon by some gentleman unknown to myself, and, apparently, to his hearers. The sight was not a very encouraging one, as the hall in the lower part was not half full, and in the galleries there was neither a body nor a soul. The advantage of this arrangement, whereby the hall is occupied by two distinct congregations on a Sunday evening, is that as Dr Davidson commences his services at eight, the other minister must say what he has to say in decent time. On Sunday evening he had finished long before that hour, and it was quite as well that he did so, as the fame of Gavazzi had attracted a large crowd, possibly of working men, certainly of their wives and sisters, and daughters, and mothers, and, in many cases, of grandmothers. Very young people and very old people, I have always observed, are more ready to run after novelties than are the other sections into which humanity may be divided; and thus, somehow, by the time Gavazzi had arrived, the hall was as full as it could be. As a large part of the previous congregation had remained, the latter arrivals found all the best places taken; but I imagine all could hear, and I am sure all could see, for at no time is Father Gavazzi a small man, and on Sunday, supported by Dr Davidson on one side, and a little clerically-dressed, but comic-looking individual, who prayed with a foreign accent, on the other, Gavazzi looked really majestic; and I recollected, what some people who hear him now in broken English can scarcely realise, how twenty-five years ago genteel London used to rush to hear him lecture in Italian in the concert-rooms at the back of the theatre in Princess Street. As my readers are aware, Gavazzi on a Sunday night is rather embarrassing. In some quarters it is still doubted whether you may smile on a Sunday at all; in many it is firmly believed that to laugh outright is proof posi-

tive that you are little better than one of the wicked. Now the fact is, Gavazzi is a master of pantomime and grimace, and to hear him in his rollicking oratory, now snorting, now screaming, now aggravating his voice, and roaring like a sucking dove; now working those big eyebrows of his like the villain of the stage, and to see him now tender and beseeching, now throwing his big body as it were over the part of the platform, and stretching forth his huge hands to the furthest end as he takes you metaphorically by the button-hole, and tells you a secret; now erect, his head well back, sarcastic, defiant, magnanimous,—is, to say the least, a treat quite as much secular as sacred. Of course the working men like that kind of thing. The orator, human and genial, and at home in all phases of feeling, and master of all the chords, is always welcome as much now as in the days of Athenian glory. But I much question whether some of the rigid ones present did not feel themselves a little out of their element. It was true that Gavazzi was denouncing the Pope, and as he is the man of sin, that was all right; but the puzzle to them was why Gavazzi should do so in a way to make men laugh. Why could not he be dull, and dry, and uninteresting, in accordance with time-honoured religious precedents? Well, there were many who could not answer that question, and were in sore distress all the while in consequence. They had been led up to a very different kind of thing by the introductory service, and Dr Davidson read that second chapter of the Second Epistle to the Thessalonians with an emphasis on the parts bearing on the son of perdition in a way which required no comment, and which would have delighted the heart of Dr Cumming or Mr Newdegate. Yet even Dr Davidson was carried away by the mirth-inspiring Gavazzi, and at the close of the service, when giving out, "All hail the power of," said, not the Pope, but "Jesus' Name." When a Presbyterian divine, an ex-moderator, is facetious, it is obvious there must have been a good deal of previous provocation. Well, of course, Gavazzi was intensely amusing, even when most earnest and most sincere. Mr Latouche says he met an English workman in Portugal, who told him that the natives could understand English well enough if you only talked loud enough. Gavazzi thinks his imperfect English perfectly intelligible if he only gesticulates enough, and, to a certain extent, he is right. It is wonderful how much can be done by means of a nod and a wink. It is true that in the "Critic" when Lord Burleigh nods his head, Puff replies, "Oh, that does not matter, there is nothing in it!" but a nod of Gavazzi is a very different thing. On Sunday evening, they were most effective. The substance of them and of the address, for such it was, I believe, is familiar to all who have heard Gavazzi. He began by apologising for introducing politics on a sacred-day, but he had no alternative. The present assumptions of the Papacy were all directed to one end—the restoration of the Pope's temporal power. That was the plain meaning of all we heard from Rome. People who did not believe this, did not know the craft of the Papacy. The priests do not care about souls; it is the loss of his temporal power that makes the old man in Rome grumble every day. However, that was gone for ever. They—the Italians—were not going to give it back to him. There was a conference now sitting in Florence on the subject, to which telegrams had been sent from France and Germany and even England; but they were not going to give up their Italian unity and liberty,

and independence, and education of women for all the conferences in the world. The necessity of Popery was to dominate over citizens and their rights. The power they had exercised was the gift of Satan; it was the result of Borgia stilettos and Borgia poisons. The Church had no head but Christ, and it was a blasphemy and a lie to say the Pope was its head. The Roman Catholics now urged the most monstrous pretensions, as they had really nothing to lose. It was the Jesuits playing their last card, and so they urged claims which even a Hildebrand could not have put forward, as was instanced in the case of Spain. It was Rome that was troubling the German Empire. It was not true that Bismarck was persecuting the Church; he merely requested the priests to keep the compact into which they had entered with the State.

Gavazzi next directed our attention to England, which Rome was engaged in bringing back under its domination, first by means of Cardinal Wiseman, and now of Cardinal Manning—secretly, slyly, Jesuitically. Gavazzi said he was sure we should have to fight once more the battle of Freedom. Popery had found a fearful ally in Tractarianism and Ritualism, and the struggle was nearer than we anticipated. Rome looked after rich men, such as dukes and marquises; she did not care for poor people, and she needed England's wealth. The power of Ritualism arose from the fact that our Church was a compromise with Popery. He was a poor English scholar, but he saw many such compromises in our Prayer-book, an announcement which elicited a cheer. There was a demand for a sensational religion, and of course the clergy liked that, as it saved them the trouble of preaching long sermons—here there was another cheer—and then our aristocracy loved gay living, and felt how pleasant it was to be able to go to heaven just by having an absolution mumbled over them. Another class of whom Gavazzi had fears as being easy to lead over to Rome were the young ladies, who did not care, however beautiful they were, how they deformed themselves, so that they might be in the fashion. When the time came, he hoped Englishmen would be ready for the conflict. In Italy they had done their work well, and they aimed at the evangelisation of Italy, as they felt if they succeeded in that it would be goodbye to Popery. Their starting-point was the Word of God. Twenty-five years ago he never expected to see what he saw now. Since 1860 they had 120 Free Church Italian congregations, with 10,000 communicants and 50,000 hearers, and had distributed half a million of Bibles; but the triumph of all was the great building with 120 rooms they had built in Rome, as a chapel and a college and a school, opposite the Castle of St Angelo, which pilgrims, and tomfools, and even Cardinal Manning, would have to pass if they wanted the Pope's blessing. And then Gavazzi pleaded for our prayers and money. As his plea was most convincing and urgent, and as Dr Davidson had announced that all the collection would be devoted to the Free Church of Italy, readers will be glad to learn that £22 were handed over to Gavazzi to take back with him to Rome this week.

CHRISTOPHER CRAYON.

IX.—ESTIMATE OF O'CONNELL.

IN the discharge of our duty as a journalist we have often had occasion to direct our readers' attention to cases in which the Romish priesthood had, by their hypocritical professions of regard for the principles of civil and religious liberty, induced unwary Protestants to help forward the schemes of the Church, but never, in the whole course of our reading and experience, have we met with a more flagrant instance of Popish duplicity than that which has induced us to pen the following remarks. We allude to the stratagem by which, under pretence of honouring the memory of Daniel O'Connell, in his capacity of champion of equal rights to all, so many of our Protestant fellow-colonists were induced to take part in proceedings which had for their object the glorification of the Papal Church, the bitter and uncompromising enemy of civil and religious liberty in all countries where she retains even a remnant of her former power.

The principles for which non-Romish admirers of O'Connell hold his memory green are those for which he contended in 1828, and which he held in common with Brougham, Wilberforce, and other great Englishmen of his day—principles that have since been over and over again denounced by Pius IX. as damnable, heretical, and erroneous—principles that place Romanist and Protestant on the same pedestal of equal rights, but which no member of the Papal Church at the present day dare avow without incurring the penalty of excommunication. Had the Test and Corporation Acts, for the repeal of which O'Connell contended, been passed by a Roman Catholic Parliament to prevent the spread of Protestantism, the Liberator's efforts in that direction would have met with small sympathy from the Romish priesthood. But this *en passant*. In 1828, O'Connell formed one of a band of freedom-loving men who battled for the repeal of iniquitous laws that denied to Dissenters the rights accorded to the members of the Established Church, and for this his name is respected by thousands who regard his subsequent conduct with the disfavour due to proceedings that had for their object the dismemberment of the British Empire. But it is not for his efforts on behalf of Protestant Dissenters that O'Connell is respected by the Romish priesthood and their followers. Catholic Emancipation and the Repeal of the Union are the bases on which *their* veneration for his memory is founded.

It was therefore the merest hypocrisy on the part of Bishop Reynolds and his privy council of priests, to invite the co-operation of loyal Protestants in the celebration of the centenary of the birth of Daniel O'Connell, on the ground of his having been the champion of religious toleration. The actions of the Irish priesthood—and the majority of the Romish clergy in the colony are Irish—prove that O'Connell's hatred of England, and his being instrumental in removing the political disabilities which the treasonable practices of their order had caused the British Parliament to impose upon the Roman Catholics of Ireland, are the reasons why the "Liberator's" memory is held in benediction by them.

For these reasons the priesthood are willing to gloss over O'Connell's frequent enunciation of principles diametrically opposed to the theory of Papal supremacy, and of his having on one occasion drunk a cup of

Boyne water "to the glorious, pious, and immortal memory of William III." On another occasion, at Dublin, in January 1823, O'Connell declared that "the principles that placed the King (George IV.) on the throne were those of civil and religious liberty. His Majesty the King sits on the proudest and the greatest throne in Europe, because a revolution had hurled a bigot from his seat to make room for the present line of sovereigns. The bigot who had been deprived of majesty lost it because he had dared to endeavour to enslave his people, to fetter them in vilest bonds, and to coerce their consciences. The magnanimous people flung the great despot (James II.) from his exalted station. They drove him from his throne, and placed King William III. on it upon principles which I most heartily applaud. And those are real Jacobins, who, adopting the principles of the dethroned King James, would vainly attempt to trench on civil and religious liberty." These sentiments were applauded by Irish Romanists at the time of their delivery, but we fancy they would meet with a different reception now. These are the sentiments held by the Orange Society, and denounced by the *Register*, the *Advertiser*, and by Bishop Reynolds and his followers as intolerant bigotry.

Since 1823, Popery has changed for the worse; and were O'Connell living at the present time, he would have to declare his acceptance of doctrines which strike at the root of the principles he professed to admire, or suffer excommunication. O'Connell repudiated the dogma of Papal Infallibility. At the last anti-slavery meeting, held at Exeter Hall, in 1838, before the abolition of the system of apprenticeship which served for a little while to break the fall of slavery in the West Indies, Lord Brougham, who was in the chair, in making some allusion to O'Connell, who sat at his right hand, said, "My honourable friend here, who belongs to a Church with an *infallible head*"—"No!" thundered the Liberator, "a Church with an *infallible body*." Verily, Dan was not an orthodox Catholic of the Ultramontane school.

It is the fashion to represent O'Connell's services to the cause of Repeal as being given without hope or expectation of any reward beyond the approval of a good conscience and the blessings of the people. But this plea will not bear examination. "He received," says our contemporary, the *Sydney Standard*, in an able article on the subject, "about £30,000 a year, wrung by the usual pressure from a starving people; and when the young Ireland party arose and questioned, he brought in the Association *in debt* to him £97, 19s. 11½d. Upon which some wag quoted the seditious song of those days—

‘Who fears to speak of ninety-eight?
Who blushes at the name?’

It is well known that the demand of the Mitchel and Smith O'Brien party for an account of that £30,000 a year was the death of O'Connell. We remember some rather caustic turnings of his own words which appeared at that time in reference to this. O'Connell had epitomised the Papist's creed in one of the monster meetings thus: 'If any one asks me what I believe, I answer, I believe what the Church believes. If he asks me what does the Church believe, I answer, Just what I believe. If, again, he asks me what do both I and the Church believe, I answer, We both believe the same thing.' A simple creed; but the young Irishers

put his answers to their inquiries about the 'rint' in the same form. 'Q. I say, Mr O'Connell, how did you lay out the repeal rint?—A. Just as the giver intinded it should be laid out. Q. And how did the giver intind to lay it out?—A. Just as I laid it out. Q. And how did both you and the giver intind to lay it out?—A. We both had the same intintions on that pint.'"

The trick which secured the attendance of so many Protestants at the O'Connell demonstration in the Town Hall was cunningly devised and cleverly executed; but it failed to achieve the object for which their presence was desired, which was to elicit from them some remarks which could, by a process well known to Romish scribes, be interpreted as expressing approval of the general policy of the Romish Church.—*Protestant Advocate (Adelaide)*.

X.—WHAT SHALL THE END BE?

(From the Paris Correspondent of the "True Catholic.")

A REMARKABLE pamphlet has lately been published here, which discusses the question of the probable future of the Latin races in particular and of the nations embracing Romanism in general. The author is a Belgian, well known by his works on social economy, and his recent study on the Future of Catholicism has been adapted for France and published under the title given in the note below.* Already an edition of 10,000 copies has been exhausted, and an impression equally large is being issued. M. de Laveleye—who, by his favourite studies, is well acquainted with the comparative statistics and morals of nations and races—appears deeply impressed by the relative decline which he asserts marks the Latin nations. Frenchmen feel profoundly interested in this alleged fact. This nation presents, indeed, the most remarkable instance of a decrease in population, which has lately been commented upon in the journals, and must soon claim the investigation of the Legislature. The last census showed a diminution of 370,000 as compared with the preceding, the loss of Alsace and Lorraine being taken into the calculation. In the year 1871 the number of deaths registered was 1,271,010, while the births recorded amounted to but 821,121. After allowing for the ravages of the war, these figures are appalling and unheard of. It is, however, to the broader subject of a decline common to the Latin races and to Romanist nationalities in general that the work of M. Laveleye is devoted. In a review of this pamphlet we find such comments as the following:—

"We [Frenchmen] belong almost if not entirely to these races, which, it is alleged, are thus declining, or at least are advancing less regularly, less rapidly, less surely than other peoples. Whence this inferiority? We must in reason refrain from solving the problem by reference to climate, to blood, or to fatal causes against which it is vain to struggle. The most

* "De l'Avenir des Peuples Catholiques," par E. de Laveleye. * Germer-Baillièrè, Paris, 1875. 25 centimes.

unbelieving and unwilling must perforce recognise the almost sovereign influence of religion. It is to *Catholicism* that we are necessarily led to attribute the responsibility of at least some symptoms of this decline."

Time and space prevent our following this remarkable tractate, in which the studies of the Belgian author have been popularised in this country, or the various comments made on it in the French journals. The monopoly of education aimed at and wellnigh secured by the priestly party is one of the salient points referred to. They claim now to be the guardians of science, but it is that they may imprison it; they arrogate to themselves the province of education, but it is that they may give the measure and the kind of knowledge they deem best, and so lead the mind of the nation captive at their will. The influence of Catholicism on the homes and habits of the people is another point insisted upon. "It brings war to the hearth as to the commune and the State," is the short and comprehensive verdict of one who writes intelligently on the subject. The natural and necessary tendency to careless infidelity ensured by the preposterous claims of that which pretends to represent the divine, is another feature of the case dwelt upon. It is neither from the satires of Rabelais and the railleries of Voltaire, nor from the Papal assumptions which are their real origin, that the inspiration comes which makes a people noble and adventurous, with nerve and sinew for grand moral conflict and enterprise. Not from such training came forth the Puritan founders of America or the brave defenders of Holland. The very pretensions of the charlatan professors of religion drive the men of these Latin races into a semi-paganism.

Who can wonder at this oscillation of the pendulum towards the "Left" when it is remembered how far it had first reached on the "Right"? Take as an example this: The *Monde* of Paris has not blushed to advocate the re-establishment of the Inquisition. Its argument is surely logical if the premises are granted. "The Roman Catholic Church has the right of jurisdiction over *all* on whom, through baptism, have been imposed the obligations of Christians. Therefore," &c. Admit the Ultramontane claims which in all countries—yes, even in England itself—are being now asserted, and the rest must follow—domination, and therefore persecution even unto strange cities. What is now being claimed in Spain under the provisions of the Concordat, will not be long disallowed in France if the clericals can have their will. Yet even in Spain there are not wanting earnest defenders of national freedom from foreign spiritual bonds, who would die rather than see the odious Chamber again empowered. "They would snatch from us all that has survived that Inquisition if they could," said a speaker in the Cortes of late; "that Inquisition," added he, "which I hate, because in the flames kindled by its familiars were burned in the high places of Madrid the title-deeds of Spain to her place amongst the Great Powers of Europe."

Would that more of this same spirit were manifest amongst the governors of this land, that might lead them to assert with no uncertain sound, as devout Catholics themselves have done in other days! But how strangely altered are these times which are passing

over us from those even of the sainted monarch of France, Louis IX. ! Faithful son of the Church as he was, the Crusader was every inch a king. His Holiness claimed sovereignty over some of the liege men of the saint, but in right royal terms the monarch denied the jurisdiction of the Pope, and he gave subjection, no! not for an hour! The King of Portugal has lately been following in the steps of St Louis. The Chapter of the Braganza Cathedral had refused to elect to the episcopal dignity the candidate presented by the Government, and preferred in his stead one of the champions of the Ultramontane party. The Government, fully upheld by public opinion, have sustained their own nominee, and have had to call to order the Cardinal Archbishop for permitting one of his creatures in Lisbon to proclaim foreign Governments as "persecutors of the Church." It may be that our new Legislature, soon to be elected, will follow in the steps of former rulers of France, and unite in the assertion of their independence from the usurpations of a foreign and of a spiritual power.

But the question returns, "What shall the end be?" "Concerning the nearer foreground, it may be that the auguries of the irreligious or non-religious politician are justified, and shall be verified; we know not. Concerning the *far* distance, now in the dim background, we have no doubt or hesitation. The visions of the seers of old, the hopes of the sons of God in every age will be gloriously accomplished, and dark Superstition, with its attendant and even darker shadow, Infidelity, shall vanish from all lands. But concerning the *mid-distance*, we cannot banish all forebodings. Perhaps never in this country (as elsewhere, indeed) has the gigantic power of Rome been more daring in its claims and its action. It is calling forth its reserves in preparation for a new campaign, which it is commencing with all its long-tried, untiring energy, most skilful strategy, and almost unprecedented zeal. Its intolerant overbearing, its astute tactics, its natural force, seem not to have abated, and all unite to foreshow a coming struggle such as our age has not yet seen.

It would be refreshing to turn away from all this and record for the *True Catholic* some particulars of a different kind. The Synod of the Free Churches have just held their biennial meeting at La Force—the village rendered celebrated throughout Christendom by the philanthropic works of John Bost. Space, however, prevents any reference to the acts of this truly catholic assembly, or to the institutions and asylums founded by the energy of that Christian patriot.

XI.—PLAIN WORDS WITH A PROPHET.

Concerning certain predictions from the Pulpit of the Pro-Cathedral, Kensington.

"IT is my duty to show that the restoration of the Catholic hierarchy in England is not only a grace to the Catholics of this land, but a benediction upon England itself. . . . The mind of England is infinitely nearer to Catholic truth than it was twenty-five years ago. . . . Englishmen know the Catholic Church better than they did.

"If England ever come again into conflict with the Catholic Church, though I am no prophet, I will foretell the result, . . . it will lose the last fragments of its Christian inheritance. But I do not believe it will."—*Cardinal Manning at Kensington.*

Most reverend Cardinal ! mellifluous Manning,
A vastly pretty programme you are planning !
But though the project has your *imprimatur*,
Punch dares to traverse it with his *negatur* !
Your benediction's bold, but, as you state it
(You're quite correct !), we *don't* appreciate it.
We've snapt the golden link ? Most true. The fetter,
Though gilded, galled us. Freedom suits us better.
That English common sense you laud so sweetly
Runs counter to your Eminence completely,
Dreading free play of individuality
Far less than Rome's infallible finality.
"Do we not know the Catholic Church ?" Well, slightly—
And, but that *Punch* desires to speak politely
(While fires—*pro tem*.—are out and pikes are rusted),
He'd hint that Church is "better known than trusted."
For we have memories ; and, when holy touters—
Dupes to decoy and silence stubborn doubters,
With that fine mingling of the bland and bounceable,
Which irritable listeners wish were trounceable—
Paint her an unambitious, loving Mother,
Why, then, your Eminence, 'tis hard to smother
Irreverent laughter, for the sketch *is* risible.
Your Church has long been audible and visible,
And if we do *not* know her voice and features
We English must be very purblind creatures.
"Great, solid, calm," you call us. Flattering, very ;
But then your application makes us merry.
You kindly show us—thanks for the civility !—
Our greatness measured by our—gullibility.
Unarmed, submissive, poor, without ambition—
'Tis so you paint the Church's meek condition
Within our borders, most persuasive *Pictor* !
But give the Ultramontane Boa-Constrictor
The power, and tightening of the coils *might* follow ;
And then—we know the creature's power of swallow !
Nay, nay, your Eminence, there are no terrors
For us in any Syllabus of Errors
Pea-bladder which the Pope may shake at pleasure
Against the very things we trust and treasure ;
But Mother Church's milder voice of suasion,
Which she so deftly uses on occasion,
Will hardly coax our common sense to closing
With her bland offer. No ! John may seem dozing,
But *if*, with his experience, he hark back again,
And, lamb-like, tread the well-known Romeward track again,
Lured on by wandering prophets of things pleasant,
Like—shall we say your Eminence ?—at present !
Punch, his pet spokesman now, will yield his function,
And, though he'd mark with pity and compunction
The double-dupe's decline—a sorry sight, John !
Could scarce resist the verdict, "Serve you right, John !"
—*Punch.*

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OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

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JANUARY 1876.

"GUNPOWDER PLOT."

Abstract of a Lecture at Norton Malreward, BY REV. R. A. TAYLOR.

I PLEAD for the right of our native kings, and the independence of their crown, and the liberties of Britain. The 5th of November is set apart to commemorate the discovery of a plot formed by the Jesuits, "Hollow Hearts," and "Masks," to destroy King James I. and the members of both Houses of Parliament, by blowing up the building in which they were assembled with gunpowder. Since that day yearly thanksgivings have been offered up to God for delivering the English Church and nation. The following production, "The Bellman's Sound for the Fifth of November," is extracted from "Old Folk Lore" in *Notes and Queries* :—

"Awake, Britain's subjects, all with one accord
Extol, and praise, and magnify the Lord :
Humble yourselves, and with devotions sing
Praises and thanks to God for our most gracious King.
This was the night, when in a darksome cell,
Treason was found in earth, but hatched in hell :
And had it prospered, what would avail our sorrow ?
The train being laid to have blown us up o' th' morrow.
Yet God, our Guide, revealed the Jesuit plot,
They were themselves ensnared, and we were not :
Then let us not forget Him thanks to render
Who hath preserved and kept our Faith's Defender."

So sang Englishmen in King James' days. Ought not the nation to recognise the debt immense of endless gratitude? I have now to address you on the Order of the Jesuits, to whom King James said—

"You live one half year with deception and art,
With art and deception you live th' other part."

"Take care of a bull in front, an ass behind, a Jesuit on all sides."

In the county of Gloucester was hatched that Jesuit plot, which, had it been successful, might have annihilated our liberty for ever. That conspiracy, a reputable historian of Gloucestershire, Sir Robert Atkyns, without hesitation, states to have been concocted at the house of Mr John Throckmorton, at Lypiatt Park, in the parish of Stroud. It does not

detract from the truth of this account that the plot is said to have been hatched elsewhere. No doubt the conspirators met from time to time at their different residences, in different counties, purposely to avoid suspicion. Lypiatt Park had been acquired by Throckmorton in consequence of his having married the widow of Thomas Wye, who held it as her jointure. Throckmorton, having purchased the interest of those in remainder, became possessed of the fee-simple of the estate. Throckmorton was a near relative of Winter and Catesby, two of the conspirators. With the latter he was doubly connected. It is remarkable that a family of the name of Fawkes has been resident at Lypiatt and its neighbourhood from the time of the Gunpowder Plot downwards, and still reside there (see "What has Gloucestershire Achieved?" by Rev. Samuel Lysons, M.A., Rector of Rodmorton). Garnet, Provincial of the Jesuits, when convicted, after it was proved that he was acquainted with the unheard-of treason, justified his concealing it, because it was told him in confession. "In nullo casu licet (saith Biel, L. 4, D. 21, Qv. 1, Conc. 3). It is not lawful for a priest in any case, come what will, to reveal confession, whether the party be penitent or not, whether he confess sins already committed, or which he hath a mind and resolution to commit." Eydaemon, a Jesuit saith, "That in no case, and for no end, yea though it were to protect the State from ever so great a mischief, be it temporal or spiritual, may the seal of confession be violated;" so that if the Marquis of Ripon confess to Dr Manning that he is resolved to murder Queen Victoria, the Doctor is bound (assuming prerogatives which belong exclusively to God) rather to suffer the murder to go on than ruffle the seal of confession. (This is supposition, but I am speaking from a well-known Jesuit point of view.) Remarkable is the plea of Father Aubigny, a French Jesuit, who, when Ravallac, who stabbed Henry IV., had acknowledged that he had in confession acquainted him with that intended murder, and showed him the knife, being taken into examination denied that he knew anything of it, or could, if he had been ever so willing, have discovered it if it were communicated to him in confession; "for," saith he, "God hath given me that peculiar grace that as soon as anything is revealed to me in confession, immediately I forget it." But why should we expect that Vatican priests should reveal murders or treasons, when we see their practice has been to make their votaries sweep and garnish the house for seven devils more to enter, using this pretended sacrament as a preparation for horrid villainies, and turning the Eucharist itself, which should be a seal of grace, into a seal to keep secret damnable conspiracies and assassinations?

"The subtle Jesuit never spins
But on dark days his slimy gins."

The *Society of Jesus*, often called "The Company of the Pope," a much more appropriate name, will do anything they are bidden to do. The government of the Jesuits is a perfect despotism; a general chosen for life by deputies from the several provinces, possesses supreme power, extending to every person, and applying to every case. Every member of the Order, the instant that he enters its pale is colourless, surrenders all freedom of thought and action; every personal feeling is superseded by the interests of that body to which he has attached himself. They

seem like puppets moved by clockwork. The Jesuit Parsons was a native of Stowey, an adjoining parish to this of Norton Malreward. His history makes me reflect. I see a life gone in unworthy and unrequiting pursuit. Great energy, great power of mind, ambition, and activity that, with Scriptural direction, might have done anything, now made into a dissembler, a "*lamprey*," as King James I. called a Jesuit. "Their backs, like lampreys, have no bones in them." The "Company of the Pope" have no moral backbone. The spine seems deficient in that fish; there is only a cartilaginous substance. Can any words of burning denunciation be too strong to denounce their playing with obligations which they profess to regard as infinitely and divinely sacred, and the violation of which they are ready to avenge by inflicting death on the transgressor? They must have thought that both their Deity and their conscience were easily cheated. This sect—half religious, half political—were united against Elizabeth in one firm phalanx of conspiracy and opposition, and were determined to hinder her Administration of National Law, and to alienate from her, so far as was practicable, the affections of the people of England. They were all things to all men—pietists, mystics, rationalists, guides of political clubs, radicals, schismatics. Marvellous dissimilitudes grew, and by reason thereof jealousies, heart-burnings, jars, and discords filled the land.

"*Chamæleonte mutabilior es.*"

"The thin chameleon, fed with air, receives
The colour of the thing to which he cleaves."

The dissembling Jesuit believes in the salutary nature of falsehoods; the divine authority of things doubtful (like Papal Infallibility and the grotesque doctrine of a Jewish virgin born without stain). The follower of Unsaint Ignatius Loyola fancies that to serve the good cause he must call Apollyon to his aid: witness the Massacre of St Bartholomew, August 24, 1572! The word Jesuitism expresses an idea for which there was in nature no prototype before—*Mellitum venenum*. The good which the order hath done is occult. The visible performances make a nation creep with horror. Ever since the days of James I., we have been waging war with Jesuitism, and still the monster, scotched, not killed, lurks like Proteus among the rocks of ocean, and, assuming all the forms of that fabled son of Neptune, eludes, again and again, the vigilance of his pursuers. To our shame be it spoken, the ministers of this dreadful demon are too frequently Britain's sons, led astray to sell their own souls, and their country's liberties.

Britain, being an independent State, cannot be made amenable to Roman Canon Law. Pope Boniface VIII. hath a decree extant in the Canon Law (A.D. 1294) running thus:—"We declare, say, define, pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman Pontiff" [Extrav. Com. Lib. i. 8 cap. 1]. The which subjection, according to his intent, reacheth all matters; for he there challengeth a double sword, and asserteth to himself jurisdiction over all temporal authorities: "for one sword," saith he, "must be under another, and the temporal authority must be subject to the spiritual power; whence, if the earthly power doth go astray, it must be judged by the spiritual power." Pope Innocent IV. speaks thus:—"The judge will be judged neither by the emperor, nor by kings, nor by the whole

clergy, nor by all the people" ("Barrow on the Pope's Supremacy," pp. 9, 10; "Theological Works," vol. vi. Oxford, 1818).

What flatulent words from one who had the manners of a moss-trooper, and the morality of a he-goat! God gave Innocent great abilities, but for the application of them, Innocent was indebted to the nocent brood of hell.

Although that Foreign Communion, Rome, had imbued the nation with her idolatrous sentiment, and had brought the English Church into conformity with her in doctrine and practice, she never succeeded in absorbing it. Parliament forbade. *Magna Charta* declares the Church of this country as an independent institution: "The Church of England shall be free, and her whole rights and privileges inviolate." Various statutes, *e.g.*, the Act of Previsors, indignantly put aside the pretensions and encroachments of Rome (25th Edward III.) The Parliament opposed the Church's money leaving the kingdom; showing that we were not the abject slave of Rome. The sovereigns of Britain are supreme governors, under Christ, of all persons, ecclesiastical and civil; in their dominions, and it is their duty to keep the royalty derived from Christ (Prov. viii. 15).

From all unrighteous usurpations, and to defend their subjects against them, the Roman Pontiff claims to be the source of all authority and power. According to the Syllabus all jurisdiction is swallowed up in the Papacy, and is practically annihilated by it. But we tell the usurper:—"Two stars keep not their station in one sphere: nor can one Britain brook a double reign—of Papal Pontiff—and our lawful Monarch." This decision marked a bold advance which placed English opinion far ahead of that of the rest of Europe on the subject of National Autonomy. To recognise "The company of the Pope" as a legal institution on British territory, would be not only to deny our own past progress, but to proclaim ourselves inferior in morality to our forefathers. No moral State can endure Roman Canon Law; in no case can this State allow the subservience to the Bishop of Rome, which subsists in other though friendly lands, to have validity within its borders. This is the recorded opinion of Britain on the subject. The administration after study, inquiry, and felt experience, opposed Jesuitism because it contradicted the rules of English law, and the maxims of Christian morality. A.D. 1604 Jesuits were expelled from England. By the Roman Catholic Relief Bill, natural born Jesuits, resident in the United Kingdom, are required to register themselves with the Clerk of the Peace in every county: and foreign Jesuits are not allowed to enter the United Kingdom unless by special licence in writing. Liberty consists in the power of doing that which is permitted by the law. Do our rulers shelter themselves from the disgrace of a broken law behind the pretext of a later secret understanding with the invader? This is as though we subsidised the Ameer of Afghanistan, and supply him with arms which he uses in the capture of slaves! Righteous discipline ought to be inflicted upon delinquents, adversaries of Christian order, who are trying how far the lawful authorities for the time being will endure resistance.

"Quid leges sine moribus
Vanæ proficiunt?"

Honourable peace lasts long, dishonourable peace no longer than the "*League*

of St Sebastian" has the power to break the peace; the surest way, therefore, to peace is preparedness for war. Two things must support a government—gold and iron; gold to reward its friends, iron to keep under its enemies. The liberty of the subjects, the independence of the monarch, the rights of the National Church, were distinctly recognised in a Witan or Parliament held at Gloucester A.D. 896 by King Alfred. "Nolumus leges Angliæ mutari." The laws of our country were worth establishing; they are worth maintaining. "Pro Lege, Rege, Grege." Let the Jesuits beware! and respect our law, monarch, and the British people. What are the Jesuits? A servile company of the Pope, who have lost all sense of liberty. Their rules shock public sentiment. They reverse the best known and most indubitable maxims of British law. The ministers of Queen Elizabeth—Burleigh and Cecil—resisted their system as a negation of the law of England as laid down by the Saxon Witan many hundreds of years ago, and a surrender of the principle that the monarch is over all persons, ecclesiastical and civil, supreme. The Bishop of Rome was never overloved in England. Our Church never coalesced with Rome. These Malvoisins are the creatures of the Pope, to the prejudice of the temporal lords. These teach that he can give or take away kingdoms by his will; kings are kings only as long as it shall please the Pope. Dr Manning bids us "all submit to the paramount power at Rome, to whom belongs of right to put down the mighty from their seats, whosoever such a proceeding seems best to the paramount wisdom." We answer, NO PEACE WITH ROME! Whatever may be the amount of religious proficiency in Britain, sectarian controversy has been conspicuous at all events. Disputes between the followers of the Presbytery, the Bishops, and the Roman Curia are carried on through the length and breadth of the land. Finding they cannot hunt harmoniously together, the Churchman and the Presbyterian have agreed to confine themselves to their separate hunting grounds; but now comes in pseudo-Peter to poach on the manors of both—violent indignation is the necessary result. What is to be done now? Let all Protestants unite. By union the smallest States thrive and flourish; by discord the greatest are wasted and destroyed. Where wolves abound, the horned cattle are gregarious; they keep together; they form a circle, head to head, shoulder to shoulder, when the enemy is in sight, and are invincible in front. O ye Protestants! stand firm against the Roman Wolf who WANTS IN. This is a pure relic of Scotch parentage, being the engaging Scotticism on which the following story, well known to the guests at Lord Jeffrey's delightful supper-parties in Edinburgh, was founded. The scene is laid in one of the law courts of that city. A disturbance is heard at the door. "Usher! usher!" exclaims the judge, "what's that noise?" "It's a mon, my lorrd," replies the usher, "he's oot and he's wantin' in." "Very well, let him in." The intruder is then accommodated with a seat in the body of the hall. Presently a tramping of feet is heard. "Usher! usher! what's the matter now?" "It's the mon, my lorrd, he's doon and he's wantin' up." "Show him up." After a short interval the repose of the assembly is again broken by a rustling in the gallery. "Usher, what's going on now?" "Please, my lorrd, its just the mon, he's up and he's wantin' doon." "Show him down." There is, however, a limit to the patience of the mildest of men, and when the cause of a fresh tumult was ascertained to be "the mon

again, who was in and wantin' oot," the judge exclaimed, "Let him out, and, what is more, keep him out!"

In cathedra, ex cathedra lupus pilum mutat, non mentem, abi procul ex curia!

II.—SPAIN AND THE POPE.

THREE months ago, about the middle of September, the Spanish Government was suddenly and, to all appearance, unexpectedly called, in the midst of all its other troubles, to consider and decide upon a great question of the utmost importance in relation to the future of Spain, and of a world-wide interest far beyond what questions of Spanish politics in these days generally possess—the question of religious liberty in Spain—if the Spanish people are henceforth to enjoy what they have gained in this respect since Queen Isabella II. was deposed, or are to be subjected again to the yoke of an absolute and utterly intolerant spiritual despotism. The Government had prepared a draft of a Constitution to be submitted to the Cortes, an article of which is to the effect that no one shall be interfered with on account of his religious opinions, nor in the exercise of his religious worship, *save as regards the respect due to Christian morality; all ceremonies or public manifestations other than those of the State religion being, however, forbidden.* A very limited concession of religious liberty certainly, and of very doubtful amount, more than one clause being of an elastic nature, capable of extension or restriction as the Government at any time might choose; so that a truly liberal Government might allow almost all that could be desired of religious liberty, whilst a Government of bigoted Romanists, acting under priestly instigation and direction, might practically almost take away every semblance of it. But the possibility of a liberal construction on this part of the proposed Constitution was enough to alarm the Roman curia; and the Papal Nuncio at Madrid was commissioned to protest against it to the Spanish Government. Nor was this all. The Nuncio addressed at the same time a circular to the Spanish bishops, which was published—in a manner disrespectful to the Government, as the royal *placet* was never asked for it—evidently with the view of inflaming all the bigotry that exists amongst the people, in towns or in the country, throughout the length and breadth of Spain. In the name of the Holy See he condemned the religious toleration admitted into the projected Constitution, and demanded the maintenance of the Concordat of 1851. This Concordat, which, as its preamble bears, was entered into by her Catholic Majesty Isabella II., "with that piety and sincere adhesion to the Apostolical See which she has inherited from her ancestors," contains forty-six articles, the first of which is as follows:—"The Roman Catholic Apostolical Religion, which, to the exclusion of every other *form of worship*, continues to be the sole religion of the Spanish nation, will for ever be maintained in the dominions of her Catholic Majesty, with *all the rights and prerogatives* which it ought to enjoy according to the law of God *and the Sacred Canons.*" Certainly there is no room for religious toleration here. The words which we have put in italics are of particular significance, and would warrant the persecution of heretics to the death, as in the days when *Autos-da-fé* manifested the devotion of Spanish sovereigns to the "Apos-

tolical See;" and if the example of her forefathers was not followed to all this extent in the reign of Isabella II., it was because the times were not altogether so favourable for it as in some former reigns; yet no inconsiderable progress was made in that direction when Manuel Mata-moros and other Protestants were cast into dungeons like the vilest criminals. But that there might be no doubt about the extent of the rights and prerogatives of the "Roman Catholic Apostolical Religion," or of the Romish priesthood, in certain important matters, and especially with regard to education, the Concordat goes on to say, in its second article, that "consequently the system of instruction in the universities, colleges, seminaries, and public or *private* schools will be in conformity with the doctrine of the said Catholic religion, and no impediment whatever shall be placed in the way of those bishops and diocesan prelates charged by their office to watch over the purity of the faith and morals." And this absolute control over all educational institutions having been assured to bishops and diocesan prelates, the third article declares that "all the authorities of the kingdom shall provide for their protection, and see that *due respect and consideration* be observed towards them," and "that *nothing be done causing contempt in any way*;" also, that the Government will support them "in cases which require it, principally *when they have to place themselves in opposition to the malignity of those who try to pervert the minds of the faithful* and corrupt their manners, or *when they have to prohibit the publication, introduction, and circulation of bad and hurtful books*." These are the articles of the Concordat which bear on the question of religious liberty; and what vestige of it would remain if they were enforced? Let the corpse of this Concordat be reanimated, as the Pope now demands, and all Protestant worship in Spain must forthwith be suppressed, and all Protestant schools closed; and although Protestantism has not yet made great progress in Spain, it did make progress, even during the reign of Isabella, and it has made more rapid progress since, so that now there are several Protestant congregations in Madrid in which the gospel is regularly preached, many Spaniards, besides those who have already become avowed Protestants, habitually or frequently attending them; and there are also Protestant congregations in a good many other towns of Spain, the ministers as well as the members of which are generally Spaniards, most, if not all, of these congregations having day-schools and Sabbath-schools connected with them. The circulation of the Bible is also actively carried on, and the circulation of Protestant books and tracts; and there are Protestant newspapers published in Madrid. The restoration of the Concordat to life and force would put an end to all this; and no colporteur could any longer openly carry on his labours, nor could a Bible or Testament be offered for sale in any shop in Spain, nor could any Protestant give a tract to his neighbour, without danger of at least fine or imprisonment. And *this* is what the Pope desires. This is what his Nuncio, in his name, has had the effrontery to demand. Hence we may see what value we ought to place on the smooth, fair words which so freely flow from the lips of Romish bishops and priests in our own country, who would have us to think that all they wish is the enjoyment of perfect freedom, and of equal rights and privileges with the Protestants among whom they dwell.

We cannot doubt that the demand of the "Holy See" caused much

annoyance and perplexity to the Spanish Government. The time chosen for making it was such as to render it peculiarly embarrassing. The Jovellar Ministry had newly entered upon office; and probably one reason for its being made at that time was that this Ministry was believed to be more liberal, or, in other words, less inclined to a policy of subservience to Rome and the clergy, than the Ministry of Senor Canovas de Castillon, which preceded it. In the judgment of the Vatican, it may have been deemed expedient thus to throw an impediment in the way of a Government liberal enough to accord some measure of toleration to Protestantism. But the difficulty was greatly increased by the Carlist war. There seemed a prospect of a speedy suppression of the insurrection. But what if the Pope should withdraw his countenance from King Alfonso, and give all the support in his power to Don Carlos? Might not this add new strength to the cause of that Pretender to the Spanish crown, and win for him adherents in every part of Spain? A perfectly intelligible hint of the possibility of this was given in the Papal Nuncio's circular to the Spanish bishops. "It should not be forgotten," the Nuncio said, "that one of the causes of the civil war, which still continues in certain provinces, has been the way in which religious unity has been misunderstood by previous Governments." No doubt the Pope would be very glad to see Don Carlos firmly seated on the throne of Spain, for then he would have all his own way—the very thing which makes the cause of Don Carlos hateful to all Europe, except to the Ultramontanes, who have all along been unanimous in wishing him success, and have raised money for him in Britain and elsewhere. In all the circumstances, it could not be expected that the Spanish Government would reply to the Vatican in terms such as a really secure and powerful Government might have employed, or that Jovellar would make his voice heard in a tone like that of Bismarck. But, all things considered, there is not much cause to find fault with what was done. The Spanish Government, in a note to the Vatican, complained of the acts of the Spanish prelates—chiefly in their publishing the circular of the Papal Nuncio without its having the royal *placet*—and said that the Cortes must be consulted, and that Spain cannot form an exception to the rest of Europe with regard to religious liberty. The Pope has recently reiterated his demand, saying "that the Concordat, made in the time of the late Queen, ought not to be changed in any particular," and "that the Holy See desires to help the Spanish Government, but only on condition that that secret knot, which has ever been the glory of Spain, remain unloosed." More recently—indeed very recently—the Jovellar Ministry has fallen, and Senor Canovas de Castillon has returned to power. Is this a consequence of Jovellar and his colleagues refusing to concede the demands of the Vatican, and is King Alfonso now bent on a reactionary policy, destructive of religious liberty in Spain? There is too much reason to fear it, and already intelligence has reached us that the Protestant church and school at Toledo have been closed, and the minister and schoolmaster expelled from the city. This may be the doing of the municipal authorities, more under priestly domination than the Government, and without consent of the Government; but in all probability it would not have been attempted unless the recent change of Ministry had encouraged the bigoted Romish party—the *Moderados* as they are

called—who are more powerful in most of the provincial towns of Spain than they are in the capital. But although the inauguration of a reactionary policy may be productive of much misery to a country which has already had much to suffer, and may cause much distress to the Protestants, who are at present far more numerous in Spain than they have ever been before since the sixteenth century, we do not think it possible that such a policy can long prevail. It may lead to civil strife, which will shake the throne of King Alfonso, and very probably shake him off; but it cannot, we are glad to think, have more than a temporary and brief success.—*Yorkshire Post*.

III.—RELIGIOUS LIBERTY IN SPAIN.

(From a Correspondent of the *Daily Review*.)

MADRID, 10th December.

THE telegraph has already made you aware of the change of Ministry here—the entrance of Senor Canovas as President without portfolio, and of the Conde de Tovenno as Minister of a department which includes Public Instruction and Agriculture. I think the modification deserves to have attention called to it, especially in its bearings on the question of religious liberty or toleration. I may dismiss in a word the aspect of things which the entrance of the latter Minister presents. The Conde de Tovenno is nominally a Liberal-Conservative, but all his history, as far as the religious question is concerned, is that of a zealous, not to say furious, supporter of Romish unity. On one occasion, in the Cortes, he made a most furious attack on religious liberty, and spoke in the most abusive terms of Protestants and Protestantism. His family relations also are very significant. His sister-in-law, La Condesa de Superunda, has been all along the fierce and active opponent of our Protestant schools, and has done all in her power to destroy them, buying up the houses in which they were situated, and offering bribes of all kinds to the parents of our children. Female influence in this country being so powerful, it may easily be imagined what may be expected in this direction from his Excellency the new Minister of Public Instruction.

But to return to the President. During the months of August and September the editor of the *Diario de Barcelona*, a very decidedly Ultramontane paper, published several letters to Senor Canovas, then President of the Ministry. As these letters throw much light on the position of that gentleman on the question of religious liberty, I think it will not be uninteresting or unprofitable to give your readers the translation of a few extracts from them. I may say as an introduction, first, that the writer of these articles is one of the noted members of the old Moderate party—that party which, under the present Government, is nearest to Carlism, divided from it by dynastic questions, but thoroughly one with it on all other political and religious opinions; and, secondly, that these letters were reproduced in the *Epoca* of the period. That periodical is the most important and influential representative in the press of Liberal-Conservatism, and is believed to be inspired in part, if not wholly, by the Ministry or some of its members,

and thus almost Ministerial sanction is given to the ideas contained in these letters of Barcelona. No remark has ever been made, so far as I am aware, by Canovas in contradiction of the sense here put on his words in 1869; so that we may consider that the comments made here by the Barcelona paper are faithful representations of Senor Canovas' opinions. I would anticipate two remarks, in order to call attention to important statements in the following extracts.

One is, that the writer of the article in the *Diario de Barcelona* maintains that there was perfect, or at least sufficient, religious toleration in Spain in 1868 while Isabella II. was still on the throne, and that he would desire nothing so much as the re-establishment of that *status quo*. It may be as well to remind your readers that that toleration permitted such acts as the condemnation to perpetual imprisonment in irons of such men as Matamoros and Albama and Carrasco. Envidable and righteous toleration, worthy of a Grand Inquisitor, a Torquemada!

The other is, that, in the opinion of the Conservative party, if you legislate on toleration you give it rights, whereas it must only exist as the benignant or compulsory connivance of the State at a state of things which it dare not subvert, but at which it impotently gnashes its teeth. It says, though not in so many words—International circumstances are too strong for us, and although with all the will and the burning desire to extirpate the hated progeny of "Dissenters," we must e'en bear with them, perhaps only bide our time. Who will say that that ominous time has not arrived? Events of which we shall give account further on, or in another letter, would seem to indicate that this is the course that is to be pursued. There will nominally be religious toleration, but it shall have no rights, and, as took place in the olden times, while loudly proclaiming the desire to enter into the European concert on this question, it will invade, as it has already done, the homes of our evangelists, and, under pretext of their being political agitators, banish them from one place to another till only the "few foreigners" are left, and then it will be once more possible to declare "Catholic" unity to be the characteristic of Spain. While I write these things, I have not the least fear that religious liberty will be seriously interfered with in Spain. The statesmen, while cordially hating Protestant work, have a salutary fear of Prince Bismarck, and a pressing need for the moral support of Great Britain; and the fact of subjects of one and the other State being at the head of important missions both in Madrid and the provinces, and that in different places the chapels are the private property of these subjects, all are powerful securities for our uninterrupted work. It will not, however, I believe, be superfluous that Churches and societies at home interested in the evangelisation of Spain be on the watch, and ready to support any action on the part of their representatives in Spain, or to second the kind and interested action of Her Majesty's Minister to the Spanish Court, to whom the missions in Spain in these later times owe no small thanks for judicious support and help.

With these introductory remarks the following paragraphs will not fail to be interesting and instructive:—

"Few words," says the writer in the *Diario de Barcelona*, "were spoken by you on the religious question during the discussion of the project of Constitution in 1869. This is explained by the fact that the Senor Alvarez Bugallal, who then was reckoned your *alter ego*, and deservedly so, had been

charged with the conduct of the debate on this part of the project. His words may thus be considered as the complement and commentary of yours, and by means of one and other we shall be able to arrive at an understanding of what you thought at that time on the religious question. 'For long,' you said in the session of 8th April 1869, 'I have desired, and at this moment I desire, the maintenance of religious unity. I have always believed that it was an unspeakable blessing to a country, and, above all, if such a country were very much divided on other questions, not to have more than one single faith and one only religious worship. But, gentlemen, it is long since I have professed the sincere specific and decided opinion that the times of all repression, of all material persecution, have passed away for ever. It is long since I have ceased to advocate, and I never hope in the future to defend, religious intolerance. I would not protect the Church by maintaining for Spaniards the pains and penalties which still stand on the pages of its code of laws. Still less would I protect it by renewing the laws which prohibited foreigners from establishing themselves in Spain, and if at any cost they would do so, obliging them to hide as criminal their beliefs. All this has passed never to return; it constituted an exception in the world, and it is for the honour of Spaniards that it disappear. But at the same time that these are my opinions, I think that perhaps there has been too much legislation about this individual right, inasmuch as regard has been had to the future and to Spaniards who are yet to be born. And examining the question in its social and political aspect, I do not fear to assert, that there being no other religion in Spain than the Catholic, the State ought to protect, and that effectually, although with liberal and legitimate measures, the Catholic worship. In my judgment it would be the worst defect of this Constitution, and one which would make it entirely useless for Spain, if in it should disappear not only the concord between the priesthood and the Empire, but also the protection of Catholicism by the State.'

Remarks of the *Diario de Barcelona* on these statements of Senor Canovas :—

"If these paragraphs are to be considered in themselves, and leaving aside the circumstances of the time and place in which they were spoken, and even the antecedents and qualities of the man who spoke them, I must confess that they are calculated to produce confusion in the mind of the reader, for they appear to involve certain contradictions. If the religious unity is an inappreciable blessing, and a necessity for nations deeply divided on other questions, why renounce the means for preserving it? If it is desirable to preserve it, why renounce the penal sanction which is the necessary condition of all effective laws? If you were a supporter of the liberty of worship, why combat it under the pretext that the actual Spanish society needs no other worship than the Catholic, and that there is no need to make Constitutions for the possible needs of future generations. If, as you foresee, the separation of the State from the Catholic Church must involve the demoralisation of our people, what may we not fear from the liberty of worship which, in a country in which there is but one single faith, more than an indication of separation is an act of aggression against Catholicism? For all these reasons, and treating of a person so upright and learned, who weighs so well his words, and who as few others acts up to his convictions, I conclude that you, neither were then nor are now an advocate of liberty of worship; that is to say, of the destruction of religious unity, which you consider so necessary for this country. I believe, then, that I rightly interpret your words as meaning that what you disapproved of was civil intolerance, and that you only advocated such tolerance as, in certain circumstances, is in harmony with Conservative principles and the teaching of the Church."

Further on the Senor Bugallal is reported as saying on the same occasion—

"Tell me, gentlemen, you who occupy these benches on the Left, what need have you of a new Church, or a new priesthood, or a new worship? Are any of you members of established dissenting sects? What are you but free-thinkers, who, following the direction which Protestantism has given to European thought, with your own private judgment pronounce on all dogma and principles. You have a religion purely individual; you profess that which is called independent morality—a morality, a religion, which nowhere is known to have a priesthood or a worship which has existence as an established Church. If, then, this necessity does not exist—if, then, this Dissenting Church is nowhere found, it is clear that there is nothing about which we can legislate. For this reason the Commission has done very well, while denying you any existence, to say that should any Spaniard be found who does not profess the Catholic faith, he may be very welcome to enjoy the same immunities as are granted to the foreigners. For my part, I should not even have granted this much, for I do not go out of the unity, and, while not refusing to foreigners the right to profess in private any religion they like, I would not permit them other in public than the Catholic."

Remarks, again, of the *Diario de Barcelono* :—

"This seems to me to say clearly that, bringing to the Parliament the Conservative criterion, which was your criterion previous to the Revolution of September, and which promised to be so always, you were of opinion that there really was no ground for the so-called religious question—that such question did not exist. That in 1812, in 1820, and since 1833, there had been done as much as could be done, or ought to be done in this matter, and that the toleration which actually existed in Spain in 1868 was more than sufficient, only that you thought that to the furthest there ought to be suppressed the pains and penalties imposed on such as professed other faith or celebrated (privately, be it understood) other worship than the Catholic. I propose to prove some day that within the Conservative principles and the Catholic doctrine there may be toleration but no liberty of worship. Now, I only consign it here, that with regard to this point, so important and vital, we are of one and the same opinion, as I have elsewhere maintained, and will maintain, against whatever others may say to the contrary. But it is possible that this may not be the case in regard to a point of secondary importance in this question, I mean the way of guaranteeing this toleration. I said the other day, and I fear not that any one will be able to prove me the contrary, that toleration is a purely moral act, and not a legal precept, for it is in its essence the connivance at an illegal act. Once established, this principle, I believe, is undeniable; if you legislate about toleration, although it be in organic laws or of a lower order, it ceases to be toleration and becomes a legal right. Then Dissenters do not need the only toleration of the executive power and its ministers for the celebration of its worship, but may claim their protection when they see themselves interfered with in the exercise of their rights, and even, in case of necessity, have recourse to the tribunals demanding justice."

IV.—MIXED MARRIAGES.

FATHER SHERIDAN is a mighty priest. Let us give our readers a short account of one of his doings. A respectable man, who died last week, married sixteen years ago a Roman Catholic woman. The woman, as is usual in such cases, was the stronger of the two in will, and she accordingly had all her children, seven in number, baptized by the priest. Two of them were also confirmed; but as she died some

time ago, the father was left with entire control. He read, while himself ill, the account of the Bates' children and the Jesuit Dalton, in Melbourne; and this determined him to take decisive steps as to his own, that "these priests might never be able to lay a hand on one of his children after his death." It happened that his sister-in-law, originally a Roman Catholic, but now a Protestant, was residing with him, and had been since the decease of the mother an affectionate mother to the children. She was willing after his decease to take the children and do for them according to his wish—"to bring them up in the Protestant faith." The five younger children, at the wish of the father, were rebaptized by the Protestant minister of Surry Hills church; and the two elder, who had been confirmed by the Romish Bishop, at their own request, were rebaptized also. The story of all this reached the ears of those wandering Sisters (who are ever creeping into houses and looking after women and children), and at once they called and inquired after the children of their aunt. As they upbraided her for changing her religion, and expostulated with her for the cruelty of decoying away the children of the Church, they offered all sorts of advantages and care if the children were handed over to them. The aunt, however, is a heroic woman, because the change from Rome was the result of conviction that Popery is not the religion of Christ; and accordingly she declined to listen to the Sisters, and referred them to the father. The father very peremptorily and decisively informed them that it was his wish that they should be brought up Protestants, and that he had made it very secure that the priests should never have the handling of any child of his. This rebuff only made the Sisters reprove the aunt as a wicked woman, who could be so cruel to the children of her deceased sister. The holy women sent Father Sheridan to seek better success. He was not slow to undertake the mission. It was not enough that the aunt should tell that she would take care of the children, as the father of them desired; it was not enough that the father of them should say that it was no use his interfering with his family affairs; the priest knew his business better than that. He claimed the children; he told the father that the children would yet be his; he told the aunt that she was a wicked woman, and solemnly he warned her that he would yet "meet her in the day of judgment;" but the aunt had the courage to tell him, equally solemnly, that she would meet him there or anywhere else; he would never finger one of her wards. The priest departed, just as a priest would depart who felt that his curses and threats were worse than wind, yet repeating the statement, "I shall yet have the children." We are glad to say that we have helped to put the children out of his power; but thus it is that priests will drive their trade of seizing children. It is a warning to every one else who marries a Roman Catholic woman. In such a case the husband is nothing. He vainly thinks he has the heart and obedience of his wife. No such thing—the priest is nearer. Not a secret has he—not a child has he—not a wish has he—but the priest is the first to know; and even after his death the priest will fight to thwart his wishes, and use every means to make his children the slaves of the Church simply because the mother once was one!—*Protestant Standard.*

V.—A CONVERTED JEW'S APPEAL AGAINST THE PAPAL APOSTASY.

IN the *Scattered Nation*, a monthly periodical, edited by Dr C. Schwartz, a converted Jew, there was an article from the pen of the editor, entitled the "The Gentile Church and Israel," in which we find this true and solemn testimony against the apostasy of Rome:—"The Church of Rome," writes Dr Schwartz, "has set itself up against Israel, and the Pope, in defiance of God, calls himself Holy Father; and Rome is styled the Holy City, in opposition to Jerusalem, the holy place chosen by God Himself. Rome has paganised the religion of the Messiah, and has polluted herself by bathing her hands in the blood of the children of Israel. Her idolatrous practices and her cruel enactments have disgusted, embittered, and filled with unspeakable contempt and hatred the heart of the Jew against the teachings of the gospel and the claims of Jesus of Nazareth; and, depend upon it, the souls and bodies of thousands of murdered sons and daughters of Abraham will be required of her who is drunken with the blood of Israel and of the children of God. How could the Jew recognise in the Church of Rome and her teachings the religion of Moses and the prophets? How could he, in the murderers of Israel, see the disciples of the Messiah promised to the fathers? How natural was it for him to stigmatise every Jew that became a Christian an apostate! O Church of Rome! thou hast sent into exile, thou hast deprived of earthly possessions, thou hast thrown into prison, thou hast inflicted the most excruciating tortures, thou hast taken away in public and in private the lives of thousands, yea, of tens of thousands of Israel's sons and daughters; but all this cruelty is as nothing when compared with the bitterness thou hast excited in the breast of the Jew against the gospel, the awful gap thou hast made between the law of Moses and the gospel of the Messiah. Against thee will testify the burned bodies and the ruined souls at the great day of God's reckoning. Rome shall fall when Jerusalem is raised from her ruins, and the Pope shall be crushed for ever when the King of Israel shall be exalted. Spread the gospel everywhere; bring the message of peace to every deluded Romanist; but Rome, the harlot on the seven hills, shall not be destroyed till Jerusalem be rebuilt and Israel be gathered to its Eternal King. I firmly believe that Jerusalem shall be rebuilt and Rome destroyed, and that the two events will not be far asunder in point of time, though I am not prepared to assert positively that the rebuilding will precede the overthrow."

VI.—THE PRISONER OF THE VATICAN.

(From "*The Rock*.")

MRS BLAKE (*née* Edith Osborne), after spending *Twelve Months in Southern Europe*, has just given us a lively account of them in a volume under the above title, published by Messrs Chapman & Hall. She would come, we presume, under the designation of "strong-minded"—for, though a woman, she shrinks from no danger, and, though a Protestant, she has no objection to kissing the Pope's hand.

As we cannot follow her from city to city, or from church to church, we must content ourselves for the present with hearing what she has to say about the Pope. Being exceedingly fond of fine functions and gorgeous ceremonies, she is much out of humour, because, since the downfall of his temporal power, the sulky Pontiff has made things look as dismal as he can.

"I confess," she says, "it seemed to me incongruous, that in consequence of the loss of a small temporal kingdom, the head of the Church should put a stop to ceremonies in celebration of events common to the whole of Christendom, and virtually abrogate the position he claims as Christ's vicar on earth, by refusing to perform his functions as first bishop of the Church, on account of a little territory having elected to change its form of government. The plea is, that the Church being in mourning it would be unseemly for her to indulge in any demonstrations of joy. If this be sound mourning the Church has assumed a singular position. To be consistent, the festivals ought not to be celebrated at all, but fasts should be substituted. His Holiness takes a singularly low view of his calling, if he places his position as the prince of a small Italian state on anything like an equality with that which he claims as the representative of God upon earth. Of course, as a *man*, it must be a severe trial and mortification to him to have lost his temporal kingdom; but as Pope, the Holy Father claims to be something more than a mere man; . . . and surely it is hardly worthy of one who—from such a point of view—occupies the greatest position possible on earth, to lay aside the duties it imposes on him because of having met with a personal mortification (p. 89).

We think the lady has reason on her side. However, as religious ceremonies were not to be had, she consoled herself by visiting "the prisoner of the Vatican." One of these visits is thus described:—

"We started for the Vatican about eleven, all the ladies of the party being, according to Papal etiquette, attired in black, with a veil over the head and wearing no gloves. Gentlemen are required to appear in evening dress, or in uniform, if they possess one. As we drove through the various courtyards, the gaudy Swiss guards, in their uniform of yellow, black, and red, presented arms. The Monsignore who was to present us received us at the foot of the great marble staircase leading to the *Loggia*, where the audience took place. At the top of the staircase we passed through a spacious hall in which a body of Swiss guards was drawn up; a few black-robed priests were loitering about, and some servants, in very handsome liveries of crimson-stamped velvet, were in attendance. From this we entered the *Loggia di Pio Nono*, beautifully painted and ornamented. Along each side of the gallery was placed a row of fifty or sixty chairs, all of which were occupied. Opposite to us sat an evidently very High Church clergyman, with a weak face and coat of faultless cut. Next to him was a negro gentleman, with a white wife of meek and resigned aspect. After waiting about an hour the curtains at the upper end of the gallery were drawn aside, and the Pope, preceded by some Monsignori, and followed by a small band of priests, made his appearance. As soon as his Holiness entered, every one knelt. He walked by himself, dressed as usual in white, a small white cap or *biretta* on his head, and a crimson cloak over his shoulders. At a sign from a Monsignore, we all rose. The Pope then walked along the line, holding out his hand for each of us to kiss; as he approached, each person again knelt and stood up after he had passed. His manner was gracious and benignant. . . . One of the ladies wore a large gold cross, which he instantly perceived, and desired the Monsignore, who presented us, to tell her that 'wearing it made her look like a lady-bishop.' . . . When he reached the end of the gallery he blessed all present, and likewise bestowed his blessing on the beads, crucifixes, &c., which had been brought to receive his bene-

diction. The audience was then at an end, and every one took their departure" (p. 70).

We will say nothing about the other guests—although any one worthy of the name of Protestant would rather die ten thousand deaths than bend the knee to Antichrist. But Mrs Blake's appetite for Pope-seeing was not yet sated, so she went again to the Vatican, and—to make matters worse—on a *Sunday*.

"We went," she says, "to see the Pope receive a deputation of condolence from some of the Roman parishes. We arrived rather behind our time, and hurried off to join the Monsignori who had been so kind as to obtain admission for us. As we entered the ante-chamber we heard that the Pope had already passed. However, to our relief, we were permitted to accompany the Monsignori, and so entered the Audience Hall in the suite of his Holiness, who walked in front, wearing his scarlet hat and cloak. Most excellent places were provided for us on the dais, where we stood on a line with the Pope, and had a first-rate view of every one and everything. The hall was crammed with people, some two or three thousand, all *bourgeoisie*, being present. The Pope was received with the greatest enthusiasm, a sea of fluttering pocket handkerchiefs, and a great deal of cheering. It was some time before the priests succeeded in obtaining silence, when a young priest, dressed in the ordinary black soutane, came forward, and after kissing his Holiness's foot, stood on the step of the throne and read the address. When he had finished he again kissed the Pope's foot, received his blessing, and handed over the portfolio containing the address to one of the Monsignori. The address was one of condolence on the loss of his temporal power and 'imprisonment' (!) in the Vatican. . . . A very ugly little girl, dressed entirely in white, with a veil over her head, was now led forward, and after kissing the Pope's foot, with much aplomb, and in a shrill squeaky voice, she recited an ode to him, of which he expressed his approbation by a good-natured 'Bravo.' Then appeared a young woman—who would not have been bad looking but for a squint—dressed in black, and wearing a pale yellow scarf (the Pope's colour) round her neck. She prostrated herself as the others had done, and inflicted another ode on his Holiness. Both she and the small child used an immensity of action during the recitation, gesticulating as though on the stage. When it was over, the Pope stood up, speaking with the greatest distinctness and fluency, and never for an instant hesitated for a word. He concluded by blessing, not only those present, but his faithful Catholics all over the world. During the intervals in the addresses, &c., there had been cries of 'Viva Il Papa' (the Pope for ever), &c. The people seemed occasionally much agitated, and some of them shed tears. The Pope was very pale when he began to speak, but flushed as he went on, and appeared to grow quite excited. Once or twice his voice shook a little. While listening to the address he regaled himself with a pinch of snuff every now and then—he is said to be very fond of it, and has been seen to take it while performing some of the great ceremonials of St Peter's (p. 75)."

And here, in the enjoyment of his snuff-box, we must leave him for a while.

VII.—FRANCE.

THE conflict through which the Protestant cause is passing in France at the present day is the reverse of hopeful. With an external semblance of liberty, the whole country is practically in the hands of the Jesuits. A book of 436 pages has recently been pub-

lished in Paris,* which makes a most startling revelation regarding the deep-laid schemes for bringing the whole institution, political and religious alike, under the unfettered sway of the Vatican. The volume is all the more valuable that its author is himself a Romish priest, a distinguished man, and well known to be devotedly attached to what he designates "the true Church," by which is meant the "Old Catholic party," known as the defenders of the Gallican liberties against the claims of Rome. The work, though published in Paris, cannot be had there, nor in any part of France. Its immediate suppression by the French authorities is, in the circumstances, more than presumptive proof of the truthfulness of its contents. The book is written in no spirit of bitterness; but in view of the frightful perils ("des périls effrayants") which threaten France, he deems it his duty, "as a Frenchman and a priest," to raise a new cry of alarm. He shows, by irresistible evidence, that the greatest enemy of France is the Romanism of the present day.

From this and from other sources it is manifest that the policy of the Jesuits is to secure the complete subjugation of the layman to the priest, the priest to the bishop, and the bishop to the Pope. For this purpose a lay party had to be organised, ostensibly to check Rationalists and Frep-thinkers, but in reality to rule every one, people, priests, and bishops alike, and thus procure universal subjection to Rome. At the head of this lay party are the Jesuits. In France there are 3425 of the priests who cannot be deprived of their livings except for canonical and legal reasons; but there are 30,044 absolutely dependent on the will of their bishops for their daily bread, and these latter are therefore indirectly but effectively at the mercy of the Jesuits. Liberty of public assemblies, political or religious, is practically under the same control. The law may accord certain rights to Protestants, but the civil authorities put them in force only in as far as it suits the purposes of the Ultramontane party. "Protestant soldiers are compelled to attend popish ceremonies;" "Protestants are buried in ground set apart for suicides in country churchyards" (*Ibid.*) The Ultramontanes are masters of the Assembly; they are masters of the president; the prefects and magistrates, and even the Council of State, are greatly under their control. "France is passing through a crisis which may be decisive for her destiny, out of which she will rise stronger than ever, or be condemned to the debility of an irremediable death struggle" (*Ibid.*)

VIII.—DEATH OF LADY JANE GREY.

Stafford.—Did you see her die?

Bagenhall.—No, no; her innocent blood had blinded me.

You call me too black-blooded—true enough

Her dark dead blood is in my heart with mine.

If ever I cry out against the Pope,

Her dark dead blood that ever moves with mine

Will stir the living tongue and make the cry—

Stafford.—Yet, doubtless, you can tell me how she died?

* "De l'état présent de l'église Catholique Romaine en France, par M. L'Abbé M. Michaud, Docteur en Théologie." Paris: Sandoz et Fischbacher.

Bagenhall.—Seventeen—and know eight languages—in music
Peerless—her needle perfect, and her learning
Beyond the Churchman ; yet so meek, so modest,
So wife-like, humble to the trivial boy
Mis-match'd with her for policy ! I have heard
She would not take a last farewell of him,
She fear'd it might unman him for his end—
She could not be unmann'd—no, nor outwoman'd—
Seventeen—a rose of grace !
Girl ne'er breathed to rival such a rose ;
Rose ne'er blew that equall'd such a bud.

Stafford.—Pray you go on.

Bagenhall.—She came upon the scaffold
And said she was condemn'd to die for treason :
She had but follow'd the device of those
Her nearest kin ; she thought they knew the laws.
But for herself, she knew but little law,
And nothing of the titles to the crown ;
She had no desire for that, and wrung her hands,
And trusted God would save her through the blood
Of Jesus Christ alone.

Stafford.—Pray you go on.

Bagenhall.—Then knelt and said the *Miserere Mei*—
But all in English, mark you ; rose again,
And, when the headsman pray'd to be forgiven,
Said, “ You will give me my true crown at last,
But do it quickly ; ” then all wept but she,
Who changed not colour when she saw the block,
But ask'd him childlike : “ Will you take it off
Before I lay me down ? ” “ No, madam,” he said,
Gasping ; and when her innocent eyes were bound,
She, with her poor blind hands feeling—“ where is it ?
Where is it ? ”—You must fancy that which follow'd,
If you have heart to do it !

—Tennyson's “ *Queen Mary.* ”

IX.—DEATH OF CRANMER.

Howard.—Peters, you know me Catholic, but English.
Did he die bravely ? Tell me that, or leave
All else untold.

Peters.—My Lord, he died most bravely.

Howard.—Then tell me all.

Paget.—Ay, Master Peters, tell us.

Peters.—You saw him how he past among the crowd ;
And ever as he walk'd the Spanish friars
Still plied him with entreaty and reproach :
But Cranmer, as the helmsman at the helm
Steers, ever looking to the happy haven
Where he shall rest at night, moved to his death ;
And I could see that many silent hands
Came from the crowd and met his own, and thus,
When we had come where Ridley burnt with Latimer,
He, with a cheerful smile, as one whose mind
Is all made up, in haste, put off the rags
They had mock'd his misery with, and all in white,
His long white beard, which he had never shaven
Since Henry's death, down-sweeping to the chain,
Wherewith they bound him to the stake, he stood,

More like an ancient father of the Church,
 Than heretic of these times ; and still the friars
 Plied him, but Cranmer only shook his head, .
 Or answer'd them in smiling negatives ;
 Whereat Lord Williams gave a sudden cry :—
 “ Make short ! make short ! ” and so they lit the wood.
 Then Cranmer lifted his left hand to heaven,
 And thrust his right into the bitter flame ;
 And crying, in his deep voice, more than once,
 “ This hath offended—this unworthy hand ! ”
 So held it till it all was burn'd, before
 The flame had reach'd his body ; I stood near—
 Mark'd him—he never utter'd moan of pain :
 He never stirr'd or writhed, but, like a statue,
 Unmoving in the greatness of the flame,
 Gave up the ghost ; and so past martyr-like—
 Martyr I may not call him—past—but whither ?

—*Ibid.*

X.—THE EXTIRPATION OF HERETICS.

(From “ *The Protestant Advocate.* ”)

NEW light has been thrown upon the history of the Revocation of the Edict of Nantes and the projects of the Jesuits for the extirpation of heresy in Britain, by the publication in England of the following recently-discovered letter, written by the celebrated Pere La Chaise, confessor to Louis XIV. of France, to the Jesuit Father Peters, the spiritual director of James II. of England. We may add that the authenticity of the letter is unquestionable, and that it furnishes convincing proof that the designs against the liberties of England, attributed to the Jesuits and their tool, James Stuart, by the writers of the time, were in nowise exaggerated :—“ WORTHY FRIEND,—I received yours of the twentieth of June last, and am very glad to hear of your good success, and that our party gains ground so fast in England ; but, concerning the question you have put to me, that is, ‘ What is the best course to be taken to root out all the hereticks ? ’ To this I answer : there are divers ways to do that, but we must consider which is the best to make use of in England. I am sure you are not ignorant how many thousand hereticks we have, in France, by the power of our dragoons, converted in the space of one year, and by the doctrine of those booted apostles turned more in one month than Christ and His Apostles could in ten years. This is a most excellent method, and far excels those of the great preachers and teachers that have lived since Christ’s time. But I have spoken with divers fathers of our Society, who do think that your King is not strong enough to accomplish his design by such kind of force, so that we cannot expect to have our work done in that manner, for the hereticks are too strong in the three kingdoms, and therefore we must seek to convert them by fair means before we fall upon them with fire, swords, halters, gaols, and other such-like punishments ; and therefore I can give you no better advice than to begin with soft, easy means. Wheedle them in with soft promises of profit and places of honour, till you have made them dip themselves in treasonable actions against the laws established, and then they are bound to serve for fear. When you have done this, turn them out, and serve

others so by putting them in their places ; and by this way gain as many as you can. And, for the hereticks that are in places of profit and honour, turn them out, or suspend them on pretence of misbehaviour ; by which their places are forfeited, and they subject to what judgment you please to give upon them. Then you must form a camp, that must consist of none but Catholicks ; this will make the hereticks heartless, and conclude all means of relief and recovery is gone. And, lastly, take the short and the best way ; which is, to surprise the hereticks on a sudden, and to encourage the zealous Catholicks let them sacrifice them all, and wash their hands in their blood, which will be an acceptable offering to God. And this was the method I took in France, which hath well, you see, succeeded ; but it cost me many threats and promises before I could bring it thus far, our King being a long time very unwilling.

“ But at last I got him on the hip, for he had lain with his daughter-in-law, for which I would by no means give him absolution till he had given me an instrument, under his own hand and seal, to sacrifice all the hereticks in one day. Now, as soon as I had obtained my desired commission, I appointed the day when this should be done ; and, in the meantime, made ready some thousands of letters, to be sent into all parts of France in one post-night. I was never better pleased than that time ; but the King was affected with some compassion for the Huguenots, because they had been a means to bring him to his crown and throne ; and, the longer he was under it, the more sorrowful he was ; often complaining, and desiring me to give him his commission again ; but that I would by no persuasion do, advising him to repent of that heinous sin, and also telling him that the trouble and horror of his spirit did not proceed from anything of evil in those things that were to be done, but from that great wickedness which he had done ; and that he must resolve to undergo the severe burthen of a troubled mind for one of them or the other ; and if he would remain satisfied as it was, his sins being forgiven, there would in a few days be a perfect atonement made for it, and he perfectly reconciled to God again. But all this would not pacify him ; for the longer the more restless ; and therefore I ordered him to retire to his closet, and there spend his time constantly in prayer, without permitting any one to interrupt him ; and this was in the morning early, when, the evening following, I was to send away all my letters. I did make the more haste, for fear he would disclose it to anybody ; yet I had given him a strict charge to keep it to himself ; and the very thing that I most feared, to my great sorrow, came to pass ; for, just in the nick of time, the devil, who hath always his instruments at work, sent the Prince of Conde to the Court, who asked for the King. He was told that he was in his closet, and would speak with no man. He impudently answered, ‘ That he must and would speak with him,’ and so went directly to his closet ; he being a great peer no man durst hinder him. And, being come to the King, he soon perceived, by his countenance, that he was under some great trouble of mind, for he looked as though he had been going into the other world immediately. ‘ Sir,’ said he, ‘ what is the matter with you ?’ The King at first refused to tell him ; but, he pressing harder upon him, at last the King, with a sorrowful complaint, burst out, and said : ‘ I have given Father La Chaise a commission, under my hand, to mur-

der all the Huguenots in one day ; and this evening will the letters be despatched to all parts, by the post, for the performing it, so that there is but small time left for my Huguenot subjects to live, who have never done me any harm. Whereupon this cursed rogue answered, ' Let him give you your commission again.' The King said, ' How shall I get it out of his hand ? For, if I send to him for it, he will refuse to send it.' This devil answered, ' If your Majesty will give me order, I will quickly make him return it.' The King was soon persuaded, being willing to give ease to his troubled spirit, and said : ' Well, go then, and break his neck if he will not give it you. Whereupon this son of the devil went to the post-house, and asked if I had not a great number of letters there. And they said, ' Yes ; more than I had sent thither in a whole year before.' ' Then,' said the Prince, ' by order from the King, you must deliver them all to me,' which they durst not deny, for they knew well enough who he was. And no sooner was he got into the post-house and had asked these questions, but I came also in after him to give order to the post-master to give notice to all those under him, in the several parts of the kingdom, that they should take care to deliver my letters with all speed imaginable. But I was no sooner entered the house, but he gave his servants order to secure the door, and said confidently to me, ' You must, by order from the King, give me the commission which you have forced from him.' I told him I had it not about me but would go and fetch it ; thinking to get from him, and so go out of town and send the contents of those letters another time : but he said, ' You must give it me ; and, if you have it not about you, send somebody to fetch it, or else never expect to go alive out of my hands ; for I have an order from the King either to bring it, or break your neck ; and I am resolved either to carry back that to him in my hand, or your heart's blood on the point of my sword.' I would have made my escape, but he set his sword to my breast and said, ' You must give it me or die : therefore deliver it, or else this goes through your body.'

" So, when I saw nothing else would do, I put my hand in my pocket, and gave it him ; which he carried immediately to the King, and gave him that and all my letters, which they burnt. And, being all done, the King said, now his heart was at ease. Now, how he should be eased by the devil, or so well satisfied with a false joy, I cannot tell ; but this I know that it was a very wicked and ungodly action as well in his Majesty as the Prince of Conde, and did not a little increase the burthen and danger of his Majesty's sins. I soon gave an account of this affair to several fathers of our Society, who promised to do their best to prevent the aforesaid Prince doing such another act, which was accordingly done, for, within the space of six days after the damned action, he was poisoned, and well he deserved it.

" The King also suffered too, but in another fashion, for disclosing the design to the Prince, and hearkening to his counsel. And many a time since, when I have had him at confession, I have shook hell about his ears, and made him sigh, fear, and tremble, before I would give him absolution ; nay, more than that, I have made him beg for it on his knees, before I would consent to absolve him. By this, I saw that he had still an inclination to me, and was willing to be under my government ; so I set the baseness of the action before him, by telling the

whole story, and how wicked it was ; and that it could not be forgiven till he had done some good action to balance that, and expiate the crime. Whereupon, he at last asked me what he must do ? I told him ‘ that he must root out all the hereticks from his kingdom.’ So when he saw there was no rest for him without doing it, he did again give them all into the power of me and our clergy, under this condition, that we would not murder them, as he had before given orders, but that we should, by fair means or force, convert them to the Catholic religion ; to which end, he gave us his dragoons to be at our devotion and service, that we might use them as we saw convenient, to convert them to the true religion. Now, when we had got the commission, we presently put it in practice, and what the issue of it hath been you very well know. But now, in England, the work cannot be done after this manner, as you may perceive by what I have said to you ; so that I cannot give you better counsel than to take that course in hand, wherein we were so unhappily prevented ; and I doubt not but that it may have better success with you than with us.

“ I would write to you of many other things, but that I fear I have already detained you too long, wherefore I shall write no more at present, but that I am, your friend and servant,

LA CHAISE.

“ PARIS, *July 8, 1688.*”

XI.—REMEMBERING THE SUFFERINGS OF CHRIST.

FIRST, Some think so upon the passion of Christ, that they are incensed with anger against the Jews, and envy against wretched Judas, which they vent in songs and reproachful words ; and thus they are content, and think this to be sufficient, even as they are wont in lamenting the case of others, to take pity on them, and to accuse and condemn their adversaries. But that cannot be called a remembering of the passion of Christ, but rather of Judas and his wickedness.

Secondly, Some have noted in their minds divers advantages, and fruits proceeding from the meditation of Christ's passion, that saying which is ascribed to Albertus being commonly in their remembrance, That it is better to think upon the passion of Christ superficially or once, than if one should fast the space of a whole year, and daily in praying and going over the whole Psalter. This they follow hitherto, being blind and justly stumbling, contrary to the true fruit of the Lord's passion ; such seek their own things therein, and therefore they bring them images, books, letters, and crosses. Some also go so far that they think they shall make themselves safe from waters, terrors, fire, and from all danger, as though the Lord's suffering should be without suffering in them, contrary to the quality and nature thereof.

Thirdly, Some have compassion on Christ, lamenting and weeping for Him as being an innocent man, like unto the women which followed Christ from Jerusalem, who were reprehended and admonished by Him, that they should weep for themselves and for their children.

Fourthly, Some so call to mind the passion of the Lord, and so consider Christ, that inwardly they are sore afraid ; their reason or

understanding is turned into a certain astonishment or bashfulness ; which fear ought to proceed from hence, that we should be put in mind thereby of the wrath and immutable severity of God prepared for sin and sinners, forasmuch as He would not grant to His only begotten and beloved Son that sinners should be absolved and pardoned, unless He did so make a satisfaction for them as He speaketh by Isaiah, "For the transgression of My people was He stricken." What shall come unto the sinner, when a Son so exceedingly beloved is smitten ? It must needs be that there is an unspeakable and a most serious and earnest matter, where so great and excellent a person doth descend to do good unto him, and suffer and die for him.

Fifthly, Resolve deeply in thy mind, and doubt not a whit, that thou art he which so tormented Christ, forasmuch as thy sins were most certainly the cause thereof. Thus Peter, in the second of the Acts, did strike and terrify the Jews as it were with lightning, when he said unto them, Whom ye have crucified, so that the very same day three thousand men were greatly terrified, and being pricked in their hearts, said unto the apostles, "Men and brethren, what shall we do ?" Wherefore, when thou considerest that His hands were pierced with nails, think that it was thy work ; when thou rememberest His crown of thorns, persuade thyself that it was thy wicked cogitations which caused it.

Sixthly, Think with thyself, that whereas one thorn pricked Christ, thou oughtest worthily to be pricked with an hundred thousand thorns, and that without intermission, and much more grievously ; and that whereas one nail pierced the hands and feet of Christ thou oughtest to be grieved and molested with many, and far more sharp nails continually, even as it shall come at the last unto those in whom the passion of Christ hath not been effectual but frustrate ; for Christ, who is the truth itself, will lie to no man, will delude no man ; and that which He attempteth must needs be a matter of exceeding great importance and wonderful high.

Seventhly, Such fear Bernard had conceived thereof, when he said, I played abroad in the street, and in the king's privy chamber sentence of death was given upon me. The king's only begotten son hearing this, laid off his diadem and came forth, clothed in sackcloth, his head sprinkled with ashes, and bare-foot, weeping and crying out, that his servant was condemned to death. I beholding him suddenly come forth am amazed at the strangeness thereof. I ask and hearken after the cause. What shall I do ? Shall I still play and delude his tears ? Alas, saith he, it is no time now to play, it is no time now to be secure, when so weighty a matter is in hand. So He bid the women that they should not weep for Him, but for themselves and for their children ; and He adjoineth the cause, "For if they do these things in a green tree, what shall be done in the dry ?" As if He said, Learn what ye obtain by my passion, and howsoever things fall out, yet this is true and known among you, that the whelp is sometimes smitten, that the mastiff may be terrified. So also the prophet hath spoken : "All kindreds of the earth shall wail before Him." He saith not, they shall bewail Him, but, they shall wail before Him. Moreover they were sore afraid, of whom it is before spoken, so that they said unto the apostles, "Men and brethren, what shall we do ?"

Eighthly, That this affection may be wrought in us, the Lord's passion is very diligently to be considered of, and meditated upon, as the most certain profit thereof doth much consist herein, that a man may come to the knowledge of himself, and tremble and be troubled about himself; whereunto he that doth not come hath not yet attained unto the due profit of the Lord's passion; for the passion of Christ hath this proper and natural virtue, to make a man like unto Him; that, even as He was grievously tormented both in body and mind for our sins, so we also, to imitate Him, must be afflicted in the knowledge of our sins. The matter is not done in many words, but in deep cogitation, and earnest weighing of sins. Take a similitude:—As thou hast great cause to fear and tremble, if, when some malefactor is condemned for that he hath killed the son of a king or prince, thou in the mean season, singing and playing securely as being innocent, art terribly apprehended and convicted that thou didst suborn the homicide; so thou oughtest to become much more fearful when thou dost resolve in thy mind the passion of Christ. For although the wicked Jews be now judged of God and dispersed, yet were they ministers of thy transgression, and thou for a certain art he which, with thy sins, hast crucified and slain the Son of God, as it hath been said.

Ninthly, He that feeleth himself so hardened and dull that the passion of Christ doth not terrify him, nor bring him unto the knowledge of himself, is in a lamentable case; for Christ's passion is not effectual in him. But it is a hard thing for thee to be occupied in these things, and earnestly bent to the meditation of them; therefore pray God that He will mollify thy heart, and give thee grace profitably to meditate upon the passion of Christ, because it cannot in anywise be that the passion of Christ should be inwardly and rightly thought upon and considered of us, unless God inspire it into our hearts. Neither this meditation, nor any other doctrine, is therefore set unto thee, that thou shouldest boldly rush upon it of thyself to fulfil it, but that thou shouldest first ask and desire the grace of God, that thou mayest fulfil it, not by thine own strength but by God's grace; for hereof it cometh, that they of whom it is spoken do not meditate on the passion aright, because they desire not help from God thereunto, but rather trusting unto their own strength, and following their own invention, meditate upon it after the fashion of men, and after a slender and unfruitful manner.

Tenthly, If one should through the grace of God meditate rightly upon the passion of Christ but the space of one day, or of one hour, nay, or the space of a quarter of an hour, we would faithfully pronounce of him that he hath done better than if he had pined himself with fasting for the space of a whole year, or had run over the Psalter every day; for this manner of meditation doth change a man, and almost regenerate him anew. Then, indeed, the Lord's passion doth its natural, due, and noble office; it killeth the old Adam, it driveth away all pleasure, joy, and confidence, which may be had of creatures, even as Christ was forsaken of all, even of His father.

Eleventhly, Since such a thing is not in our own power, we oftentimes ask it, and yet do not obtain it; notwithstanding we must not therefore despair or cease. For that is sometimes given for which we have not prayed, and that sometimes is not granted for which we have prayed,

even as it is the pleasure of God, and as He knoweth to be best for us, for God will have this gift to be free and without constraint.

Twelfthly, When a man thus knowing his sin, doth wholly tremble in himself, he must endeavour that sin do not still remain in his conscience, otherwise mere despair will come upon him; but he must shake them off, and cast them upon Christ, and so unburden his conscience. Therefore, see again and again that thou do not that which perverse men do, which, within the secrets of their hearts, do vex and disquiet themselves because of their sins; and strive with them, that by good works or satisfactions, by going far on pilgrimage, or else by pardons, they may become safe, and may be made free from sin, which cannot be. And, alas, such a false confidence in satisfactions and pardons hath prevailed very far.—*Luther.*

XII.—MELBOURNE PUNCH TO THE REV. JOSEPH O'MALLEY, S.J.

MY DEAR FATHER,—Why should you allow your pious anger to be so fiercely aroused by the fact that England has always maintained a firm hold on Ireland? Don't you think Dr Gould would resist to death any attempt to deprive him of the pallium bestowed upon him by the Pope? And are you not well aware that England owns Ireland by deed of gift from one of Pio Nono's infallible predecessors? You are not a hedge priest, but a man of learning and culture; and therefore you cannot plead ignorance of the fact that the Pontiffs of Rome have always claimed, and often exercised, the right of deposing kings at their will, and of giving away whole kingdoms and nations at their pleasure. You also know that, by the 23d proposition of the Syllabus, it is affirmed that in so doing they have never exceeded the bounds of their power (*alimitibus sue potestatis recesserunt*). Do you accompany me thus far? Very good. Now let us investigate England's title deeds of her Irish estate.

Pope Adrian IV., in order to enable Henry II. to "explain the true Christian faith to those ignorant and uncivilised tribes (the Irish), and to exterminate the nurseries of vice from the Lord's inheritance" (by fire and sword), authorised that monarch "to enter the island of Ireland," which, said the Pope, "belongs of right to St Peter and the Holy Roman Church," and to "bring that people into subjection to laws, and to exterminate the nurseries of vices from the country," and to "execute therein what shall be for the honour of God and the welfare of the country." Now I am not going to defend the policy of the conquering nation or to palliate the bloodshed which ensued; but this much I will say, that if all the deeds of violence wrought by the Papally authorised "exterminators" in Ireland from 1172 to 1875, were multiplied a million times, they would fall infinitely short of the horrors perpetrated by your co-religionists in Mexico and Peru, in the name of the Cross, by their Spanish invaders. Can you deny it?

I know that it has been pretended that the bull of Adrian IV. was a forgery; but if so, how came it to be quoted by Alexander III., his successor, who declared it to be "worthy to be confirmed by a permanent

sanction," and ratified and confirmed it accordingly, "to the end that the filthy practices of that land may be abolished, and the barbarous nation which is called by the Christian name may, through your clemency, attain unto some decency of manners." In a letter addressed to the Bishops of Ireland, by the same Pope, he declares that Henry I. "pressed in his conscience *by the voice of divine inspiration*, was led to effect by a concentration of his forces, the subjugation to his own sovereignty, of that savage and uncivilised people who know nothing of God's law." "Therefore," says that Pontiff, "we rejoiced exceedingly, and rendered our boundless thanksgivings to Him who bestowed on the prince aforesaid so grand a victory and triumph."

Thus you see, my dear father, that according to the authority of one of your infallible Popes, Henry II. was inspired by God to conquer Ireland, in order that its "savage population" might be Christianised; while he also exhorts the bishops to assist the king "in maintaining and keeping possession of that land, and in extirpating from it such filthy abominations as are above referred to." In a letter to Henry II. of the same date as the foregoing, Pope Alexander II. congratulates him on his "magnificent and astonishing triumph" over the Irish, which he says was affected by inspiration, and urges him to exterminate from the land "the abominable filthiness" by which it is contaminated. In a third letter, the Pope exhorts the nobles to maintain the fealty which they have sworn "to this mighty prince." And in 1318, when the nobles of Ireland complained to Pope John XXII., of "the tyranny and false dealings of the English," and sent that Pontiff a copy of Adrian's bull, or letter of grant, John addressed a letter to Edward II., urging him to redress the grievances of his Irish subjects, and recognising the validity of that grant.

Surely, my dear father, you must have forgotten these things; and I am certain you will be very grateful to me for reminding you of them.—Very truly yours,

MELBOURNE PUNCH.

XIII.—BIBLE BURNING IN EDINBURGH.

(From the *Courant* of Dec. 13.)

SIR,—I believe Bible burning is not very uncommon in Ireland. At least I remember of one very remarkable case having occurred at Kingstown, when a Romish priest presided at the *auto-da-fé*. It is not pleasant, however, to have to mention the occurrence of such an event in the capital of Bible-loving Scotland. It took place in New Greyfriars' school on Sunday the 7th November, and the reason why I did not give you an account of it earlier was, that being obliged to leave home for the south of England the day after, I did not hear of it until my return. The account given of the affair by the teacher is as follows:—"The schoolrooms were prepared as usual for the Sunday school at four o'clock. The Bibles were out in the usual place, and everything was in order for the classes to be formed at once. When we left the school for the afternoon service in the church, the school door, through a mistake of the cleaner, was left unlocked. Before four o'clock a number of

Roman Catholic girls obtained entrance into the school, seized upon the Bibles, tore some of them to pieces, and put a large number into the fire. In fact, the fireplace was heaped up the chimney with Bibles. About thirty copies of the Word of God were thus destroyed. I at once communicated with the police, who apprehended several girls, but only one of them could be identified. There was sufficient evidence to convict her of the crime, but the police let her off, intending to call for her in the evening. When they did call she had disappeared, and they have not been able to apprehend her since. She belongs to a Roman Catholic family in the Grassmarket, and I have not the slightest doubt that all those concerned in this crime were Roman Catholics, but by whom they were instigated I have no evidence. This is also the second time that Bible-burning has occurred here, and I have further to state that we have for some time been much annoyed by Roman Catholic children, more especially since the opening of their school in Lauriston."

With reference to the above statement, I must express my regret that the negligence of any person connected with New Greyfriars' school should, by leaving the door unlocked, have given opportunity for such an outrage. The perpetrators, it appears, were not children, but young women. The girl who was apprehended is said to be between fifteen and sixteen. Surely the police were not altogether without blame. I make no comment upon this transaction, leaving to your readers to draw their own inferences; but the question can hardly fail to arise, who instigated these girls to commit such an offence? Or, if there were no direct instigation, what must be the character of the religious instruction which could produce such decided and active hostility to a Protestant school, and to the Bible therein taught.—I am, &c.,

WM. ROBERTSON.

29 ALBANY STREET, Dec. 11, 1875.

XIV.—MISCELLANEOUS.

"The Battle of Durham." A politico-religious pamphlet by A. W. London: J. Brooks & Co., 282 Strand.

THIS is truly a remarkable pamphlet, and deserves a wide circulation. The writer has adopted the model of "The Battle of Dorking," but has taken a much more lofty flight, and what, from present circumstances, seems far more to be a likely conflict than that imagined in the former. The writer traces the origin and development of Ritualism, as at length re-establishing Popery in all its pristine vigour. He uses much the truth that history oft repeats itself, so that he reproduces the Reformation in a very ingenious form. We in Scotland should feel flattered that the writer makes the tide of gospel truth come from our land; and, once more, by her inhabitants, to be re-established over Popish error, at the great "Battle of Durham."

SCOTTISH REFORMATION SOCIETY.—Over twenty classes are in operation over the country this winter, where many hundreds of young men and young women are receiving instruction in Bible truth in its direct bearing against the ruinous errors of Romish teaching. The amount of

interest already awakened in the subject is extremely gratifying. In the large towns, as is to be expected, the attendance is best, some of the classes numbering from fifty to upwards of two hundred; but even in rural districts the numbers are far beyond what was anticipated. One minister in a thinly-populated part of the country says, "We have had over a hundred some nights. Many of these, of course, are not members of the class." Another minister has several in his class whose parents are Papists. The Society is prosecuting the work to the utmost extent of their means, and they must look to the friends of the cause for increased support if they are to extend their operations.

IS PROTESTANT WORSHIP HERESY?—On Sabbath evening, 7th Nov., a lecture was delivered in the City Hall, Perth, to a large audience under the auspices of the Protestant Association, by the Rev. J. Moir Porteous, of Wanlockhead—subject, "Is Protestant Worship Heresy?" After devotional exercises, the rev. gentleman chose as the basis of his remarks, Acts xxiv. 14, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers," from which he delivered an able and critical discourse. By appealing to the Divine standard of authority, the lecturer showed that Popery as a religion was false, as it hung upon the fundamental position that the Pope of Rome was the successor of Peter, the vicar of Christ and God, and that it was necessary for salvation that every human creature be subject to the Roman pontiff; that Popery presented false objects for worship—images, saints, angels, mariolatry, and that most blasphemous of all things, the transubstantiation and worship of the wafer in the mass; that Popery held out false prospects for eternity, by giving forth the lie of Purgatory after death, from which it was said the Papacy had power to deliver by priestly intercession and masses which were obtained for money; by the promulgation of the dogmas of the immaculate conception of Mary, and the infallibility of the Pope. The second portion of the lecture was taken up with proof to show that the Papal system was a gigantic conspiracy against the religious and civil rights of mankind—inasmuch as the Pope claimed to be the supreme lord, not only over the consciences of all mankind, but that he was the universal king of kings and lord of lords. In closing, the lecturer drew attention to the advance of Popery in the Church of England through Ritualism, and to its steady progress in Scotland, and called on all young people present to take advantage of attending the Perth Protestant classes, where Bible truth would be taught in opposition to Romish error. There was a large attendance.

THE LAMP OF LIGHT—There is a man in Rome with a great project. He proposes to light that city with one lamp. He wants a big lamp, and desires to suspend it at a proper height by means of a balloon. His argument is that all Rome can be lighted on that plan as well as an opera-house. The authorities, having a prejudice against his plan because he lodges in a lunatic asylum, do not lend an ear to his proposal.—"Pro Nonno! you smile at this satire, whilst you suppose it is levelled at another; yet if the name were altered, you would find it reach to your business and bosom." "*Mutato nomine, de te Fabula narratur.*"—"Change but the name, the tale is told of you."

THE BULWARK;

OR,

REFORMATION JOURNAL.

FEBRUARY 1876.

I.—ROME'S RELATION TO EDUCATION.

PUBLIC attention has been called to a letter which indicates the coming conflict, in which every thoughtful man must take a part. The brochure bears the following title:—"Letter of Monsignor the Bishop of Montpellier to the Deans and Professors of the Faculties of Montpellier." Its date is December 8, 1875, and it bears upon the claims of Rome in relation to education. This is what the Bishop of Montpellier says:—"The Holy Church holds herself to be invested with the absolute right to teach mankind; she holds herself to be the depository of the truth—not a fragmentary truth, incomplete, a mixture of certainty and hesitation, but the total truth, complete, from a religious point of view. Much more, she is so sure of the infallibility conferred on her by her Divine Founder, as the magnificent dowry of their indissoluble alliance, that even in the natural order of things, scientific or philosophical, moral or political, she will not admit that a system can be adopted and sustained by Christians, if it contradict definite dogmas. She considers that the voluntary and obstinate denial of a single point of her doctrine involves the crime of heresy, and she holds that all formal heresy, if it be not courageously rejected prior to appearing before God, carries with it the certain loss of grace and of eternity. . . . It follows from this, without entering into the examination of this or that question of physiology, but solely by the certitude of our dogmas, we are able to pronounce judgment on any hypothesis which is an anti-Christian engine of war rather than a serious conquest over the secrets and mysteries of nature." Upon this question neither reconciliation nor compromise is possible. The liberty of Rome to teach mankind, and the liberty of the human race, are in antagonism, and "one liberty or the other must go down." There is no dimness in the eyes of Rome as regards her own aims; she sees with a clearness unapproached by others that the school will be either her stay or her ruin. Hence the supreme effort she is now making to obtain the control of education. President Grant has spoken out manfully against this claim in the United States, and in the present temper of the English and Scotch people it is not likely to be conceded in Great Britain. But there will be a supreme effort made before the claim is abandoned, and for this we should be prepared. A Commission of Inquiry should be

appointed in order to discover how completely all that formerly constituted the reins by which the Imperial power checked and guided the Papal party has been let go; the result being the inordinate ideas which the Pontiff now entertains of his independent supremacy, and the lawless practices into which he has consequently fallen through his novel dogma of personal inerrancy. St Luke leads us to believe in *Scripture certainty*, ἀσφαλεια, literally infallibility (i. 1-4). Papal infallibility is a great "idea," which is best dismissed with Burke's famous sneer:—"Hypocrisy, of course, delights in the most sublime speculations; for, never intending to go beyond speculation, it costs nothing to have it magnificent."

The Pope is not a father in God but a step-father to His children: he is thoroughly opposed in temperament, education, and tastes to modern civilisation, and makes that difference officially felt; he has not the intellect to comprehend, or the heart to sympathise with, the rapid development and new thoughts and feelings of the age: he limits his episcopal supervision to the constant use of the *GRANDIS ET VERBOSA EPISTOLA* to such an extent that half the work might be discharged infallibly by a clerk for twenty-five shillings a-week: Pio IX. would rather sacrifice the interest of swarming myriads than dry Canons made under a totally different state of society. He steadily ignores and discourages, hampers and hinders all earnest, Scriptural efforts to revive spiritual life among Latin populations: he has placed under a ban every independent mind and antivatican nature: frigid, self-satisfied, supercilious—what a weight and drag on the life of the Church such a man must be! The inordinate pretensions of the Roman Pontiff must be reduced to something like a rate of reason. The process is slow and onerous, because of the meddling, inquisitorial spirit of the Roman Curia, their selfishness, and their contracted and bigoted minds. There is a concentrated energy in Pontifical power which renders it so tenacious of life that when at all supported by public opinion, nothing but the most resolute conduct of the civil authority will prevent it from gradually arrogating to itself the entire function of the State. Survey a neighbouring island, Hibernia. Ireland is like a cow. The Home-ruler takes her by the head: the Fenian by the tail. Both contend for possession: they do but steady her for the sly Pope who sits on a stool milking. Paul Cullen sits astride, with a whip inscribed *Canon Law*, and spurs *Syllabus* and *Encyclical*. Disraeli is in front wishing her to move on, saying—"Let every cow have her own calf!"

II.—POPISH OUTRAGES IN CANADA.

IN another part of this issue we give such extracts from a Canadian paper, as will place before our readers an account of a new exhibition of Popish lawlessness. To British subjects the above heading must appear strange and startling. It would not do so but for the latter two words; for, if these could be omitted, the former two would imply nothing wonderful. Popery and outrage have a well-known companionship. They have a mutual affinity, and are allied to each other as cause and effect. But it is the definition of place which, in the present case, gives the subject its most serious aspect. It is the fact that

outbreaks of the kind referred to are permitted to happen, and to happen in close, successive repetition, on British territory, while the law appears as powerless to prevent them as it is helpless in bringing to justice their perpetrators, or those behind the scenes, who are the real instigators. It was only a few weeks ago that the disgraceful proceedings occurred in connection with the funeral of the late M. Guibord at Montreal. Though a member of the Romish Church, the Popish bishop forbade his interment in the Catholic cemetery, because of his connection with the Canadian Institute, into which books had been admitted which his Church does not approve. An order for the interment, issued by the Privy Council, at first resisted by a mob of Papists, had eventually to be carried into effect under a powerful military protection—the bishop denouncing his curse on the spot of earth which received the remains.

Almost immediately on the back of these proceedings comes the intelligence of a heartless piece of cruelty perpetrated on the poor Indians, in the ruthless destruction of a Protestant church erected for their benefit seven years ago. It appears that there are certain "reserves," or tracts of land made over to the Indians, the original inhabitants, and secured to them as their own unquestioned property. One of these, in which is the village of Oka, situated on the north bank of the river Ottawa, a little over twenty miles from Montreal, having a river frontage of nine miles, with a depth of twenty, was unfortunately conveyed in trust, for behoof of the Indians, to a Popish institution, having its head-quarters in Montreal, and known by the name of the Seminary of St Sulpice. The heads of that institution can only be regarded as trustees of the lands, and not in any sense its proprietors. And yet, from all that we can learn, the trust has been administered in such a way as to leave but a hard lot of it to the real proprietors of the soil. For many years they have been cruelly dealt with. Having at length abandoned the Popish Church, at their own earnest request a missionary was sent to them several years ago by the Methodist body. His labours were much appreciated, and greatly blessed; and many have given the best of evidences that they have come to know the truth as it is in Jesus. Three years ago a neat little church was built by the contributions of Christians of various Protestant denominations, capable of accommodating between 300 and 400 persons. It was usually crowded by a most devout and attentive audience. But it seems that the wrath of the priests increased with the growth of this noble and Christian enterprise, till it culminated in the wanton demolition of the place of worship on the 9th December last. The act was perpetrated even under the protection of the law; for the agents of Rome have a wonderful faculty of bringing the law, when it suits their purpose, into conformity with their own ends; and unless the British authorities are aroused to the dangers of Popish intrigue, they may find that an influence emanating from Rome can impede the action of the law at its own pleasure. An application was made to the competent law court, at the instance of the Seminary of St Sulpice, to have the church removed. This was done when it was known that the attorney for the Indians was absent; and, strange to say, the application was granted. The opportunity was chosen when the little Indian village was defenceless, the men being away at their work or hunting. Taking advantage of

their absence, about thirty-five Canadians tore down the church, and left behind them a mass of ruins. The work of destruction over, the Indian women, who had witnessed the atrocity, sat down by the ruins and wept. In the community at Oka is an old man, now aged ninety-three, who had fought in defence of the British Crown in 1812; and to-day his place of worship is destroyed under the authority of the same Crown, simply because it was a Protestant church. It is sincerely to be hoped that the great meeting held in Montreal on the 17th December, to protest against such deplorable proceedings, will not be without practical results.

III.—DR MANNING AND INFALLIBILITY.

DR MANNING deploras that Britain has been torn "from the authority of the Vicar of Jesus Christ." The assumption of this blasphemous title of CHRIST'S VICAR, the exact equivalent of ANTI-CHRIST, demands attention. Our fathers at the glorious period of the Reformation saw by the light of restored Scripture that a vassal Satan had made his vice-agent, to cross whatever the faithful ought to do. They learned from the Bible Jesus is our Prophet, Priest, and King. His office is intransmissible—it passeth not away from one to another (Heb. vii. 24). Apostolic men, like the apostles, saw no man, but Jesus only (Matt. xvii.) Our fathers were ready to be bound by every word of God; but they were not willing to be silenced by any opinion of man. On this important point we, the children of the Reformation, contend against the claims of Rome. Whether the authority lay indefinitely in some abstraction which has been called the Catholic Church—indeinitely, because Doctors, Councils, Popes, have not always been in harmony upon disputed points; or whether the authority lay in a General Council, or in the so-called Vicar of Christ—in either or in both; or whether, as in more recent days, the startling claim of a personal infallibility has come forth to rive and rend the very Communion out of which it came, be the *habitat* of infallibility where it may, we must assert with our fathers that God's own will, expressed in God's own written Word, is THE authority by which in every matter of faith and doctrine we are ready to stand or fall. Our fathers contended for free access to the Church's Head for each one of the Church's members, without any interposition or interception by any human authority; full possession, by each of the benefited family of the original instrument by which the heritage of truth and salvation has been communicated and conveyed, apart from all translations, interpretations, explanations of fallible men; and an entire acceptance of the gifts, graces, helps, teachings of the only true Interpreter, the Holy Ghost. The authority lies for us where the inspired apostle has explained it to be (1 Cor. ii. 9-13). The doctrine of Dr Manning upon the question of legal power, i.e., authority, we repudiate, because we believe it to be contrary to fact, contrary to reason, contrary to the WRITTEN Word of GOD, contrary to the liberty and best interests of mankind. Dr M. has confounded the Church of Christ with the Company of the Pope. There is a fallacy of equivocation from a society in name, inferring an identity in nature; by this fallacy was he deceived who drank *aqua-fortis* for strong water.

To claim Divine right for their system, and for theirs exclusively of all others, and that so as to declare that no ministry, except ordained by these modern Papal apostles, is valid; that ALL the ordinances of the Greek, English, Scotch, and non-Roman Churches in the world besides the Church of PIO NINO are vain, and without the promise of Christ. This is such a piece of blind and bigoted arrogance as to deserve severe exposure and rebuke. How he juggles with the word CHURCH—ἐκκλησία, i.e., *congregation assembled*, making κυριακή a most wicked adjective! Church hath a fourfold sense, and Dr M. means the pretended Infallible Hierophant of Rome, when he utters the word.

“Be this juggling priest no more believed,
That palterers with us in a double sense!”

If it were possible to poll Europe through and through, no scheme would be so universally and entirely rejected by the ἐκκλησία, the clergy and laity united, as the Papal Infallibility scheme. If Dr Dollinger were allowed by the Pope to give evidence, he could go minutely into the non-necessity of the Dogma. Under these circumstances, considering the importance of the subject, the Pope should be requested at this time of day to adjourn inquiry. Even the interests of that transitory and vagrant White Elephant, the PONTIFF must not stop this inquiry. Let no man rush into the arena and fight the air with empty phrases.

This Infallibility Dogma was opposed through thick and thin by almost all persons who had self-respect. How many said, “Inopportune!” What did that word really mean? It meant that it was a scheme that had never been before any previous Council, never received sanction or approbation. It was a child of the Vatican Council, simply and entirely; and when at the last meeting that illegitimate offspring was presented, after having been sent back for reconsideration to the Jesuits, it was adopted by a hesitating majority. Men like Strossmeyer, Dupanloup, and Clifford, said there was no demand for it, and it was to all intents and purposes premature, *inopportune*. That word is well chosen. Papal Infallibility, the child of old age, a thorough mistake, is of so recent formation, that it suggests the epitaph of the child that died the day on which it was born—

“I, my dear friends, have been so very soon done for,
That you may well ask what I ever was begun for?”

Parturiunt montes! nascetur ridiculus mus!! was applied well to the Vatican Council, whose laboured openings produce nothing in the end but abortion or imbecility. Pio IX. sent for advisers with the mere view of being confirmed in his own opinion. He might as well have sent for a doctor, and prescribed to him what medicine he ought to order. So now the Jesuits humour a mortal man by deifying him! But no man is flattered by another who hath not first flattered himself. The poor, deluded Papists look upon this dreamer as their guide to happiness and piety, their doctor and dictator, their oracle, whose bare word they are to take, without hesitation. “Ipse dixit Papa noster!” The English Protestants cry aloud to Papalins, “Open your eyes and look at the mysteries all around; feel the presence of God within and without, which the priests have veiled by the very Revelation which they have preached. The objects of learning have been completely

sacrificed to the means of learning. Windmills have been fought by the knight-errant, real enemies have been left unhurt." Papal knight-errantry still waits for its Cervantes!

The only misfortune which attends this curious dogma is, that not one of the Pontificians can understand it: they, however, are silent, and think it too serious an affair to dispute or call names about. It would, perhaps, have been as well if the Council of the Vatican had, upon the same principles, been silent upon this subject. Pius IX. has been characterised as a Rip Van Winkle, who slept for nearly a lifetime, and then suddenly awakened to bring in another dogma.

The Papal dogma disturbs those principles which rest on Divine precepts. God has appointed that His creatures shall act according to His laws, and not according to their morbid imaginings. If they choose the latter they must, if they do not count the cost, at all events pay the penalty. The people of Manchester know what harm Popery did to Britain in the Middle Ages. All virility was being extinguished in the nation, all honour was being weakened. The proudest souls were feeling debased; the army, the magistrature, the clergy, the executive were being dissolved under the action of Popery, i.e., servilism. A renovation of British society was stirred up by the Reformation, there was a serious awakening of political life, a new feeling of the duties of the citizen, and a modification to our advantage of spiritual, moral, and intellectual life. The Papacy fell under the hatred and contempt of the public. The unclean bag of Peter-pence was not any longer filled with tribute. Peace, liberty, and real greatness date from our break with the Pope of Rome.

"My Lord Archbishop, it better show'd with you
When that your flock, assembled by the bell,
Encircled you, to hear with reverence
Your exposition on the holy text,
Than now to see you here, an iron man,
Cheering a rout of rebels with your drum."

Shakespeare's Henry IV.

Dr M. took a text and ran away from it. Was he afraid of "Jesus Christ, and Him crucified?" All the wisdom of the apostle was to know and honour Christ.

Dr M. tickled his hearers with tinkling terms, and delighted to wit wanton about a Vice-Christ, a substitute. The true Bride of Christ wanteth none "*qui vicem gerit Mariti*." When Dr M. next preaches on 1 Cor. ii. 2, may he exalt the Saviour!

IV.—THE GOSPEL IN MEXICO.

NOT only has the blood of the martyrs in every age been the seed of the Church, but it is unquestionable that even lighter persecution is generally a blessing, and stimulates faith, hope, and love in the Church. This fact is strikingly illustrated by circumstances at present transpiring in Mexico. The Rev. Dr Dyer of the American Church Missionary Society, Dr Riley of Mexico, and others, give most interesting accounts of the revival work at present going on there.

The Aztec races, who still compose two-thirds of the population, seem determined to throw off the ecclesiastical and political despotism of Spain. A new spiritual life seems to animate the true members of the Church of Christ everywhere. There is not a spasmodic excitement attendant on the efforts of any great preachers, but a steady current of blessing outpoured on the study of the living and life-giving Word. The Mexicans themselves do not consider the movement a Protestant one, but simply a revival of true Christianity. Even the Romish editors give publicity to details respecting it. It is not in the slightest degree a political movement, but a purely religious one. Every gospel service held in the city of Mexico itself is attended by a packed multitude of eight or nine hundred people. The attention is breathless; every knee is bowed in prayer, and every voice joins in response or hymn. Christ, His love, His glory, His work, is the one theme of private discourse among the simple, child-like souls, who seem to have none of the false reserve which characterises Christians in these lands. Dr Dyer says he found it difficult to gain information on any other subject, except this work of God. Spontaneous demonstrations of Christian affection even to tears and kisses are common among the little band of persecuted believers, and the fiery persecution through which the Mexican Church is passing is evidently developing in its midst a reality of consecration to Christ which is delightful to contemplate.

Ten congregations have recently connected themselves with the American Episcopal Church in places outside the capital, and there are in all fifty congregations in Mexico; while the gospel is being preached far and wide. Multitudes are now searching the Scriptures independently, and amongst them are many earnest, evangelical Christians who are working for the Lord with intense zeal and devotion.

One lady writes :—

"Dr Riley said to me, 'Promise you will not go to Roman Catholics to distribute Bibles or tracts alone, but always with Bartola (the name of one of the mothers of our orphans). There is a great deal of stabbing going on in this country, and even in the city of Mexico itself. One of our ministers told me some time back that I must be very careful in visiting Roman Catholic houses, because I might be wounded, and that he would rather go himself. We do not expect to die in our beds (meaning himself and brother ministers), but to be slain for the gospel. It is a glorious death, a blessed privilege; but you, a lady, ought not to be exposed. I am employed every Saturday visiting the families of the school children, and distributing Bibles and tracts among the Roman Catholics.'"

God bless the Church in Mexico, and add to its numbers daily such as shall be saved!

Mr Watkins, of the A.B.C.F.M., also alludes to the persecution and earthquakes in Mexico—

"The earthquakes continue. We had one yesterday that lasted three minutes. It was not severe. We felt a sharper one to-day at 1.20 P.M., but it only lasted a few seconds. Nearly all the churches are so damaged that it has become unsafe to enter them. Houses in every street in the city are propped. The rich families have left the place. The people are very much alarmed, and say that the Protestants, masons, &c., are the cause of all this shaking; the clergy, of course, using every opportunity to prejudice the people against us. But all that is now passing, under God's blessing, will soon work in our favour.

"The Protestants are persecuted more than ever. You are better informed, perhaps, than we are in Guadalajara of the affairs in Acapulco. The Rev. Dr Butler wrote me two or three weeks ago, that his son, leading the singing one night, narrowly escaped being killed by a large stone thrown at his head by some good Roman Catholic. On the 20th of last month two large stones were thrown at the minister preaching in a Protestant Church in Mexico. One of the stones struck the Bible on the desk before him; the other mortally wounding one of the members of the congregation. The very same day the Romanists shamefully insulted the Protestants at Culhuacan. The Monday and Tuesday following they badly wounded four Protestants and burned one of their houses in the same place.

"In Zamora, as I see by the papers to-day, the Catholics drew a Protestant through the public streets with a lasso. In a place called Dolores, as well as in two or three other places, Protestants have been killed."

V.—THE OKA INDIANS—THEIR CONDITION AND SUFFERINGS.

ONE of the three Indian settlements not very far from Montreal is Oka, or village of the Lake of Two Mountains; the others are Caughnawaga, about eleven miles distant, and St Regis, below Cornwall, on the south shore, and through which the United States boundary line passes. The persistent oppression of the Oka Indians by the ecclesiastics of the Seminary of St Sulpice, culminating last week in the wanton demolition of their Protestant place of worship, has caused attention now especially to be drawn prominently to them, and makes it desirable that a full statement respecting them and their condition should be presented. At St Regis and Caughnawaga reservations, *absolutely conveyed to the Indians*, were made, making them, as communities, in great part their own masters. Unhappily at Oka the trust of that vast tract of land, say about nine miles on the Ottawa front by about twenty-one miles in depth, was secured by the ecclesiastics of the Seminary of St Sulpice, whose headquarters are, as is well known, in this city. How this trust—for trust it must be considered—has been administered, let the story of 150 years tell. As in Rome, those under the immediate "paternal" united temporal and spiritual power of the Pope, have, under their crushing bondage, arisen, and, under Divine Providence, have been enabled to carry out and secure their emancipation from a yoke so grievous; so in Oka, a determination as distinct, to throw off the shackles of their ecclesiastical slavery has been shown, and as far as spiritual domination goes, happily has been secured; not a dozen—really it might be said, scarce half a dozen—Indian families at this moment there remain in connection with the Church of Rome. This result has arisen not, in the first place, *from any persistent, or even occasional visitations* by Protestant missionaries in that locality in days gone by, but as a remarkable, a most wonderful manifestation of the agency of the Holy Spirit, largely aided by the oppression under which this people groaned for generations past, inflicted by the spiritual tyrants under whose rule of iron they had so severely suffered. Their *temporal* deliverance, it is to be hoped, in this land of freedom, will not be delayed. The hardening process seems, as in the case of Pharaoh of old, to be going on, and the despotism is

getting more and more fiercely to be manifested by the priesthood and their bullies at Oka. Our gracious Queen did not hesitate to show her most royal detestation of brutality and wrong, when in the person of one of her prominent men in official position in England not long since, who had so far forgotten himself as to insult grossly a lady in a railway carriage—our most gracious Sovereign determined that this outrage should have her most distinct condemnation, and, in addition to the legal punishment inflicted, there was, by her Majesty's command, the deprivation of rank and position visited upon that offender, and her royal indignation unmistakably manifested; and now here in this part of the empire bullies and low ruffians, hounded on by the ecclesiastics, are permitted with impunity grossly to insult and abuse women, as was done last week in the presence of those who had gone to see the vandalism perpetrated in the destruction of the church, and to hurry men off to prison sixteen miles off, on the slightest provocation—a ready lot of administrators of so-called justice being on hand to secure their conviction. On the platform at the last meeting in Montreal, last Tuesday evening, were two poor Indian women, one of whom was the woman who was felled to the earth by the blow of a stick from a priest some years since at her own door for refusing to permit him to enter her dwelling, the result of which was the death of her unborn child and almost her own murder. Since then her health has been very seriously affected, and the result of that brutal attack will be to her cause of serious suffering and ill-health until she reaches that glorious land to which she is going, “where the wicked cease from troubling, and the weary are at rest.” But this is not all in her cup: she is a widow, made such by the terrible oppressions her husband had to suffer. Twice imprisoned on most frivolous pretexts, as cutting wood for most necessary purposes, his health gave way *because* of his imprisonment, and a sickness was induced that resulted in his death, and her desolate widowhood. And yet a paper published in this city has the effrontery to write about “*Manufacture of Martyrs*” and “*Romance of Injured Innocence*,” in connection with the persecutions and outrages on this people!

The other Indian woman had her two sons taken off to prison on the same sort of frivolous pretexts, through the agency of the human bloodhounds employed by the priests, and there kept all the past summer, making the cultivation of her land to her an impossibility, and constraining her to accept of a pittance offered in her extremity for the abandonment of her rights in her land, the home of her fathers. All this by ministers of religion, and in this nineteenth century, and in this British empire! As to how Protestants have had to do with these Indians, it may be well to mention that a number of years ago attention was attracted to Caughnawaga, so near the city, and yet so little known as to the condition of its people. Visits were made, resulting in finding that the people were woefully neglected. The school-house closed, and had been closed for years—five years it was stated, the benches in the yard almost all destroyed and covered with snow, and of course the children wild and neglected. With some difficulty the use of the schoolroom was obtained, it was cleaned and put in order, and a school started by a missionary teacher, a young man of no ordinary energy and kindly disposition. It became a success; the children gained in knowledge,

and good was being done. The building has been filled with children and others almost to overflowing on festive occasions, and the singing, with the general delight manifested, was most gratifying. Some were truly converted. One of the brightest cases of conversion came under special notice. The youth was seized with mortal illness, but he died triumphing in the love of Jesus. The teacher did a great deal for the young men at night school, and in his own rooms. Some remain steadfast to this present, and some have fallen asleep. The enemy was aroused by these doings, and after a series of most malignant persecutions, aided by the Government Secretary of the day, the teacher was ejected from the school, his things thrown in the road, and he had to leave after carrying on the school for a while in a private house. While there, the Indians of Oka came to the city and made their destitution and wrongs known to some; but it was stated, "You are Roman Catholics and specially under the Seminary; go to the priests of the Seminary and tell your troubles and want." The reply was that they had done so, but in vain. Then it was decided to get a deputation to wait on the heads of the Seminary here to ask aid for the poor, starving Indians, but the result was a reply as follows: "*Pas un sou*"—not a copper would be given. Then the duty in common humanity was clear, and provision was made for their wants then and again. This teacher visiting them, *afterwards*, found to his surprise a general determination to have a Protestant teacher or minister, and to leave the Church of Rome. The intelligence seemed incredible, but it proved true. Another young man, a missionary, was sent, and his labours were greatly blessed. Another missionary and he who is now there followed, then the Indian missionary, and now again Rev. Mr Parent. The change in the large majority of this people is not merely external or of the head, but proofs undoubted are shown that there has taken place real conversion of the heart and real renewing of the nature, exhibited in their earnest devotion, and notably in their great patience under their most terrible oppressions. The Church that was destroyed was built on land in Indian possession from one to another, including a building on the property for sixty years past, so that the pretensions of the Seminary in this connection have no foundation in truth and equity. As to priority of possession, although monarchs of old had the audacity to give away the property of others, yet in the sight of the Judge of all the earth these now poor Indians, representatives of a race that once owned the vast continent, have rights and privileges that, whatever men may do, in His sight must be respected. The Indians of America have a moral obligation on every foot of land on this continent ruthlessly taken from their ancestors by the foreigners whom they admitted to their friendship. "Violent perversion of judgment and justice" has been done, and is being permitted amongst us, in the matter of these poor Indians, and we must be assured that He that is higher than the highest regardeth.

The question was put to one of their chiefs, when their cruel oppressions were first prominently brought forward, and who said they were treated worse than the Southern slaves: "Why do the priests treat you so cruelly?" Let the answer not be forgotten, for it is the truth—" *Pour nous chasser* "—*To drive us away*. Shall it be permitted?—*Montreal Daily Witness*, Dec. 18, 1875.

VI.—BEHIND THE SCENES.

JOHAN W. GERDEMANN, an ex-priest of the Romish Church, has been lecturing at Philadelphia on Popery Behind the Scenes. The announcement of Father Gerdemann's intention to lecture on such a subject excited his quondam brethren, the priests, to fury, and they resolved to put him down. But the ex-priest is a courageous man, and, unmoved by the murderous threats of the Popish rabble that gathered in the neighbourhood of the Horticultural Hall, which had, on account of its vast size, been engaged for the occasion, Father Gerdemann fulfilled his task, triumphantly vindicating himself from the aspersions which the priests, in their rage at his desertion, had cast upon him, and exposing in plain, unvarnished terms the disreputable doings of the Romish clergy. We are told that every seat and every inch of standing room in the large building were occupied long before the hour fixed for the lecture to commence, and that Father Gerdemann's appearance on the platform was greeted with vociferous applause, a mark of approbation that was extended to him at frequent intervals throughout the evening. We cannot, in our limited space, reproduce the whole lecture, but the following extracts will suffice to show the terrible nature of Father Gerdemann's *exposé*. After telling how his faith in the doctrines of the Romish Church had been shaken, the lecturer said:—

“Before the dogma of Papal infallibility was declared I would have sacrificed my life inch by inch for the Catholic Church. The day the cable brought the news of the proclamation of that new dogma, I prayed earnestly and long to God to enlighten and guide me, and got up a confirmed Protestant. From that day I commenced to look at the doctrines of the Roman Church with open eyes. It took me over three years before I was fully convinced of the fact that the Church of Rome could not be the Church of Christ. My convictions were put to a test in 1872, when I was at the point of death from smallpox. When the doctor declared he had no hope of my recovery, the priest, a Redemptorist Father, was sent for to hear my confession. After as mature consideration as my sickness allowed me to make, I felt convinced that I was right in rejecting the new dogma, and informed the Father so. All his entreaties, all his arguments, failed to convince me, and I steadily refused to believe what my reason revolted at. I certainly did not expect to recover at this time, and yet I remember how happy and peaceful I felt. Since that time I studied harder about all matters I had doubted before. I thought of the words of Scripture that ‘by their fruits ye shall know them,’ and judging by that standard the balance was in favour of Protestantism. And how can it be otherwise? The Protestant believes that as the tree falleth so shall it lie, and lives accordingly. The Catholic believes that a few words of a priest will save him in the last moments, after an ill-spent life, and also lives accordingly. The Protestant seeks salvation through a pure heart and life; the Catholic depends largely on medals, indulgences, fastings, the blessing of the priest, and other outward performances. When I was with Bishop Wood on his official visits to the country parishes, I saw him give to the poor people what he called holy medals blessed by the Pope. Being surprised at the great quantity he gave away, I asked him how the Pope managed to bless so many things for all the bishops, and learned something very interesting. He told me that the boxes containing the medals, crosses, &c., arrived the same day the Pope was going to dine with the American bishops in the Collegium Americanum. They were standing, nailed fast as they arrived, in the corridor, and the Pope blessed them by simply making the sign of the cross over the boxes passing by. When I

told the Bishop that he might have saved himself the trouble of having them shipped to Rome, as he might as well have blessed them in Einsleden, Switzerland, or, for that matter, in Philadelphia, I was simply told I was a queer man. Still the poor people kissed those things as reverently as if they had been the Saviour's very feet."

In commenting upon the priesthood of the Catholic Church in America, the speaker said :—

"Besides the doubts I had on doctrinal matters I was far more disgusted with the Roman Church on account of my knowledge of its priesthood. In fact, if I would not have feared to become a bad man, like the majority of priests I know of, I might be in their ranks yet. I repeatedly heard good and sincere priests say it was a blessing the American people did not know the true character of the Roman priesthood, for if they did they would sweep them out of the country; and I assure you, if you could know them as I do, you would not consider that remark as one too harsh. In the first place, they have an inordinate desire for money. The poor people are asked for money on all times and occasions. The more a man gives the better he is liked. He must pay every time he comes to church, and every time the priest comes to him. No matter how poor the family may be, how hard the man may work, how much the mother may save, how poorly the children are clad; no matter whether the grocer is paid; the average priest insists on his dues. Baptisms, marriages, and funerals must be paid for, and woe to the poor Catholic who dares to offer the priest less than five dollars.

"I have been frequently in priests' and bishops' company, and whenever the question came on about the congregations they never asked, 'How are your people; are they temperate, faithful in attendance at church; do they raise their children well?' but always 'How much pew rents do you get?' 'What do your collections amount to?' 'What do you get at Christmas?' 'What are your fees for baptism and marriage?' When Bishop Tisbbee came home to his people in Covington, after an absence of six months, the first Sunday he appeared among them he gave them a tremendous overhauling about the money collections. I know priests who have been scarce ten years in the priesthood, who own from \$20,000 to \$40,000. And the poor people, who always give, are never told where the money goes to. No priest and no layman in the city knows what Bishop Wood owes. No congregation hears what a priest receives and how it is spent. And how is it spent? A good deal of it in gambling, cigars, grand dinners, and good drinks. Priests are, without doubt, the best livers in the country. Whenever you meet a company of priests, be it on Sunday or week day, night or daytime, you nearly always find them at a game of euchre, and not for mere pastime, but for money. I often saw, especially Italian priests, play for quarters, fifty cents, and a dollar a game. The German priests were generally content with a game for ten cents. Then came the grand dinners served in the most approved style, for which the good people foot the bill. Those dinners are not got up on a small scale either, but cost from \$500 to \$1500. The Bishop generally gives three or four grand dinners a-year, and God knows how many on a smaller scale. Priests give their dinners on stated occasions—at the funeral of a priest, on the day of the corner-stone laying or dedication of a new church, and annually on the last day of the forty hours. The poor people are in the church at their prayers while the good fathers are enjoying their terrapin, canvasback, and champagne. When the church I built was dedicated, Bishop Wood ordered me to give a grand dinner. On the Sunday previous, Father Filan had his church dedicated. The Bishop told me that Father Filan's had been a poor affair, although I considered it a very good one, and told me I should try to surpass that Irishman. I had to submit the bill of fare and wine list to him, and that little dinner cost the Church almost \$1000. Bishop Wood was a frequent visitor at my house, and, as he said, he did not want any Teutonic acid, meaning 'good German wine,' but insisted on having champagne. And let me show you

that his capacity is a large one. I was travelling with him in Schuylhill county three or four weeks before I left the Church, and I will now give you his day's work. Early that Sunday morning he confirmed in the German church at St Clair. After having administered confirmation, a good breakfast was spread for him, but he did not touch it, and asked for a bottle of wine. Good Father Froude was rather surprised, and said, 'Hallo! wine for breakfast.' After the wine was finished he went to the English church. There the Bishop complained of the poor wine of Father Froude, and asked for and received a bottle of champagne. After he had given confirmation there, a few glasses of beer were enjoyed. Then came dinner, and a good one it was, and he partook freely of beer, wine, champagne, and brandy, to wash it down. Before he left St Clair for Mahanoy Plains on the superintendent's special car, a few more bottles of champagne were opened and despatched by him and the priests present. Scarcely had he reached Father Plonnor's house when he asked for goat-milk punch, of which he took two or three glasses. Afterward he followed it with a few glasses of champagne. Still he got through with confirming about 200 people, only complained of not being quite well; but the dinner of terrapin, pheasants, and other choice things served afterward he did not enjoy, and he went to bed, where I brought to him the last glass of champagne after eleven o'clock. When you hear that a bishop can do so much in that line and still be able to give confirmation, you will not be surprised to hear that bills for liquors and wines are large with a priest who often enjoys his bishop's visits. To be more serious, the greater part of the priests who died in this diocese since I was ordained died of too much drink, and many priests are serving there now who have more than once suffered from *delirium tremens*. I might adduce many more instances of the fearful intemperance prevailing among the Roman clergy, but I suppose enough has been said to convince you that temperance is a virtue almost unknown among them. I come to the last great blot on the character of the Roman clergy, which you will allow me to treat in a cursory manner, out of respect to the audience I have the honour to address. Priests are not allowed to marry; would to God they were! They are called fathers by the people, and, unfortunately, with many it is not only a name but a sad reality; not the honoured, halloved name of father, but a name whispering of shame and a broken heart, if not a ruined family. Undoubtedly, the young men who are ordained priests are generally pure, sincere, and good. But, alas! the system of celibacy, at all times the bane of the Catholic ministry, too often ruins them. I spoke to a priest—not of this diocese, though—whom I esteemed as a good man, last year about this time, about my intention of getting married and leaving the Church. He called me a fool, and told me not to leave the easy life of the priesthood, but do like him, and keep a mistress. I thanked him for his advice, and told him I was no dog. Bishop Wood told me of more than one priest in his diocese whom he characterised as immoral and thoroughly bad men, who to this day hold their offices. Marry, forsooth, in an honourable way, a priest is not allowed; but ruin a poor girl he may. It is better, the Pope teaches, for a priest to have two mistresses than marry one woman lawfully. Shame upon such morality! Shame upon the Church that gives such teaching!

"In a future lecture I may speak about this affair more exhaustively, when I will make some priests of this city ashamed to walk the streets. If you knew and saw those things why did you not leave sooner? I hear somebody ask. The question is quite proper. Those who never were Catholics, and especially Catholic priests, will never appreciate the mental anguish and struggle I and others have gone through. For six years I was an enthusiastic priest, and even afterward I fought and prayed hard against every doubt in matters of faith, looking upon a wilful doubt as a mortal sin; and even after I was fully convinced of the fallacy of my religious belief, it was not easy to tear myself loose from my whole family, in which I have no Protestant, either by blood or marriage; to separate from all my

former friends and acquaintances. And there are a good many excellent men among the Catholics, and some very worthy priests, and those you wound far deeper by the step you take than you would by depriving them of their greatest treasure. Then we know the custom of the Catholics to calumniate and hunt down every priest who dares to leave and oppose them. So it is with every one; so it was and is with me. There are plenty of priests who would do like me, if they had the courage.

"Thanks to God! I had the courage. I went through a fearful ordeal. But if my trials would have been tenfold, if I should have to choose between the gallows now and the priesthood, I would, without hesitation, choose the former. The Catholics have tried to frighten me in vain, and I will stay in their midst and follow my business, and if they disturb me I have not the least doubt it will soon be decided who reigns in this good city of Philadelphia, the Catholic mob, or law and order. They have tried to bring me back with money. Priests told me that if I would only leave that woman, meaning my wife, they would do everything for me. But I spurned their base, immoral advice. One layman offered me as much as \$10,000 if I would return. I asked that man whether he knew priests. 'Indeed I do,' he answered. 'I have been in their company frequently in former years. No set of men can swallow as much whisky as they. I know of their immorality. I despise Bishop Wood. In fact,' he continued, 'I don't allow priests as visitors to my house, that they may not corrupt my children by their bad examples. I know they can be very obscene.'

"In conclusion, let me say a few words about the status and aim of the Catholic Church in this country. Rome and its emissaries would like to control this country. In fact, they will attempt to rule it. When I saw the parade on St Patrick's day in '73 and '74, I was standing alongside of Bishop Wood in the second story of his residence. How delighted he was with the display of their great numbers! 'That will show the Americans how many voters we have now, and how many fighting men we can command when the fight commences, and commence it will, on the school question,' he said, repeatedly. If they praise our free republican institutions now, don't be deceived. The Church of the Inquisition never will be the admirer and supporter of liberty. The Pope denounces and condemns the very cornerstone of our Republic—liberty of conscience. If Rome has abandoned the stake and the tortures of the Inquisition it is not on account of want of will but of power. Give it the power to-day and the dungeons will be thrown wide open to-morrow for all heretics and unbelievers. Catholics like the laws very well as long as they please and help them. Especially look to the schools. Let Catholics have their own schools if they choose, but let the public schools remain a public good, above or independent of any party or sect. Teach your children history; let them look at Italy, Spain, South America, and then at Germany, England, and our own glorious land. If they choose then the Church which has been the curse of Roman Catholic countries, instead of that enlightened faith which has been the blessing of Protestant nations; if they willfully forfeit the glorious inheritance of our fathers, they deserve their fate. But no fear so long as our land is dotted with public schools. Then our children will spurn all foreign alliance, temporal as well as spiritual, and like us in our day, that our glorious starry banner shall always float over the land of the free—free not only from the bondage of the flesh, but free from the worse slavery of the spirit."

The Mayor of Philadelphia, accompanied by a large force of policemen, was in attendance during the delivery of the lecture, and at its close conducted Mr Gerdemann to a carriage that awaited him at the side of the hall. He was then driven rapidly home. A butcher's cleaver was taken from a man in the hall, but as the party was evidently weak-minded, he was merely escorted a short distance from the hall and then let go.—*The Protestant Advocate*.

VII.—THE HOPE OF ITALY.

ROME has been on her trial here for 1000 years, and the result is ignorance, and a darkness that may be felt. She has lost her influence now, but the reaction is not towards the purity and simplicity of Protestant worship, but towards unblushing infidelity. For this reaction Rome has yet to answer, for it is a reaction caused by the impurity of life and doctrine of her clergy. At present the prospect is not bright, for the influence of evangelical truth is too weak as yet to stem the current. Had there been in Italy the substratum of a liberal education, and along with this a deep awakening in the hearts of her people, men would have been found ere this within herself to guide the nation's faltering faith to a sure resting-place. We have Liberals here who love to speak to us of liberty, but the term Liberal is not synonymous with the same term at home, as some are apt to think. Such a man will give fair play to Protestantism, not because he loves it for its own sake, or believes in it as the door of entrance for Italian freedom, but solely because religion is so much a matter of indifference to him that he is prepared to treat all creeds alike, regardless of the issue. There are many agencies at work in Italy fostered by Christian friends at home; but tenfold greater efforts must be made if Italy is to be won for Christ. The Waldensian and the Free Christian Churches, side by side with other Protestant agencies, are doing a noble work; but all these efforts are as nothing when we consider the greatness of the field. Visiting lately the Waldensian and Free Christian Churches here, I was much gratified to find so large a representation of the native evangelical life of Italy. The ability and earnestness of the preachers was undoubted; and the interest which the people seemed to take in the simple preaching of the Word was most encouraging. During the week of prayer a united meeting of Italian Protestant Christians was held on one of the evenings in the Scotch Church here. It was my privilege to be present, and I was much cheered by the sight of a well-filled church, and by the earnest pleadings of these Italian brethren for God's blessing on the work of evangelisation in Italy. The schools supported by the Waldensian and Free Christian Churches occupy a very high position in Florence, and seem to be one of the most hopeful agencies in the work of evangelisation. They are well attended, and are recognised by the municipality, which has given to one school a grant of £40 a year in aid, the Mayor presiding at one of the annual examinations. This is the first instance in Italy of such a grant having been given; and I have just heard that a minister of one of the Free Christian Churches has been appointed school inspector, under the new educational system which the Government of United Italy has so recently inaugurated. This gives him the right of entrance into all the schools in his district, Protestant and Catholic alike. Secular and religious training of the best kind combine to make these Protestant schools a most useful and most necessary part of any evangelistic effort at all likely to be successful in Italy. This is worthy of being noted, for there seems to exist at home a tendency to look with a certain measure of disfavour upon this department of Christian effort. From what I have already seen, however, I am persuaded that soon the importance of this work will be more recog-

nised, and that a goodly part of the work of evangelisation will take this direction. The hope of Italy lies in the young, who are being caught up in time, and are being taught to think, and speak, and act on the new principle of an open Bible with the *right* to read it, which Italian freedom gives, and the *power* to read it, which the new school system will so soon secure. There is thus no lack of work which needs beginning, nor are the few workers idle at the work on hand. They labour here in the mission field, content to sow the seed without any pretension to be reapers; but confident that the seed, although sown in tears, will be honoured by a plenteous harvest which future reapers will yet bear gladly home.—*From Florence Correspondent of the "Daily Review."*

VIII.—ROMAN CATHOLIC POETRY.

MR H. A. LONG, Glasgow, addressed a large audience in the King Street Hall, Helensburgh, on Monday night, on "Roman Catholic Poetry." Mr William Kidston of Ferniegair occupied the chair. In introducing the lecturer, the Chairman said—Ladies and gentlemen,—I regard it in the light both of a privilege and a duty to be asked by the promoters of this meeting to occupy the chair. The object contemplated by this assemblage is to add another contribution, another quota, towards the discharge of a duty which at the present juncture is important and indeed necessary—viz, to give a clear perception to the people of the errors, corruptions, and tyranny of the Church of Rome. That Christianity, the greatest blessing which Infinite love has bestowed upon men, should have proved the occasion of a greater evil than any which the world since Adam's fall has ever witnessed is a truth no less strange than incontrovertible. That system of doctrine and practice which we call Popery is nothing more than that which Christianity became in the hands of unrenewed men; and as the corruption of the best things always makes the worst, so corrupted Christianity has indeed proved the worst evil under which our sinful world has ever groaned. As a religious system Popery is a combination of Judaism, Paganism, and Christianity; and as a political system, it comprehends every element of despotism that ever ground nations or individuals into the dust, and planted its heel upon their neck! Many among us, it is evident, delude themselves into the belief that the errors and superstitions of Popery are gradually fleeing away before the light of the nineteenth century. But, alas! the very contrary is the case. It is quite true that knowledge, science, and art are making rapid progress; but it is equally true that Popery and semi-Popery are almost as rapidly spreading throughout Britain and America. One serious danger in Britain, and one well fitted to alarm, is the melancholy fact of the revival and extensive prevalence of many of the superstitions of the dark ages amongst a good many of the clergy of the English Episcopal Church. This fact, in connection with other circumstances, is calculated to make us fear that Romanism may regain its lost ascendancy. This English defection has proceeded so far that there is scarcely a doctrine or practice of Popery which is not already embraced by the Tractarian party. This melancholy perversion is still more dangerous and

criminal than Popery, because it appears in a Protestant Church. In order that I may be definite I will give a few specimens of what is contained in the Tracts. Tract 13 asserts that Scripture is not the only rule of faith. Tract 17 teaches that baptism, and not faith, is the primary instrument of justification. Tract 22 teaches that the clergy are entrusted with the awful gift of changing bread and wine into Christ's real body and blood. Tract 23 maintains the lawfulness of prayer for the dead. Tract 24 makes a distinction between venial and mortal sin. Tract 25 teaches that Saints may be invoked. Tract 27 teaches that there are seven Sacraments. Tract 27 that the Mass is an offering for the quick and the dead for the remission of sins. Tract 25 that a man may hold all these monstrous errors, and yet submit with a good conscience to the Thirty-nine Articles of the Church of England! Some members of the Church of England have gone further in the direction of Popery even than what is set forth in these Tracts. Now, dear friends, it is plain that our efforts and prayers have need to be as much and as decidedly directed against the Popery existing in the very midst of the Protestant Church of England, as in opposition to the Church of Rome itself. But, ladies and gentlemen, I crave your attention for a minute whilst I refer to the meeting in the Burgh Hall, Dumbarton, on Friday last, on which occasion I was called upon to occupy the chair. The report sent from Dumbarton which appeared in the Glasgow papers was not quite accurate, as the whole of Mr Hay's admirable lecture on the Folly and Blasphemy of the Mass was well heard by all present, although the lecturer had to wait a minute or so for a lull now and then. I was glad on that occasion to see so many Roman Catholics present, some of whom we may hope, with the divine blessing, may have been penetrated by a glimmering of important truth. Since that meeting I have received a note informing me, by an ear-witness, that the Roman Catholic clergyman of Dumbarton, who, without any authority from God's Word, ventures to assume the title of a sacrificing priest, instructed his superstitious flock to go in a body to the Burgh Hall and endeavour to put down the meeting. I have just to say in reference to this attempt at disturbance, that the person who could instigate his followers in this manner, would put down Bible Christianity by force if ever he had the power, and would be only following the doctrine and practice of Rome in so doing. In reference to the existence of semi or full-blown Popery with the Episcopal Church of England, I was glad to notice that the Government denounced the "Mass in masquerade" which was exhibited in that Church, and also that they had passed an anti-ritualistic Bill, and that we are likewise promised next session a Bill to do away with what are called "next presentations." I sincerely hope that public opinion will soon be strong enough in England to encourage a Government to give the parishioners some expeditious and inexpensive method to get both presentees and incumbents in the Episcopal Church of England ejected from their charges who inculcate anything contrary to the Thirty-nine Articles, because I think the people of England are sound at heart in their opposition to Popery. But I have to apologise for delaying you so long. I beg to introduce to your favourable notice my friend, Mr Harry Alfred Long. He was elected a member of the School Board of Glasgow, at

the top of the poll by a majority of some 50,000 over any other candidate, and, as his colleague, I have to bear witness to his ability and diligence in the discharge of his duties at the Board. He has laboured and toiled in Glasgow for some years as "The Working Man's Missionary," on the Green and elsewhere in the city. His object to-night is to show the extent to which superstitious belief will go, in regard to lying legends even among educated adherents of the Romish Church.

Mr Long, who was well received, addressed the meeting at length on the standard Roman Catholic poetry, pointing out that the belief of learned Roman Catholics, both as to the dogmas of their religion and its many absurdities, were identically the same as that of the most ignorant Roman Catholics.

At the close of the lecture, on the motion of Mr Orr, seconded by Mr A. Carrick Robertson, a hearty vote of thanks was given to Mr Long; and on the motion of Major Chiene, a vote of thanks was also accorded to the chairman.

IX.—THE JESUITS.

THAT ubiquitous society, which is called the "Black International" by Prince Bismarck, the "Black Terror" by M. Edmond About, and which is regarded with abhorrence by all right-thinking men the world over, has gained a great triumph in France. The new University law passed in the National Assembly, at the instance of M. Dupanloup, has placed French middle-class education at the feet of the Jesuits. In a recent article on the subject, the *Paris Presse* remarks that the University law is "the consecration of Ultramontane pretensions. This is the most astounding triumph the clerical party has ever won in France. For centuries the followers of Loyola have sought to lay hands on the children of the middle-classes, for they care but little for popular instruction. . . . The constant aim of this notorious society has been to direct the education of the governing classes, but it was only able with great difficulty to obtain permission from our most Christian monarchs to open a few colleges, and Parliament steadily refused to allow these institutions to be placed on an equal footing with the State University. Old France was very pious, but she clung to her Gallican liberties. She had her National Church, and was able to make effective resistance to the Church of Rome, until at length she expelled the Society of Jesus, which was only known by the evil it wrought in the land." The present French Ministry is markedly Ultramontane, and under its protection the Jesuits have attained an influence in France which they never enjoyed under the rule of the Bourbon kings, and which is exemplified in such acts as the exclusion of Mr Gladstone's pamphlet and the instant suspension or suppression by the military authorities, under the powers conferred by the state of siege, of any journal that dares to remark unfavourably on the actions of the clergy or the projects of the clerical party. It is a curious comment on the ultra-liberal professions of French Republican theorists that a Republican Government has helped the Jesuits to crush out the last remnant of the Church of Bossuet and Fenelon, and that the military power of the country is

placed at the disposal of the Curialists for the purpose of suppressing all outward exhibitions of public opinion not in accord with the ideas of the Vatican, where the Black International reigns supreme. In the present month of October, the Jesuits will open a University at Aix; early in November, they will have one in full work at Paris, and in the middle of the same month a grand establishment at Lille will open its portals for the reception of students, who it is needless to say will be educated in the doctrines of the *Syllabus*. All this points plainly in the direction of that great conflict which is eagerly looked forward to by Cardinal Manning, as the means by which the restoration of the temporal power will be accomplished.

But it is not in France only that the oily followers of Loyola are weaving nets and hatching conspiracies against freedom and civilisation. In another and much greater Republic than the one ruled by Marshal MacMahon, the smooth-tongued but black-hearted gentry are working hard to secure the triumph of the Church. By means of the Romish Temperance Societies, the Jesuits are leavening the Roman Catholic youth of the United States with the doctrines of Ultramontaniam. The following extract from the letter of the American correspondent of the *Times*, dated Philadelphia, August 2, explains the *modus operandi*:—"Monsignor Roncatti, the Papal ab-legate who came to America to place the berretta upon Cardinal Archbishop M'Closkey, sailed for Europe on his return in the steamer 'China,' on the 31st of July. He and his secretary got on board at the Narrows, having been brought down the bay on a steamboat by a deputation of Catholic clergymen and leading laymen. On the day before sailing, at the Cardinal's residence, New York, a Committee from the Catholic Total Abstinence Society presented the ab-legate with an address to be conveyed by him to the Holy Father. The Very Rev. Dean Patrick Byrne, president of the 'Total Abstinence Union' of America, presented the address, which tenders to the Holy Father devotion and love, and expresses the hope that he will before long see brighter and better days. The ab-legate, in responding, expressed himself highly satisfied with the protestations of devotion from the great body of the advocates of temperance in this vast country, and assured them that it would be a great pleasure to lay them before the Holy Father at Rome. These 'total abstinence societies,' I will mention, are the Father Matthew Temperance Societies with their scope greatly enlarged, and they have become within the last three or four years one of the most powerful auxiliaries of the Church in America. They are teetotal, religious, charitable, beneficial, and public procession societies. In all the cities and towns there is one for each Church, and for the Catholic population they fill the same place as the Freemasons, Oddfellows, Knights of Pythias, and other similar organisations do for the Protestants. These being secret societies, devout Catholics do not join them, and the Church, seeing that the craving for such things must be provided for, very wisely encourages these T.A.B. Societies, with which many thousands of Catholics have allied themselves, so that they form for the Roman Church an organisation more powerful and attractive than any which is attached to any Protestant Church. They are especially attractive to young men and boys, as they make frequent parades, clad in gay uniforms, and often turn out in large numbers. In 1874 and 1875 on St Patrick's Day, in Philadelphia and New York, the Irish

societies made grand displays, the chief feature of their procession being these T.A.B. Societies. If the movement goes on, these will absorb pretty much all the other Catholic organisations, and become in fact the outward and visible form of the Church in secular affairs, with a membership comprising the largest and best portion of the laity. While teetotalism is a cardinal feature, the support and extension of the Church is the main object of these societies, and for this purpose they form a convenient and thoroughly controlled organisation for the priesthood. Hence the propriety of their sending an address to the Holy Father. They are, in fact, the representative body of the Catholic Church in the United States (outside of the priesthood), and are doing more for its extension than all other Catholic societies together. Their membership, under the many attractions provided, grows rapidly, nine-tenths of the young men and boys having inclinations to the Church, now joining them. In Protestant circles their rapid spread and increasing numbers have caused serious apprehension. They are regarded as the instrument which the Church is to use to oppose secret meetings, Orangeism and patriotism together, and this opposition is made not by aggression, but by giving the Catholic youth, under Catholic auspices, the same attractions that these organisations give. The prodigious success the movement has had warrants all the encouragement the Church gives it. The longing of youth for military display, for the 'lodge,' and for social bodies, is thoroughly satisfied in these societies. Such is the 'Catholic Total Abstinence Beneficial' organisation in America, whose banner, bearing the mystic letters 'O.T.A.B.,' has attracted at least a million young Catholics to its support, who are ready to obey unquestioning whatever the Mother Church may order."—*Protestant Advocate*.

X.—ULTRAMONTANISM IN FRANCE.

WHATEVER may be the upshot of these negotiations, it is certain that the Ultramontanists form of themselves a real International Society, bound together by common interests, and sworn to defend the Pope to the death.

In four consecutive chapters, the Abbé Michaud proceeds to prove with what unremitting zeal the Jesuits are working to get into their own hands *the army, the working-classes, the press, and the instruction of the young*.

The army.—They have filled the army with chaplains who watch vigilantly to see that the soldiers are present at the mass on Sundays and feast-days.* They have their military circles, where amusements and libraries, &c., are provided. The Jesuits are also contriving to fill the military school of St Cyr with their partisans. The *Univers* admits that "the company is on intimate terms with our military school of St Cyr." "It is certain," adds the Abbé Michaud, "that the Jesuits are

* Here, again, the Jesuits get things in their own way, for, according to the law, the assemblage of troops must be above 12,500 to justify the necessity of a Protestant chaplain, and 145,000 that of a Jewish chaplain. Hence, since an assemblage of troops to the number of 145,000 does not exist, there is never a Jewish chaplain, and, since it very seldom attains the number of 12,500, the result is that there is very rarely a Protestant chaplain.

just now urging as many of their pupils as possible into the military career. In 1859 only five of their pupils entered the military school of St Cyr; on the 30th July 1874, out of 3207 pupils, the Jesuits furnished 775."

There is a group of officers animated by the same spirit as Captain de Mun:—

Their official position, the congratulations addressed to them in governmental regions, and the manner in which they are exalted by the Ultramontane party, give them a real influence, and in a manner oblige their comrades who are desirous of advancement to imitate or at least approve them. The three monarchical parties all profess clericalism, while the republicans affect an irreligion which shocks many officers and soldiers, and thus furthers the Ultramontane cause both in the army and in the country.

Nor is the navy overlooked. There is a school under their influence for the merchant navy, and at the same time for preparing young naval officers.

The working-classes.—But the mainstay of the party is in the working classes. They spare neither money nor trouble to enrol the working men under their banner. *The Workmen's Catholic Circles* began their existence in 1871; at present there are 119 in France alone, directed by 2000 members, and frequented by 10,000 workmen. In these circles the workman finds a select library (in harmony with the Ultramontane spirit), saloons for games, newspapers, billiards, gardens fitted up with gymnastic apparatus. So-called scientific, literary, and professional lectures are given, &c., &c. We may judge of the spirit which animates these circles by a word quoted from *La France Républicaine* of Lyons, 1873. "The honest men of the Catholic committees give a present of a revolver to the poor creatures whom they entice into what they call the Workman's Catholic Circles."* These societies are so pleasing to the Pope that "he has gratified all the members of them with a series of plenary indulgences, and with the entire remission of their sins in the article of death." We cannot here enumerate all the associations and societies founded in the same spirit. There is a *Christian art* society, under the presidency of M. Gaume, which directs religious imagery, religious music, scenic representations, &c. And the Jesuits not only take the father in hand, there are societies of Christian mothers, *young men's* societies, societies for shop girls, for children, &c. The working-classes are enticed into these societies by material advantages. Assistance is given them when ill, and good places are found for them when they are out of work, &c.

The Press.—The Ultramontanists have nearly the whole of the press at their command. "The volume, the review, the large daily papers,

* The same thing is taking place in Belgium. The *Presse Libérale* of 9th November 1875, says:—"According to a correspondence from Marchienne (Charleroi) in a Catholic newspaper, there have been sold within the last six weeks, mostly to the miners of the basin of Charleroi, more than 60,000 muskets with bayonets or cavalry carbines. The price of these arms was six shillings at first, but it has come down to about half-a-crown. The working classes, organised and embodied in their most fanatic and savage elements by the clergy and their adherents, are buying up arms at half-a-crown, and even at two shillings, coming, says the *Moniteur Belge*, from foreign countries, nobody knows from whence!! A fortnight ago a single iron-monger sold seven hundred of these muskets in one day, and the miners spend their Sunday afternoons in practising shooting at the target."

the little weekly, and even daily papers, the almanac, the simple fly-leaf; nothing is wanting." Their means of spreading their literature are immense. They print their popular tracts by millions of copies, and they are sure to have readers, because they address themselves to the folly of mankind; besides which, they catechise the members of their societies, to make sure that they have read the tracts given to them. "Thanks to the administrative favours with which they are loaded by the government of Marshall MacMahon, they have all the resources of colportage at their disposal."

The instruction of the young.—All the foregoing advantages would be nothing, if the Jesuits could not get the instruction of the young into their own hands. The law gives the priest access to all the communal schools, and, in virtue of their *lettres d'obedience*, female teachers belonging to religious houses are exempted from the necessity of being provided with a certificate of capacity. In this way many nuns, utterly incapable and grossly ignorant, keep schools, and contrive to stifle the day-schools kept by well-taught women. In 1873 the clergy received 30,000,000 francs (£1,200,000) from the budget of public instruction, besides which the congregation receive for their free schools large sums from the budget of public worship, municipal and departmental subventions, the use of religious edifices, pilgrimages, parish fees, &c.

A third part of those children whose education goes no further than primary instruction, are taught in the congreganist schools in France. The Jesuits have the higher branches of instruction even more in their own hands.

"In spite of the results, parents, seduced by the promises made to them, and by some advantages at which they are gratified, send their children to the congreganist schools. The directors of these schools always take care to put the price of boarding lower than that of the lay schools."

There are now three bishops on the board. The Bishop of Orléans has at present, in a great measure, the direction of the higher branches of education of the university of France, which it has long been their aim to ruin, besides which the government has granted them leave to establish universities of their own. In order to get hold of resident and day governesses, the Jesuits have organised at Paris a series of retreats for them. "They procure lucrative situations, and well-paid lessons, for those who are docile, and promise to be zealous Ultramontanists." Such are some of the means used "to prepare a generation that will not apostatise," according to the wishes of the Pope.

Universal suffrage, as it is practised in France, is also favourable to the schemes of the Jesuits, in this way, that, by giving material assistance to the poor, they obtain their votes.

But the question naturally arises, Whence do they raise money for all their different schemes? They receive immense legacies and donations; their lotteries bring in large sums, as well as the masked balls given at the opera, in favour of different charities. This money often finds a destination different from what the donor intended. The surplice fees, which the priests receive for the religious ceremonies, especially in Paris, are something extraordinary. It is calculated that the priest of the Madeleine alone receives £4000. The pilgrimages are another source of wealth. Here is a specimen of an appeal sent to Paray-le-Monial, for the pilgrims to fill up:—

"Uniting myself with all French hearts who form the same desire, I engage myself, O my God, if Thou wilt deign to hear me—First, to consecrate in alms the sum of, &c. ; Second, to inspire others with the same resolution." The "mite of filial love to our Holy Father, Pius IX., says that Pius IX., a prisoner, is obliged to live upon alms, that his greatest grief is to see himself without resources, and that consequently a universal subscription is opened."

Another subscription in connection with Notre Dame de Lourdes, and headed by Madame M'Mahon, says that the donor whose gift amounts to a minimum of one hundred francs, will have their name inscribed in a golden book laid up at Notre Dame de Lourdes. Then there are the miraculous waters of Lourdes, and a wondrous *liqueur*, which is said to surpass all other liqueurs.—*British and Foreign Evangelical Review*.

XI.—THE PAPACY AND UNIVERSAL WAR.

A POET and a humanitarian, J. G. Whittier, has recently pointed to the priest as the stimulating cause of warfare in Europe, and to a form of Christianity that seems constantly summoning the nations to arms; nor can any one fail any longer to see that, but for the imperious interference of the Papacy, one-half the world might lay aside its armaments and give itself to the happy toils of peace, and that one word from the Vatican would still the fears that agitate all civilised races, and soften the burdens of millions of the suffering poor. Had Pius IX. bidden his bishops and his people submit to the laws of their country, and suffer with patience whatever might befall them, he would have proved his descent from the benevolent Peter by a humility and a tenderness more effective to convert than a hundred anathemas, or the most logical strain of argument from a doubtful text, and by meekness and mercy might have won the sympathy of mankind. He need but speak to the bishops of Posen and of Ermeland, and Germany might sink at once into repose. A generous surrender of the fabled patrimony of Peter would relieve Italy from all fear of a foreign invasion. A gentle suggestion to the Ultramontane faction in France would leave its people republican and free. One word of peace and resignation would soften the lot of half mankind. But that word Pius IX. will never speak. He forbids his people to obey any law that he has not sanctioned, covers with maledictions those rulers who have repelled his arbitrary interference, fills Germany with religious discord, excites the rising and vengeful hopes of France, and is as merciless and relentless in extreme old age as when he shot down Roman patriots at Mentana, or filled the prisons of Bologna with the noblest of the Italians. Priestcraft, indeed, was never used for more unworthy ends or with such malevolent energy, and it seems that even many German Catholics are shocked and grieved at the persistent malice of their spiritual head. Deputy Jung, in the Prussian House, said recently that thousands of his Catholic fellow-subjects of the Rhenish provinces were heartily opposed to the extravagant claims of the Papacy, and would rejoice to see them repelled by still more stringent measures; and he added, that in Prussia the Roman Catholics had always been treated with an excessive liberality, which they had repaid by a cruel ingratitude; that they had been used, and behaved, like spoiled children; had been enriched by the liberality of

Berlin, and had replied by conspiring against Prussia at Rome. Nor can any one doubt that the practice of the Papal Church has always been to return the favours of the civil governments by new aggressions and fresh menaces. Nothing apparently but war will now satisfy this new form of mediæval superstition, and already Cardinal Manning tells us that Europe is on the brink of a fierce religious convulsion, more terrible than any it has known in three hundred years, and both Mr Gladstone and Mr Disraeli seem to share in this opinion, while Prince Bismarck is never weary of asserting that the only disturbers of the public peace are the Pope and the Jesuits, and that they are resolved to envelop the new empire in the flames of civil discord and in a chain of foreign foes.

It is, therefore, with no peaceful purpose that the Pope has annulled all the recent Prussian legislation against his own pretensions, and it is not without reason that Germans hear with a deep and extraordinary attention, if not alarm, the anathemas of the Vatican against their fatherland. If New York were surrounded by a chain of enraged and hostile States—if half the world around it were in arms—if the Pope were on the side of its enemies, should declare its laws invalid, and excite its Ultramontane population to rebellion—if an envenomed France hung on one side and an ambitious Austria on the other, we might form some conception of the painful eagerness with which our people would listen for each note of warfare, and sigh for that repose which could possibly only be won by a total change in the form and constitution of the Papal Church. Such is the real condition of Germany. The war between the North and South, between the Spanish and Italian elements, and the German, is far from its end; a sudden reverse might destroy for a century the free schools, the churches, the liberality and the progress of three hundred years, and lay Northern Germany low before the intense unity of a Roman Catholic coalition.

In this moment of suspense the most startling trait in the condition of the Continent is the enormous armaments that may at any instant be summoned to action. Major Brackenbury, in a recent lecture delivered at London before many of the chief officers of the English army, estimated that 10,000,000 men could be put under arms at once in Europe. "Everywhere," he says, "arsenals and dock-yards resound with the clang of hammers." The horrible machinery of war was never so complete as now; never since the time of the first Napoleon has civilisation wasted so much of its energy on that destructive toil which Homer painted and denounced in the dawn of history; never was there a moment when men of peace should so seek to calm and soothe the passions of nations, and labour to avert the fatal encounter. Yet what are the Pope and his Ultramontane followers doing? The priest, one might think, at such a time would everywhere teach his purest lessons of humanity, and win the praise that Divine lips have awarded to the peacemaker. But from the unhappy Pope to the obscurest Jesuit the whole power of the Papacy is employed in exciting the evil passions of men, and urging on a European war. The Pope does not attempt to hide his rage. His enemies, or rather his opponents, are "vipers, or hell-born miscreants, devils;" he covers them with his maledictions, and invokes upon them the judgments of heaven; an inundation or an earthquake he thinks a proper chastisement for them, and in the

midst of a profuse profession of piety and devotion, clamours for his revenge in Europe and America. His bishops and his people repeat his language and swell with his raging passions. In Belgium they menace Germany, in France they threaten Italy, in Spain they close universities and schools, in America they assail public instruction, and awaken a furious discord in the heart of the republic that has given them a shelter. The whole Jesuitical faction among us, unconscious of the rare privileges of a freedom it does not merit, employs its various abilities in complaints and denunciations of the government under which it has sought refuge, and, having been expelled from nearly all other free countries, now plots the ruin of the land where it has found a home.

The Papal priest is everywhere the harbinger of public disturbances or private crimes, and the whole busy hierarchy of cardinals, archbishops, bishops, and metropolitans, clad in crimson garments and covered with the painful memories of centuries of spiritual tyranny, seem as destructive to the welfare of mankind as a general pestilence or famine. In Brazil they defy the laws and invoke insurrection, in Mexico they massacre and rebel, in Ohio they threaten and overawe the obedient democracy, and in New York corrupt the public morals; in Europe this unhappy sect enforces a general armament, and summons mankind to war. It must evidently become a question for Europeans to determine how they can best repress the rancorous spirit of their priests, and how convert the Papacy into an agency for peace. Except, indeed, the religious one, and that absolute rule which the Pope insists upon imposing on the nations, there is no other point of controversy that might not be determined readily by a general congress and a public treaty; and, with the absence of the incitements to discord given by the army of cardinals and prelates, there appears no reason why the European powers might not dismiss their standing armies to the pruning-hook and the plough.—*Harper's Weekly*.

XII.—DR MANNING AND MAGNA CHARTA.

(To the Editor of the "*Bulwark*.")

SIR,—I take the following article from *The Press and St James's Chronicle* of Saturday, December 25, 1875, and send it for insertion in your very valuable journal. It is worth an extended circulation, as it deals conclusively with Dr Manning's recent utterances. This new cardinal talks so much, and with such apparent candour, that it is well that he should be met by writers competent to deal with his many fallacies.

I doubt not you will agree with me that the article is worth reproduction. I therefore make no apology for again trespassing on your space. —I am, yours truly,

THOMAS H. ASTON.

BIRMINGHAM, January 2, 1876.

DR MANNING ON MAGNA CHARTA AND THE POPE.

Dr Manning is nervously anxious to set the English mind at rest touching the time-honoured tradition of our truest chroniclers, that the Pope condemned and nullified the great charter which is the founda-

tion stone of English freedom. The vindication now put forth in the *Contemporary Review* is that the Pope condemned, *not* the charter itself, but only *the means* by which the charter was obtained. The laws and liberties of the Church, as well as of the nation, were secured by the great charter, as Dr Manning himself admits. Now if for a moment we grant that the Pope condemned only the means of obtaining that charter, then how is it conceivable that the Pope should condemn the means by which we obtained so inestimable a blessing to the Church, and so precious a boon to the nation, when it is a standing principle of the ecclesiastical policy of Rome that *the end justifies the means*? Nor do we for a moment admit all the charges here brought by Dr Manning against the feudal lords that wrung from the weakest and wickedest monarch that ever cursed a country by his sway. But even if the method adopted by the barons was criminal to the uttermost, such means are sanctified by the end in the eyes of a Church which admits that most iniquitous sins cease to be sins when used in the furtherance of the good of Holy Mother Church. Nor is this all: Dr Manning appeals to Mr Stubb's "*Documents Illustrative of English History*." Now, this authority writes as follows:—"From the beginning of the thirteenth century, the struggle was between the *barons, the clergy and people* on one side, and the king and his personal partisans, English and foreign, on the other; the *barons and prelates who drew up the charter* were the sons of the ministerial nobles of Henry the Second, the imitators of St Anselm, and St Hugh, of Henry of Winchester, and Thomas of Canterbury." Now, here is an historical authority Dr Manning professes to respect and to accept, which points very plainly to the fact that the *prelates* of the Church were leagued with the barons in the drawing up of the charter. If the clergy, then, were parties to the provisions of the charter, which guaranteed not only the freedom of the English Church and the rights of English Churchmen, were they not bound by their allegiance to the Church to wrest it from a reluctant king? That they were bent on joining the barons in revolting against John in case of refusal, is shown by the fact that in the Abbey of St Edmund's prelates and barons took a solemn oath before the high altar to withdraw their allegiance if John should reject their claims, and to levy war upon him until he should grant them. The charter was gained, and could only be gained by active resistance to the royal will and tyranny. This only is what the Pope condemned, according to Dr Manning, that is, in other words, the Pope condemned the only method of securing the liberty of the Church and the people of England, a method to which many of the clergy were parties and accessories. Again, Dr Manning seems to have forgotten that the charter was in many of its most important provisions a guarantee of the *restoration of rights*, and the redress of wrongs, which the king was constitutionally bound to recognise, and therefore to enforce these was the duty of all who were then loyal to the laws and liberties of the Church and State of this country. Was it for a Pope, then, to step in and uphold a king in thus trampling down such laws and liberties? But we deny *in toto* the fine and flimsy distinction drawn by the cardinal between the condemnation of the charter itself by the Pope, and the process by which it was obtained. The Pope did not pour out the vials of his wrath merely and exclusively on the *method* by which the stout barons and independent prelates obtained the charter;

but on the charter itself, which he branded as unlawful and iniquitous, base and vile ("illicita et iniqua, turpis et vilis"). Its *provisions* were rendered null and void, and banned by the Pope, while the Primate of the English Church and the barons were alike suspended for the part they took in wringing it from the tyrant John. How, in all honesty, can Dr Manning argue that the *sole* and *exclusive* ground of condemnation on the part of the Pope was the mere *method* by which the charter was obtained by the barons, when the very document to which he appeals implies that the method was not the *sole* cause, but only the *chief* of several *causes*? Has the cardinal forgotten his Latin as well as his history, when he appears to translate "Maxime propter modum" into "only on account of the method?" Dr Manning seems to imply that the interference of Pope Innocent in the matter was reasonable in itself, and satisfactory to the English nation. Now, Dr Lingard, a Roman Catholic writer, is evidently more patristic and more honest than Dr Manning, in pointing out the contempt created by the Pope's action, and the good grounds of resistance on the part of the barons. He writes as follows:—"Finding that his exhortations and his promises were equally fruitless, he ordered Langton to excommunicate the disobedient; but that prelate refused; in punishment he was suspended from the exercise of the archiepiscopal functions; nor could he, though he attended the council at Rome, mollify the Pontiff, or recover the exercise of his authority. Another sentence of excommunication was then fulminated, in which the chiefs of the confederates were mentioned by name, and the city of London was laid under the interdict. *Both censures were equally despised.* They had been obtained, so the partisans of the barons argued, on false suggestions, and for objects not within the jurisdiction of the Pontiff. He had no right to interfere in temporal concerns; the control of ecclesiastical matters only had been entrusted by Christ to Peter and Peter's successors." Will Dr Manning reconcile his version of the translation with this account given by Dr Lingard?

XIII.—ITEMS.

INCREASE OF PAPAL ASSUMPTION.—A South German paper, as noticed in *The Rock*, 5th November 1875, supplies the materials from which the following statistics are gathered. They show an immense increase in the number of monastic and conventual institutions during the twenty years preceding the last census in 1871:—

AUSTRIA.

In 1851, Houses for men,	417	Monks, 6379	} Total, 10,795.
" " women,	152	Nuns, 4416	
In 1871, Houses for men,	463	Monks, 7290	} Total, 13,291.
" " women,	290	Nuns, 6001	
Increase of houses in twenty years, 184		Increase of inmates, 2496.	
Jesuit fathers, in 1851, 3 houses, with 16 members.			
" " 1871, 37		" 527	" "

To these must be added the many driven out of Germany and Italy who find an asylum in Austria, and are the objects of special protection with the aristocracy. The Lignorians, affiliated to the Jesuits, had not a single house in Austria in 1851; in 1871 they had 11 houses, with 205 inmates.

BAVARIA.

In 1842, Houses for men, 256	}	Increase, 977.
" 1872, " " 1233		
" 1840, Female Societies, 716 members	}	Increase, 4338.
" 1873, " " 5054		

BELGIUM.

The increase of persons in spiritual orders from 1848 to 1856 was 1000.

Male religious orders, 96; female religious orders, 109.

Children without instruction, 156,434; 33 per cent. of those under instruction cannot write.

In HOLLAND, once pre-eminently Protestant, the Ultramontanes have very nearly obtained the predominance; it is believed that the present small opposing majority will soon disappear.

Romanism is striking its roots in almost every country. It is striving everywhere for the mastery; in many lands it is in a fair way of reaching this point; and where this is resisted, it recklessly ventures to war against the very existence of States. Germany seems, at present, the only country where the most determined resistance is made to Papal Assumptions.

THE BIBLE IN AMERICA—PROTEST OF THE CATHOLICS.—Cardinal M'Closkey on Thursday evening delivered an address at New York before the Catholic Union, in which, referring to the present discussion about Bible reading in public schools, he said that, if this persecution which appears to be threatened is to come, let it come, and they would emerge better Catholics than ever. This trouble, he thought, would not be religious, but political. The Protestants had lighted a fire, expecting the Catholics to supply fuel to keep it alive. He urged Catholics not to throw faggots on the fire, but as a caution and advice in case a struggle did come, he entreated them to be true to each other, to their Church, and, above all, to the innocent cause of the contest—their children.

ANOTHER "PRIEST" MYSTERY REVEALED.—The "Times" Paris correspondent telegraphs as follows:—On January 11, the case of Miss Ernestine Hauser came on before the Civil Court of Breisach, Grand Duchy of Baden. Miss Hauser is the young lady who stated to her parents and her physician that several priests had induced her to wear a tight rope round her loins as a sure means of pleasing the Deity. When on the brink of the grave by this constant torture, an attempt was made to cup her feet and produce stigmata. The skin being filled with blood owing to the pressure exercised by the rope, this cupping, according to medical opinion, would be sure to produce prolonged bleeding. One of the two priests concerned in this affair, and mentioned by the young lady in her late confessions, brought an action for libel against the physician who had published the story. The action, however, was withdrawn previous to trial. A little later the other priest sued the girl for telling the physician falsehoods at his expense. The case was tried four days ago, and ending in the acquittal of the young lady, virtually led to a judicial corroboration of the alleged attempt to produce another Louise Lateau. During the trial counsel for the Crown expressed regret that the priests could not be prosecuted without the consent of the young lady, which he had failed to obtain. The Convent Boarding and Day School of the Ursuline Nuns at Berlin will be closed by Government on the 1st of April.

THE BULWARK;

OR,

REFORMATION JOURNAL.

MARCH 1876.

I.—THE LEAGUE OF ST SEBASTIAN SUPPORTING THE TEMPORAL POWER OF THE POPE.

THE fifth annual meeting of the "League of St Sebastian," whose object is to restore the temporal power of the Bishop of Rome, was held January 20th, in Willis's Rooms, London, under the presidency of Sir George Bowyer, Bart., M.P. The report of the council remarked that the League was formed to assist any effort that might be made to restore the Holy Father to his LEGITIMATE rights as sovereign of the Papal States. *Legitimate* rights being mentioned, those who are set for the defence of religion, truth, and public morals, are bound to examine the arguments advanced. What saith the Statute Law of Christ's Church, *Lex scripta*? St Matt. xx. 25, 26, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." How express is this law against Papal primacy and lordship! Suppose the Temporal Potentate shall be damned, what will become of the novel order of Popes? St Luke xxii. 23 teaches that after the Sacrament, and before the Passion, there was a strife amongst the apostles which of them should be accounted the greatest. Their minds were filled with ideas of Christ's temporal kingdom. This competition was revived among them even at the last Passover. To repress this ambition working in their hearts, our Lord had recourse to arguments similar to those which He had used on a former occasion (Matt. xx. 25-28). Jesus, solicitous to cure that pride which made some of His disciples ambitious, and others jealous, called them unto Him, and showed them the difference between His kingdom and those of the nations, declaring to them at the same time, that though the greatness of secular princes consisted in reigning over others with despotic sway, such conduct was unsuitable to the rulers of God's people, and that he who would be greatest amongst THEM, must be great by condescending to the lowest and most laborious employments, in order to be the more useful to his fellow-creatures. Of this way to be chief in His kingdom He had already set them an example (John xiii.), and would continue to do so, even to laying down His life as a ransom for the souls of multitudes, of all indeed

who should believe in His name. We must by Christ's example advance and cherish concord by every possible means, and protest against emulation and ambition, those make-bates. The chief cause of our dissensions is—ministers of Christ by profession reaching after rule and pre-eminence, as did Diotrophes. If this evil humour could be purged out, there would be a sweet symmetry, a happy harmony of all hearts. "The League of St Sebastian" doth err, not knowing the Scriptures. The members exercise faith in the picturings of the imagination, not in the Written Word. The assumption is that the Roman Pontiff and the Deity manage the affairs of the universe. A working partnership exists between the two. In commercial phrase, the firm might be called "Filius Dei et Vicarius, supreme rulers." The second of these names is the title used now by the infallible Pope: Messiah rules the regions above; and anti-Messiah (= Vice-Christ) rules the world below. The Latin kingdoms form the principal portion of this nether world, are known as "tribute-bearers" to Peter, the tribute being payment for such ruling as is done for them. Beyond these western nations, it is allowed in the East, there exist Greek Christians, outer barbarians, who do not pay tribute, and do not deserve any ruling. Such is a rough notion of the business as it is supposed to be carried on by this celestial firm. The existence of any other firm in the ruling line cannot be admitted. Defunct popes are treated as retired members, or as sleeping partners in the firm. Deceased ancestors, St Peter and others, seem as if they had still an interest in the business, and get a share of the profits. Masses for the dead show that there is even a banking or money-order office between this world and the next. Deceased ancestors seem to be very poor, or in the regions which they inhabit perhaps the prices of everything may have gone up of late, for large remittances have to be continually sent. These poor mistaken people, members of the League, think the popes, the heads of the system, shine, and so they do indeed, but it is as putrefaction shines—in the dark.

"Tis such a light as putrefaction breeds
In fly-blown flesh, whereon the maggot feeds;
Shines in the dark, but, ushered into day,
The stench remains, the lustre dies away."

—*Cowper, Conversation*, l. 675-8.

The dignity of the Scriptures and the majesty of Christ mutually look on one another, as the sun looks on the stars, and the stars on the sun (John v. 39). Christ is always present to His Church, being Immanuel, God with us: surely He needs not a vicar to supply His place. It is impossible for any mortal man to embrace in his mind the whole Church throughout all the world, much less to set it in order, and rightly to govern it. The apostles were all equal in power. Cyprian addresses the Bishop of Rome as a colleague and a brother, and says that all apostles were in the same degree that Peter was, "*Hoc erant utique et ceteri apostoli, quod fuit Petres, pari consortio præditi et honoris et potestatis*" (*Opera*, p. 108, edit. Fell, Oxon., 1682). Cyprian avers that to all it was said without distinction, "Feed;" to all "Go into the whole world;" to all "Teach the gospel." St Jerome saith that all bishops, wheresoever they be, whether at Rome, or at Engubium, or at Constantinople, or at Rhegium, are worthy of the same honour, and are of the same rank of priesthood (*Hieron, Ep. ad. Evagrium*, tom ii.

p. 329, ed. Erasmus, Basil, 1536. See Barrow's *Treatise of the Pope's Supremacy*, p. 125, fol. 2d edit., London, 1683). Cyprian asserts, also, that there is but one Episcopate, and that each bishop hath a full and entire interest in it (Cypriani Opera, p. 108, edit. Fell). It was determined by the Council of Nice, the Bishop of Rome hath no higher power over the Church of God than the Patriarchs of Antioch and Alexandria (Canon vi. Concil. Nicen, tome ii. p. 31, ed. Labbe, 1671. See Barrow on the Pope's Supremacy, p. 121; and Third Canon of the Council of Chalcedon, pp. 416-18). Augustine asserts that a bishop is a name that denotes a work, and not an honour (1 Tim. iii. 1), "*Qui episcopatum desiderat, bonum opus desiderat. Exponere voluit quid episcopatus sit, quia nomen est operis, non honoris*" (August. De Civit. Dei. Opera, tom vii. lib. xix. cap. 19, p. 563). Lo! the Bishop of Rome challengeth all things to himself alone. Unless he does his duty, administers the sacrament, instructs the people—unless he admonishes and teaches, he is not legitimately a bishop, or so much as a presbyter in Christ's Church. He is no bishop who desires to be lord over God's heritage, and not to profit the Church. To be the Head of the Church or Ecumenical Bishop is no more possible for him than to be the Bridegroom, the Light, the Salvation, the Life of the Church. Of this kingdom Christ is the only Prince: of this body Christ is the only Head: of this spouse Christ is the only legitimate Bridegroom. Surely these are the prerogatives of Christ alone—peculiarly, solely they belong to Him. The present Pontiff is in a fox's sleep: he keeps his eyes shut, and pretends to be asleep, when all the while he is listening to what is being said around him. He hears the modern Italians say, "The temporal jurisdiction and the spiritual are both ill-gotten; both were first obtained by fraud and forgery, and not by donation from Constantine, whose gift is a mere cheat—a fictitious performance."

The true university of these days is a collection of books. I counsel Sir George Bowyer to read in the British Museum Library the famous Italian historian Francis Guicciardini. He not only denies that feigned donation of Constantine, but affirms that Pope Sylvester and Constantine lived not in the same age. He shows how obscure and mean the authority of the Popes was during the time that the barbarous nations made havoc in Italy; that at the institution of the Exarchate the Popes had nothing to do with the temporal sword, but lived subject to the Emperor, and dated all their bulls and charters in these formal words, "*Such an one our Lord and Emperor reigning.*" And we need the less dwell upon the confutation of the genuineness of this donation, because the most learned of the later Papists have given it up—e.g., the Cardinal Baronius and others. The Earl of Denbigh need not be troubled that Pio Nono is reduced to the state and condition of the earlier Bishops of Rome. The Romans choose to be under our firm ally, King Victor Emmanuel, and Rome is considered by Italians to be a useful, practical capital for united Italy. The loyal English record their emphatic protest against the "League of St Sebastian," which, according to the "Crusader," would involve Europe in a war to gain this single point—viz., the restoration of the temporal power! The League must be watched: under whatever compulsion they lie for a time, this irrepressible faction is ready to break away from it into any lawlessness as soon as opportunity offers. Our rulers should know that the number of members on

the books is 1521, and 227 new members have joined during the past year. Are these English soldiers? Are they enlisted to fight against our ally, Victor Emmanuel? Are they guided by Jesuits? Our fathers said, "The Jesuits, the Pope's bloodhounds, trust more to the prey than to their prayers; like vultures, whose nests cannot be found, yet they will leave all games to follow an army, because they delight to feed upon carrion." Their faction is a most agile, sharp sword, whose blade is sheathed at pleasure in the bowels of every Commonwealth, but the handle reacheth to Rome. They strive under pretence of long prayers and dissembled sanctity, which is double iniquity, to subdue all to the Pope, and the Pope to themselves. In deed and in truth,

"Regnum Papisticum verisimile est : non verum
Se non evero e ben trovato."

II.—PAPAL CONCLAVES.

NO elections, we imagine, have ever called into service so much subtlety, craft, and diplomacy as those which have made the Pope. As, however, it is now twenty-nine years since the occurrence of the last election, it may reasonably be suspected that the members of the Sacred College are not so well practised in the electioneering arts of the Conclave as those of past times, when two elections would take place in a year, and even four have been recorded as having taken place in eighteen months. Nevertheless distinguished Conclavists, as the electioneering agents of the Conclave are called, have drawn up treatises on the art of Pope-making—founded on and illustrated by their own experience—in which the theory of the tactics for managing Conclaves and electing Popes is minutely set forth, and which we may be sure are not wanting in the library of many a Roman cardinal. Originally, as is well known, the clergy and people united in the election of the Pope, until Nicholas II., in 1059, restricted the quality of elector to the body of cardinals, and Alexander III., in 1179, declared that a majority of two-thirds of their number should be necessary for the election of a Pope. The cardinals are of three orders—bishops, priests, and deacons. There are, as a rule, six bishops, fifty priests, and fourteen deacons. The whole number of the College of Cardinals ought not, according to a Bull of Sixtus V., to exceed seventy, though the Bull has not been rightly observed; and indeed Paul IV. meditated increasing their number to a hundred. The custom of locking up the cardinals *cum clave*, from which the Conclave gets its name, dates from the long-contested election of Gregory X., and became law by a Bull of that Pope after his election to the Papacy in 1270.

The Conclave of Gregory X. lasted two years, during which time the Church of Rome was without an infallible head. Clement IV., the predecessor of Gregory, died at Viterbo, and the cardinals, not being able to agree upon the choice of a successor, were preparing to leave the town, when St Bonaventura, the disciple of St Francis of Assisi, persuaded the inhabitants to shut their gates, and not to let the cardinals go till a Pope was made. The people took the Saint's advice, and not only shut the gates of the town, but set a guard over the cardinals at

the doors of the palace in which they met, and informed them that they could not even leave the palace until they had elected their Pope. However, even then the cardinals could come to no agreement ; they went on from month to month and month to month still voting without producing the requisite majority, till one day the Cardinal del Porto exclaimed that the Holy Ghost could never come down and inspire their choice as long as they had a roof over their head. The people of Viterbo took this profane joke seriously and unroofed the palace. This measure, again, was still ineffectual, and the cardinals, it seemed, would never have arrived at any determination had the device not been hit upon of diminishing the supplies of their tables. This measure succeeded. Hunger effected more than rain and wind had done, and Gregory X. was elected. Gregory X., on his election, issued the Bull that all future Popes should be elected in conclave—that is, by any assembly of Cardinals locked up together and subject to specified restrictions as to diet and attendance until the election was over. Everybody shut up in the Conclave is a Conclavist, but all Conclavists are not voters. In fact, the word Conclavist is more especially applied to the attendants on the cardinals, who are of two kinds—those particularly attached to them, two attendants to each cardinal, and those who are the general functionaries of the Conclave, such as the physician, the notary, the prothonotary, the theologian, the confessor, the chaplain, and the secretary of the Conclave. The Conclavists attached to each cardinal are his private secretaries or agents, and as through them most of the intrigues and negotiations of the Conclave are carried on, a good, astute, wily, and cautious Conclavist is of invaluable assistance to his cardinal. It will thus be seen that if the body of the cardinals in conclave be sixty in number, the whole body of Conclavists who must remain shut up together till election will be close upon two hundred ; and the inconvenience of such a life, especially at certain times of the year, must be very considerable. The Conclave is now ordinarily held in a wing of the Palace of the Vatican, which is arranged for this purpose in separate cells. Each cardinal has an apartment composed of two cells, one for himself and one for his Conclavists. Each cell is numbered, and the numbers of the cells are drawn for by lot by all the cardinals before entering into conclave. After this they furnish them as they please, and the furniture of the cell of the Pope elect belongs by custom to the first who can lay hands on it after his election, and therefore generally falls, of course, to his own Conclavists. The windows which may happen to be in each cell are walled up, and when the gate of the Conclave is closed, the Dean of the Conclave keeps its keys inside ; and the Marshal of the Conclave, whose office is hereditary in the princely house of Savelli, keeps the keys without. At the gate of the Conclave, however, there is a wicket (*rota*) which is carefully watched by five Papal masters of the ceremonies, by the foreign ambassadors, and sometimes by delegates of the city of Rome. All the meals of the cardinals are passed through this wicket, and communications from or to the cardinals pass likewise through this wicket, and are subjected to the scrutiny of its guardians, who stop all unlicensed communications. When the bell of the Capitol announces the death of the Sovereign Pontiff, the Cardinal Camerlingo goes to inspect the body of the Pope, and to take the fisherman's ring from his finger, while the Dean of the Sacred College sends out the

summonses for the Conclave. The Conclave does not begin till the obsequies of the late Pope are over—ten days after his decease—previously to which time, however, the cardinals meet in congregation and swear to observe the Pontifical institutions. On the tenth day after the decease of the Pope, the Cardinals hear High Mass at St Peter's, and then go in procession to enter into conclave, singing the *Veni Creator*. They pass on their way through two lines of Roman people, who give them advice, or jokes, or threats, or prayers, according to the humour of the day. On the first day the cardinals have liberty to return home to dine, if they will; but at one o'clock, the bell of the Conclave is rung, by orders of the Dean, for all visitors to depart; at two o'clock the second signal is given, and at three the great door is shut, not to be opened again till the Conclave is over, except that a cardinal who has not entered the Conclave may do so at any time. There is a way from the Conclave to the Capella Paolina, and in that chapel, on the morrow of the tenth day, the whole body of the Conclavists, or attendants of the cardinals, are passed in review previous to the Conclave. The cardinals must each dine alone in his own cell till the Pope is elected. There are three methods of election—election by compromise, by adoration, and by ballot. In the election by compromise the cardinals, if unable to agree, nominate one or more members of their body to designate the new Pope. Election by adoration or acclamation takes place when a number of the cardinals, amounting to two-thirds at least, acclaim the Pope without preliminary ballot. The ballot, however, is the method now regularly adopted, and the method of taking it has been fixed by Gregory XV. and Urban VIII. Two-thirds of the votes of the cardinals present are, as we have said, necessary for election, and the vote is secret. The act of voting is performed in the Capella Paolina, and the votes are taken twice a day. Each cardinal writes on a little table in the corner of the chapel the name of the Pope he would elect in a feigned hand in the centre of the voting-ticket. The voting-tickets are of an oblong form, prepared according to the directions of the Bull of Gregory XV. In the centre of it are the printed words "*Eligo in summum Pontificium R^m D. nomine D. Cardin.,*" after which the voter inscribes the name of the Pope he would elect. The ticket is so made that the ends above and below these words can be folded down and sealed, leaving the centre inscription visible. In the upper fold the writer signs his name, and then seals down the fold with a small seal which each voter has expressly made for this purpose, and which he prevents others from seeing. Within the lower fold he writes a motto in Latin from the Bible and a number, and this he seals up likewise. The cardinal then folds the ticket in two without again sealing it and approaches the altar, on which is placed a chalice covered with a paten. At the foot of the altar the voter lifts up his hand and exhibits the ticket between his thumb and finger. He then kneels and prays for a moment, after which he takes oath that he is about to elect him whom, according to God, he thinks ought to be elected: he then puts the ticket on the paten, and slips it from thence into the chalice, which he covers up. Then he makes anew a reverence before the altar and returns to his place. If the cardinal is infirm and cannot walk, one of the scrutators goes to his place to receive the ticket on the paten, after the cardinal has taken the prescribed oath. If he is sick in his cell

three cardinals appointed for that purpose go to his cell with a closed box—like a money-box—to receive his vote and bring it to the chapel. When all the cardinals have voted, the three scrutators, who are chosen by lot each day among the cardinals, carry the chalice covered with the paten to the middle of the chapel. They turn the voting-tickets out on the paten and count them and commence the scrutiny. The first scrutator takes a ticket and opens it, and reads in a low voice the name of the cardinal written thereon, and passes the ticket on to the second scrutator, who reads it in the same way and passes it on to the third. The third scrutator proclaims in a loud voice the name inscribed on each ticket as handed to him, and as he does this the cardinals, who are all seated in their places with a printed list of all the members of the Sacred College before them on paper ruled with red lines, score one by one the votes obtained by each cardinal, and the third scrutator files the tickets as he receives them on a string. If any cardinal has received two-thirds of the votes of those present in conclave, he is Pope. *Papa factus est*. If no one unites this number, they pass immediately to the ballot of the *per accessum*, to the second turn of the ballot. In the ballot *per accessum* each cardinal has the faculty of voting anew for a different candidate from the one for whom he voted the first time, and for this purpose, by the aid of the number and his motto from the Bible, the scrutator examines his first ticket in order to see that he does not vote twice for the same cardinal. If in this second round of the ballot any cardinal gets a number of votes which are sufficient when added to the number he obtained in the first round to make up two-thirds, he is a Pope; and generally the Popes are elected in the second round. After each ineffectual scrutiny the voting-papers are burnt, and the populace of Rome have sometimes divined that the election of the Pope has been completed by the non-appearance of the smoke from the chimney of the Conclave, which they watch every day at the appointed hour of voting in the morning. But at last the Sacred College has decided. The Pope has been chosen. *Papam habemus; Papa factus est*. There he sits still among the cardinals, pale with emotion; those who are near him retire to a distance; all fall upon their knees, they arise and encircle him. The Dean and the senior cardinal priest approach him and ask if he accepts the dignity, and what name he will take. The Pope elect consents and gives out the name under which he will be known as Pope. He is led behind the altar, where Pontifical robes of white are in readiness, and the slippers embroidered with the cross of gold. He is placed in the chair of St Peter. The Cardinal and Dean kneel and kiss his foot and his right hand; the Pope lifts them up and kisses them on both cheeks (*osculum pacis*). The other cardinals follow and chant "*Ecce sacerdos magnus*." This is the ceremony of the first adoration. After this the Dean, preceded by the sacristans and the cross, proceeds to the loggia of St Peter and announces to the assembled people the name of their new Pope. "*Annuntio vobis gaudium magnum, habemus Pontificem eminentissimum et reverendissimum Dominum—N.N. qui sibi nomen imposuit—M.M.*," after which the cannons of the Castle of St Angelo salute their new master, and the bells of Rome ring throughout the city, while the house of the new Pope is thrown open to feast all comers. The Pope is then anew placed on the altar, and the cardinals proceed to a second adoration, after which he is carried from the Capella Paolina to St Peter's, and

adored by the cardinals there a third time, and with the mitre on his head he gives benediction to the people. He then descends from the altar and is carried in a chair to the Vatican. In the evening the streets of the Papal capital are illuminated, and a display of fireworks inaugurates the new reign.—*Cornhill Magazine.*

III.—THE CARNIVAL AT NAPLES.

(*From Correspondent of Daily Review.*)

NAPLES, January 28.

DURING the past two weeks strangers have found their way to Naples in considerable numbers. The complaints which were loud and long on the part of hotel-keepers and business men have ceased. As the weather continues favourable, it is probable that many of those who have come will be induced to stay for some time. A special attraction is promised to those who care for such spectacles in the course of next month. The Carnival festivities towards the end of February are being arranged for with special care and at unusual expense. A committee charged with the arrangements for the occasion has been formed for some time. It appears from the reports in the newspapers that upwards of 40,000 francs have been subscribed towards the expenses of the Carnival. Part of this sum will be expended in the way of prizes to those who make the best appearance at the grand cavalcade which is to open and close the proceedings. Many of your readers will be sorry to learn that a Sunday has been fixed on as the opening day. The masses in the Catholic churches will hardly be over when all Naples will be in commotion to witness the gaudy procession. Fabulous prices are already asked for windows and balconies which command the route marked out for the cavalcade. We begin to fear that many of our countrymen, though they are fresh from a land where the Sabbath is not desecrated by such sights and scenes, not to say more, will find the attractions too strong for them, and mingle with the multitude. Once more, it may become only too manifest that many so-called Christians are ruled far more by custom than by principle; and they will have nothing to say against a Catholic populace if they themselves should be found confirming them in their evil ways. Every true observer of the Sabbath, however, will not fail to notice how the peculiar training of the Church of Rome has broken down all regard for God's day, so that it has become of less account in the eyes of the vast majority of the people than many a fête-day of man's appointment. The whole also may be traced to a love of gain as well as a love of pleasure. The hotel-keepers and others interested make no secret of the main object which is sought to be secured so far as they are concerned. For several winters past it is well-known that visitors have not been coming to Naples in sufficient numbers to make the season profitable for those who depend entirely upon them. It is no wonder that some remedy should be sought for such a state of things. We do not hesitate to affirm that the proposed remedy will be found to be wholly inadequate. Those that will be induced to visit Naples solely on such a ground, we may be very sure, are not the most desirable class of travellers. Besides, the Carnival lasts at most for but a few days, and

can hardly be expected to yield a large income to those who are dependent upon strangers. Well-filled apartments and high rates for ten days will hardly make up for comparatively barren months, with a heavy rent to be met at the end of them. It would be far nearer their purpose if the municipal authorities and hotel proprietors would not only lay their heads, but put their shoulders together, for the purpose of carrying out the water scheme that has been talked of for the past twenty years and more. What Naples needs above all things is a good, thorough cleansing, both on and under the surface. A plentiful supply of good water would do far more to increase the number of travellers to these shores than almost anything else that one can name. Unpleasant odours, with their baneful results, would soon become more rare, and timid old ladies would no longer have to carry with them their water-supply from the sparkling fountains of the city on the Tiber. Would that the spirit of the old Romans, whose aqueducts still adorn the Campagna in their ruins, could return and possess the Prefect and his counsellors, then it might not be long ere we saw this much-needed reform carried out with spirit and energy. If even the Liberator of the Sicilies could spare a week or two from his pet scheme as to the Tiber, and lend the weight of his name and words to a water scheme for Naples, he might save more lives than he ever rescued from damp, dark, sea-washed prisons in the days of yore.

One gratifying fact we have to record in regard to the Christmas and New Year festivities, a fact which presents a most favourable contrast to the reports which appeared in the home journals of those days. There were no incapables to be seen anywhere in the crowded streets, Bombs and squibs, with fireworks of all sorts, there were in abundance, but no inebriates. One could not help feeling somewhat ashamed of his country as his eye lighted on the records of the home journals showing that the national vice, as it may with no small measure of truth be called, remains still unchecked. We cannot, however, in other respects commend the Neapolitans for the way in which they observe such seasons. If there be not excessive drinking, there is certainly inordinate eating, while the hospital records can reveal some of the other effects. Hands and arms have been shattered and sacrificed in not a few cases out of love for a display of fireworks. Surely it is not thus that the birth at Bethlehem ought to be celebrated, even if one were sure that the right season of the year has been fixed upon, or that in present circumstances it is desirable to have a set day for the purpose. If the minister of Roseneath had been an eye-witness with us of these things, he could hardly be so anxious as he presently is to reintroduce into Presbyterian Scotland the Christmas Church festival. Far rather let it be made a season for the distribution of gifts, as was done here recently in the case of the evangelical schools under the direction of the Naples Aid Committee. The residents and others subscribed a considerable sum for the purpose of clothing the poorest children attending the schools, and providing a useful present for all. About 250 children were thus provided for. Before the gifts were distributed in the presence of many interested in the schools, as well as not a few of the parents of the children, several hymns were sung in Italian, French, and

also in English. Passages of Scripture were recited, as well as various pieces of poetry. In the centre of the school-room there stood a well-adorned tree, which was well lighted up, and formed a pleasing object to look upon. The effect of the whole was felt to be beneficial by those who had the opportunity of being present. The young people, doubtless, will long remember these yearly gatherings, with their hallowed songs and welcome gifts. It is somewhat remarkable to find so many pupils attending schools which are conducted on evangelical principles, and even paying a monthly fee, when for the most part they are of Catholic parentage and might have free schools on every hand and often nearer home. One cannot help feeling that there is an opening here, which in due time will lead to great results.

Meanwhile the work in these schools is being closely watched by the priests. While the Christmas treat was going on in one of these schools, an emissary of theirs had found his way in with others, and did not fail to take note of all that occurred. It seems that his attention was directed chiefly to the older girls, and he made it his object to find out their names and addresses. This manœuvre was exposed in a very simple way. Some days thereafter one of the girls made her appearance bearing a note, which was supposed to be for her mistress, but which turned out to be a note of commendation in the girl's favour to one of the sisters in charge of a new Catholic school. Unfortunately, the priest's letter fell into the wrong hands, and gave indication of the kind of means that were being employed to destroy the influence of these evangelical schools. In one or two cases this mode of procedure seems to have been successful for the present, though it has not told to any serious extent on the numbers in attendance.

In the course of the opening week of the year, united prayer-meetings were held in the Waldensian, Wesleyan, and Presbyterian Churches. On the whole these meetings were well attended, though not all of them equally so. Here, as in too many other parts of the Italian field, there is not that hearty and brotherly co-operation among the members of the various Churches which one would desire to see. Now and then incidents occur which are fitted to create a measure of irritation between one Church and another. I do not wish for the present to specify more particularly the incidents to which I refer. I only touch upon them thus lightly with the view of accounting for the comparatively small results which have hitherto been realised in connection with such united meetings and the work of evangelisation generally. It is hardly likely that much can be accomplished while there remains a want of harmony during the greater part of the year, which at the most is only apparently overcome during one brief week. It is much to be regretted that so many sections of the Church of Christ, many of them bearing foreign names, and all differing from each other in points of greater or less importance, should have deemed it necessary to establish separate agencies in one or more of the larger cities of Italy. More effective work would doubtless have been accomplished if the home Churches had followed the good example of the Free Church of Scotland, which has established no separate agency, but has always sought to strengthen a native one already in existence. In this way also a spirit of harmony would have been far more easily maintained.

Now that the field has been occupied by so many different sects, there is nothing for it but that the different agents should accommodate themselves to the circumstances in which they find themselves. Before all things, it ought to be remembered by them that they are engaged in a common work within the same great field, and in the face of the same obstacles. Each section of the Church will have to recognise the standing, the sphere, and the discipline of every other properly-constituted Christian community. No attempts should hereafter be made, either visibly or covertly, to draw members from one Church to another. Public controversy between each other should, as far as possible, be avoided. Those cast out of one congregation on grounds which all Christian men ought to count sufficient, should be excluded from every other until they have shown clear and satisfactory symptoms of a return to a better state. In this way the unity of "the one body" amid diversity of parts might be maintained. Unless some common understanding of this nature be come to and fairly wrought out, we cannot look for a great and extensive awakening, morally and spiritually, throughout this land. It would be well if the members and ministers of the home churches would use their influence as opportunity offers for bringing about this most desirable end.

IV.—HOW MIRACLES ARE MANUFACTURED.

ONCE more some priests of Rome have been detected in the audacious work of manufacturing miracles. Unwarned by the contemptuous incredulity bestowed on Virgins made to wink by machinery, and saintly blood which "liquefies" by the aid of the friar's laboratory, they have been trying to produce a rival to Louise Lateau, the Belgian "stigmatist." Fortunately the attempt has been exposed, and civilisation has been spared the shame of another exhibition of credulity and imposture. It is not necessary—and it certainly would not be fair—to charge the Church of Rome with being accessory to the scheming devices of these Continental priests; still less fair would it be to assume that English Catholics sanction a deliberate attempt to deceive an ignorant peasantry by the impious fraud of mock miracles. In the case of Louise Lateau, there is no doubt that many of our fellow-countrymen did, and still do, believe that the physical phenomena which she exhibited were of a genuinely miraculous origin. It would be rash to assume, however much delusion enters into the doings of this curious "mystic," that she is knowingly an impostor. Doctors have told us that she suffers from an hysterical malady, and that her symptoms, though rare, are not of a nature to call for any supernatural explanation. No doubt the wretched woman herself believes, or half believes, that the wounds of crucifixion do appear and re-appear on her body at stated intervals; and the priests by whom she is surrounded are not likely to allow her faith to be weakened for the want of encouragement. Too many of the Continental priests are themselves steeped to the lips in superstition, and grasp eagerly at anything by which they can magnify their office in the popular mind. Rome worked, in the dark ages, with the conjuror's wand and the crude

thaumaturgy of sham miracles, and the old leaven is not yet washed out by modern enlightenment. There yet lingers love of the imposing on credulous crowds, and the too ready exaltation of delusion and trickery.

The case of Miss Hauser lets in a flood of light upon the unscrupulous dodges to which some of these foreign priests are prepared to resort. They wanted another miracle of the "stigmata," and there being nobody at hand with the requisite conditions of hallucinations and hysteria, it was resolved to manufacture the miracle. In the first place the priests induced her to wear a tight rope round her loins as "a sure means of pleasing the Deity." Probably there was no intention at that time of trying to obtain an imitation of Louise Lateau. That, very likely, was an afterthought suggested by the young lady's exhausted condition. She was induced to submit herself to the prolonged and horrible torture-described, by the blasphemous pretence of her "spiritual advisers" that it would be pleasing to God. We certainly thought that the days of self-mortification had passed away: that even the Roman priesthood withheld their sanction from the "discipline" of physical torture, the cruelties of self-mutilation, and the revolting rites of flagellants. Here, however, we have the astounding story that a young lady, by priestly instruction, brought herself to the verge of the grave by a process of torture that an Indian fakir might have envied. And when she was in this prostrate condition, the attempt to utilise her for "miraculous" purposes was made. An attempt was made to cup her feet, which would have produced prolonged bleeding, because her skin was filled with blood from the pressure of the rope. This bleeding would have been announced to the credulous as another case of "stigmata," and the girl might have been kept alive long enough to give colour to the impudent fraud. Fortunately, however, the girl's parents summoned a physician, and his examination of her body rendered necessary an explanation, and led to a disclosure of the designs of the artful priests. We are not prepared to supply any motive for the proceeding. Half a dozen possible motives suggest themselves, prominent among which is the zeal of the priests for Holy Church, and their desire to add to her lustre by the fame of fresh miracles. The device at the best was as clumsy as it was audacious. Science stepped in and prevented new torture from being applied to the victim; and a German Court of law has given a judicial corroboration to the story told by Ernestine Hauser and repeated by her physician.

Perhaps the most gratifying feature about this amazing business is the proof it affords that the trade of the miracle-mongers is not worth following in these modern days. There is growing up a scepticism which submits the so-called miracles to the test of science and common-sense, and will not allow itself to be gulled with a spurious supernaturalism. Every pretended miracle does the Church far more injury than benefit. The wonder of the few ignorant people who are silly enough to swallow it is no compensation for the scorn of the incredulous. Every detected imposture of this kind is an additional argument against other miracles, however well attested. The Church of Rome teems with legends of supernatural interventions and miraculous cures, which in a less cautious age have been thrust down the throats of gaping wonderers. If imposture is attempted now, why should it

not have been practised then? The rash meddlers with miracle, who want to set the world a-staring, forget that their detection administers a shattering blow to the long list of myths on which Romanism is propped up. If Ernestine Hauser was to have been cupped to produce the miraculous stigmata, it is quite possible that the melodies which came from the wound of Sainte Veronique de Julianis were produced by a conjuring trick that passed undetected at the time. All these abnormal phenomena, if submitted to severe scientific tests, would most likely turn out to be either wilful impostures or cases of delusionary hysteria. The wonder is, that men of ostensibly pious lives should ever lend themselves to frauds from which they can derive no possible benefit. It is a curious contradiction in human nature that imposture should, under some conditions, come to be regarded as a pious duty, and a fabric of lies as a praiseworthy assistance in the cause of truth. The Baden priests thought, very likely, that their projected deception was a justifiable means to an end; but in their far-reaching devices they have brought contumely on themselves and still further weakened the credibility of the miracles which Rome uses alternately to persuade or terrify the ignorant and superstitious.—*Birmingham Daily Mail*.

V.—PAPAL SUPREMACY JUDGED BY HISTORY.

(From a Speech by M. Frere-Orban, at Liege, 18th December 1875.)

WHAT, then, does this party wish, which compromises us abroad, and threatens us at home? It tells us in its pilgrimages, in its processions, in its mandates, in its teaching, in its rallying cry,—the Pope-King. Gentlemen, what is the meaning of the Pope-King? It means that there ought to exist somewhere a State in which are applied, in the most absolute and energetic manner, the principles of the *Syllabus*—a State which ought to serve as an example to others; that is to say, that these same principles, practised in the States of the Church, ought to be extended to all the others, and particularly to those of what is called catholicity. Is it then so, that this government is a pure idea, a thing subject to discussions and to controversies, which had never been on its trial before the nations, and of which great hopes for the people might be conceived? But we have seen this government at work; we have seen the doctrines applied in all their bearings, during the last half century which has just closed.

The temporal sovereignty of the Pope had been suppressed in consequence of the events of the end of the last century. The temporal sovereignty of the Pope was re-established in 1815, in virtue of the acts of the Congress of Vienna, and since then till the day when this temporal power was suppressed for the last time, was there ever a more afflicting spectacle offered to the civilised world? Has this state not been for five and twenty years the shame and the grief of the whole of Europe? And it is this spectacle which it is now wished to offer to the admiration—no, I do not speak strongly enough!—to the veneration of the nations!

It is for that that Belgium must be troubled to its centre ; it is that the Pope-king may be established ; it is that all the sufferings may be inflicted on the Romans which they have endured for half a century, that all these pilgrimages and processions are made. And it is not enough to regulate for another people ; it is necessary to make regulations at home ; our education must be clerical, the doctrines of the Syllabus must be applied to Belgium, our Constitution must be overturned to be replaced by the government which has been for so long the *happiness* of the Roman people ! And, by an irony of fate, by one of those striking contrasts that people accustomed to make trade of divinity would not fail to mark as the proof of the intervention of the finger of God in our affairs—if such were their interest—if one contrasts the destinies of these two countries, the Roman State on one side and Belgium on the other in the same period of time, in the same half century, that one might judge of the situation of the one and of the other : the Roman State more and more miserable, more and more unfortunate, Belgium more and more free, more and more happy, more and more prosperous !

In this same half century you have seen one Pope with his knee on the breast of his people to stifle its cries, because it claimed the liberties which we enjoy. Not succeeding in stifling these cries, the Pope appealed to foreign intervention, and this intervention obtained, he began to fulminate against, in the Encyclical of 1832, the free institutions that Belgium had just given herself. And at the last hour of the existence of this same temporal government, we see a Pope by his Syllabus declaiming against the same institutions which we continue to enjoy ; we see this power disappear for ever, I hope, and leave instead of it Belgium intact and respected. The struggle which we have to maintain to-day has no other end than to wage war against inconceivable and unheard-of pretensions,—the wish to replace the institutions which we enjoy by those which have been so loudly condemned in the Roman State.

The situation, gentlemen, has become since 1870, since the proclamation of the dogma and the Papal Infallibility, much more grave than it was. Till then, there was in the bosom of the Catholic party a considerable fraction, important by the social position of its members, by their intelligence, by their enlightenment. These called themselves liberal Catholics, and tried to reconcile the principles of modern society with their religious faith. Since the proclamation of the infallibility of the Pope, they have been pursued, hunted like deer, condemned as perverse and dangerous people. They are now extirpated ; and this first success obtained, an attempt which saw the light but yesterday, a direct attempt, has been made against one of our constitutional guarantees, which are also the guarantees of liberty of conscience. The audacity has astonished ; some have followed, and believe that the appeal ought to be listened to ; others, however, faithful, and who will rise when the hour comes, have declared that the appeal was inopportune. The skillful, the politicians, have declared that the words of the orators have been misunderstood. Gentlemen, we have here a gleam of light, a warning, which we cannot mistake ; it is now demonstrated that at a given hour, upon a sign from the Pope, at an order which he will give, the

whole of a large party which exists in the country will rise against our Constitution, against the liberties which it guarantees to us! There is the great modification which I remark in the situation, which even now has been made in the heart of the country. Education, preaching, all the methods of action and of influence, are directed towards this end. We have then on our side important duties to fulfil; we have to organise what I would dare to name a national defence, which would be at once a work of conservation and of progress, for it will have for its object to maintain and to develop constitutional principles. The concurrence of all good citizens, of all men of good-will, will be necessary for the accomplishment of this work; no support is to be despised. The work will be long, laborious, painful; it will force us to bloody and often renewed struggles. Let us learn to-day, in order that we may not commit the errors of yesterday, nor have the illusions of to-morrow. Some imagine that when clericalism has ceased to govern, it is dead; they are surprised that it has not been buried. They are still more naively surprised that it should rise again. Clerical power is too formidable to be easily abased. Struggles, courage, energy, perseverance, are needed. The struggle is painful, it is great, it is difficult; the danger, I tell you, the danger is great! Well, let us raise our hearts to the greatness of the danger, and neglecting miserable secondary quarrels, let us know how to show ourselves worthy of the great cause which we have to defend. It is to abase us that our enemy strengthens himself, he wishes to be master everywhere. He wishes to be master of the family, in the city, and in the state. In the family, to stir up the heart of the wife against the husband, in order that the wife may become a spy and informer upon her husband, that she may reveal his thoughts and his actions, that she may denounce the books he reads, and the newspapers he receives. The most abominable pressure will be exercised to force her and lead her to commit this immoral action. If she resist, she will suffer I know not what religious penalty of which she is afraid, and with which she will be threatened, even in her children. If she yields, she will be goaded on in this road, at the risk of humiliating, if not dishonouring, her husband, until the promise is forced from her of giving over her son to the teaching of the Jesuits. He wishes to be master of the city, not to bring peace there, but to preach war, to stir up divisions among the citizens, that he may at his ease exercise his regiments in our streets and public places, hold reviews, and accustom his troops to war, that he may, with the cross in one hand and the Syllabus in the other, call to battle fanatical and ignorant people, in order that he may give back to the world the sweets of this so much vaunted system, in the meantime waiting for us to inflict it on ourselves. That he may be master in the State, in order to poison by his spirit the administration, education, the army, and even the magistracy; that the Pope may meet no more obstacles when he gives an order, that his voice may no longer be disregarded when he commands an assault to be made on our Constitutional government, to substitute for it what priests and monks, fanatics and blind men, dare now-a-days to call "the true law of Christian society." The enemy will not find us; I hope, sleeping or disarmed, nor above all, divided.

VI.—THE PAPACY IN PRACTICE.*

BUT, it may be asked, is the doctrine of Universal Supremacy a mere theory, or has it any real practical import? This is, after all, the great question for us. If it were simply a pleasing fancy that had laid hold of the pontifical mind, his Holiness might be permitted to cherish it to his heart's content, just as lunatics in our asylums suffer no contradiction when they affirm to the bystanders, with suitable pomp and gravity, that they are "monarchs of all they survey." The Pope's theory, however, is unhappily not confined to the region of phantasy, but is fraught with the gravest practical consequences. This *vox* brings with it *præterea multum*. The past records innumerable instances in which the abstract theory has assumed a terrible concrete form.

What the Syllabus says.—We have before us the Syllabus of 1864, the salient portions of which are now so familiar. Nowhere have we a better exhibition of the true genius of the papal system, which here directly opposes itself to those things which mankind holds most precious. Liberty of conscience is denounced as *insanity*, and freedom of speech and of the press is characterised as the *liberty of perdition*. But we are chiefly concerned with two of the propositions, which anathematise with emphasis those who deny "that the Church has a right to employ force," † or who hold "that the Roman Pontiffs and Œcumenical Councils have transgressed the limits of their power, and usurped the rights of princes." ‡ Let us turn to history for the warrant and requirement to place ourselves under the sweep of this anathema. Lord Acton may be of service as our guide. But cases of open and unjustifiable interference on the part of Rome with the rights of princes and peoples are so numerous and glaring, that one knows not whether to be more amazed at the audacity which affects to overlook them, or that which, while admitting them, can speak in their defence.

O religion! how many barbarities have been perpetrated in thy name! What country, O Rome! has not thy sanguinary fanaticism stained with blood? Holy wars and pious inquisitions have ministered to thy lust of power, but have not yet appeased it. "More! more!" is thine eternal cry; for, like the grave and the horse-leech, thou never hast enough. The rack, the wheel, the gibbet, and the stake, in France, Spain, England, and the Netherlands, have only served to whet thy savage hunger. These were thy instruments of old, and by thine own proud boast thou art *ever the same*. Self-aggrandisement is still thy purpose, though religious zeal be thy pretext!

What the "Times" says.—It is no doubt convenient, but yet extremely immodest, for men like Manning to attribute religious persecu-

* From "Exposition and Defence of Prince Bismarck's Anti-Ultramontane Policy: Showing the difference between the present state of the Romish Question in Germany and Great Britain," by Charles A. Salmond, M.A., student in Edinburgh. Edinburgh: Lyon & Gemmell, George IV. Bridge, 1876.

† Syllabus—Prop. XXIV. "*Ecclesia vis inferendæ potestatem non habet neque potestatem ullam temporalem directam vel indirectam.*"

‡ Prop. XXIII. "*Romani Pontifices et concilia œcumenica a limitibus suæ potestatis recesserunt, jura principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt.*"

tions to the growth of the civil power, when they know that persecution is inseparably bound up with their Church's creed, and made one of the meritorious services of faithful prelates. Well may the *Times* say—"Was it Cæsarism that caused the Massacre of St Bartholomew, the wars of the Albigenses, the Inquisition in Spain, or the persecutions under Mary? If there is one thing certain in history, it is that the one great foe of freedom of conscience, the unscrupulous advocate of persecution, the despot of domestic and social life, has been the Roman Catholic Church." One of Caraffa's rules for the remorseless and inflexible Inquisition was—"No commiseration is to be shown to any prince or prelate, however high he may be in station."

What History says.—Like the Jews of old, Rome is condemned by the mouth of her own prophets. We have unimpeachable evidence to show that the Popes of the Middle Ages regarded themselves as perfectly entitled to depose kings and dissolve civil allegiance at their pleasure. They never spared the use of their terrible weapons for the carrying out of their ambitious projects. They never thought of restricting themselves to spiritual censures, but freely hurled the thunderbolts of excommunication at the heads of refractory kings, whose innocent subjects, plunged into the unspeakable horrors of the Interdict,* were glad to make any concession in order to regain the favour of the Pontiff. What nation has been able to boast immunity from the destroying blast of Papal usurpation? History records no fewer than sixty-four cases of interdict by which kings, doges, or emperors, and their people, have been ruthlessly smitten. One of these bolts was levelled at the weak, unstable John of England; and the miseries it entailed on the country, added to the fears of a French invasion instigated by the Pope, compelled, on May 15, 1213, the abject submission of England's king, and the unparalleled degradation of this proud people.

It does not come within our province to trace the steps or exhibit the means—sometimes far from creditable—by which this tremendous temporal authority was acquired. It might be interesting, indeed, to study the successes of the various occupants of St Peter's chair, especially from the days of the daring and subtle Gregory VII., with his war of investitures, to the matchless Pontificate of the brilliant and relentless Innocent III., who set up a tribunal for the whole world, and held all monarchs amenable to his jurisdiction. But we deem it more in accordance with our design simply to cite a few historical facts which

* The *Interdict* is thus graphically described in Cassell's "History of Protestantism." "The men of these times on whom this doom fell saw the gates of heaven locked by the strong hand of the Pontiff, so that none might enter who came from the unhappy realm lying under the Papal ban. All who departed this life must wander forlorn as disembodied spirits in some doleful region amid unknown sufferings, till it should please him who carried the keys to open the closed gates. As the earthly picture of this spiritual doom, all the symbols of grace and all the ordinances of religion were suspended. The church doors were closed; the lights at the altar were extinguished; the bells ceased to be rung; the crosses and images were taken down and laid on the ground; infants were baptized in the church-porch; marriages were celebrated in the churchyard; the dead were buried in ditches, or in the open fields. No one durst rejoice, or eat flesh, or shave his beard, or pay any decent attention to his person or apparel. It was meet that only signs of distress and mourning and woe should be visible throughout a land over which there rested the wrath of the Almighty; for so did men account the ban of the Pontiff."—P. 65.

exemplify the policy of bygone Pontiffs, and elucidate those principles and motives by which they have generally been actuated.

There have been some comparatively good Popes, like the pious and benevolent Adrian VI., and the laborious but unfortunate Clement VII. Still more numerous have been able and enterprising Pontiffs like the two we have mentioned above. But no one who knows anything of history will affirm that the infallible occupants of the Papal chair have been patterns either of wisdom or of morality. One thing they have done most consistently—they have vindicated and extended their own pretensions with a zeal and craft well-nigh incredible. By means of legates, interdicts, bishops, concordats, indulgences, mortmains, and the dread confessional, they have unswervingly pursued their object, and have, age after age, vied with each other in demonstrating how little they had of the spirit of Him whom they professed to represent—the Prince of Life, who said, “My kingdom is not of this world, else would my servants fight.”

The fifty Popes from John VIII. to Leo IX. have been called “monsters and apostates,” even by eminent historians belonging to the Romish Church. We spare the list of their crimes and heresies. Nor shall we speak of the mediæval councils, concerning one of which Baptista thus writes: “Almost all the clergy are under the influence of the devil. In the prelates there is nothing but malice, iniquity, ignorance, vanity, pride, avarice, simony, lasciviousness, and hypocrisy.”

At present, however, we are concerned neither with the intellectual nor the moral fitness of Rome's pontiffs and prelates to be civil governors of the world, but only with their claims to be such, and their manner of enforcing them. Let us then cull a few examples, as far as possible in chronological order.

Some “eminently spiritual” Popes.—Gregory VII. wrested the nomination of the bishops from the hands of the Emperor Henry IV., thereby gaining vast temporal influence for the papal chair. The same high-minded pontiff demanded civil allegiance from William the Conqueror, who agreed to pay the arrears of Peter's Pence, but absolutely refused to swear fealty.

Innocent III., as we have seen, made King John his vassal, sending his legate, Pandolf, to spurn with his foot the English crown; and not content with such a consummation, he sought to annul the people's rights, declaring in his own emphatic way, “We altogether quash the Charter, and pronounce it to be, with all its obligations and guarantees, null and void.” Raymond of Toulouse also suffered ignominy at the hands of this Pope, and, unlike our English prince, had his kingdom actually harried, filched, or wrenched from him, and handed over to the zealous and unscrupulous Simon de Montfort. Innocent IV. deposed the Emperor Frederick II., absolving from their allegiance his subjects, and excommunicating all who should give him “advice, assistance, or favours.” The same monarch had been previously excommunicated by Gregory IX. The great Boniface VIII. launched his bulls and excommunications against Philip the Fair of France, with as hearty goodwill and scarcely greater effect than Paul III. subsequently instanced against our bluff, unbending Henry VIII.

Then came the great schism (1398–1410), with its constant intrigues

and international broils, during which all Christendom had perforce to side with one or other of the claimants to the divine vicarship and the power of the keys. John XXIII., vilest of pontiffs, enraged with the King of Bohemia for favouring one of his rivals, excommunicated him and his children to the third generation, commanding all potentates, under promise of pardon and paradise, to join in a war of extermination against him and his subjects. A grand text this for the future martyr Huss, on which he did not fail to preach a striking sermon, contrasting powerfully Christ Himself and the vicar to whom He had delegated His office!

Nor were the Bohemian crusades confined to this pontificate. Several successive pontiffs adjured, "by the wounds of Christ," all princes, knights, and commonwealths of Christendom, to unite for the extirpation of that "sacrilegious and accursed nation." They had, indeed, scant success (no thanks to them!); for the Hussites had a Ziska and a Procopius, and the God of battles Himself was on their side.

Then Borgia arose, and time would fail to tell all that the Italian princes suffered from his infamous procedure.

Leo X., the scholarly and accomplished pontiff who became cardinal when he was at the tender age of thirteen, fond as he was of learning, did not devote all his time to literature and the fine arts. He had a keen eye to the papal prerogatives, and did not hesitate to use the authority with which the Council of Lyons accredited him in the words—"To thee is given *all power* in heaven and on earth."

Paul IV., the rigorous and austere pontiff who revived the Inquisition in the sixteenth century, and prompted his "blessed daughter" Mary to those deeds of blood, from which she derived her common appellation, demanded that Elizabeth should submit her claims to his judgment, and tried to exact Peter's Pence in England. The like-minded Pius V., who declared he "would rather spare a culprit guilty of one hundred murders than a single notorious heretic," deposed,² or tried to depose, our maiden Queen, the "English Jezebel" as she was politely called. His savage fury in persecuting the Huguenots, even to extermination, was surpassed only by that which his friend and confidant Philip of Spain, with his bloody minister Alva, exhibited in the Netherlands. Gregory XIII. tried to equal, or if possible to excel, his predecessor's stern virtues, and approved so thoroughly of the massacre of St Bartholomew, that he proclaimed a jubilee in honour of the pious work.

That remarkable, and in many respects admirable pontiff, Sixtus V. sanctioned and materially assisted the unfortunate expedition of the "Invincible Armada;" and in France he coerced Henry III. in various ways, at length inciting, or at least rejoicing in, his assassination as a providential blessing. The much-beloved, though vacillating Henry

* Pius V., in excommunicating "Elizabeth, the pretended Queen of England," describes himself as "Prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, build:" and after anathematizing the Queen he thus proceeds: "We declare her to be deprived of her pretended title to this kingdom, and of all dominion, dignity, and privilege whatsoever, . . . and we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those which shall do the contrary we do innodate with the like sentence of anathema."

of Navarre, felt in his own person the same dire power which in his youth laid low so many inoffensive Huguenots. He was placed under fierce sentence of excommunication; and there is every reason to believe that his assassin Ravailac was a Popish fanatic of the Kulmann stamp, goaded on to the accomplishment of a deed which many of his brethren had attempted before without success.

In the seventeenth century there was a violent conflict between the bigoted, but imperious and insatiable Louis XIV. and the no less bigoted and insatiable Innocent XI. It was a sort of renewal of the War of Investitures on French soil. Louis accused the pontiff of trenching on his secular rights, and was in turn accused of "encroaching on the spiritual power of the keys." Louis met the Pope's bulls of excommunication with banishment of his partisans, and drew down on his devoted head more terrible anathemas than before.

But why multiply instances of what is so common in the pages of Hallam, or any other trustworthy historian of mediæval Europe? Enough has been said to show that though Rome's power (to quote from Wiseman) is "eminently spiritual," she never ceased, during the Middle Ages, to intermeddle with the affairs of states. She aspired to be, and indeed was, chief and ruler of all kingdoms—the source of their legislation and the commander of their fleets and armies. Not only individual freedom of conscience and understanding had to yield before her, but she sped roughshod over the life and liberty of nations.

A few examples must suffice of the continuation of this policy in modern times. By the canonisation of Hildebrand, in the eighteenth century, his person was idolised and his claims homologated. In the beginning of the present century, Pius VII. crowned Napoleon, over whose action he exerted no little influence; and not long after, Pius VIII., illustrating the accommodating aspect of Papal policy, directed his subjects to take the oath of allegiance to Louis Philippe. We have recently witnessed a similar phenomenon. During the past months, the Carlists in Spain had the moral support of the Vatican on their side, though their cause was not sufficiently stable to receive the pontiff's benediction. But the breeze of fortune veered round, and with it the Papal policy. The blessing which Carlos had failed to earn was promptly bestowed on the more hopeful cause of the young Alphonso, whose mother was so staunch a devotee of Rome. Those who guide St Peter's barque can trim their sails to catch well-nigh every breeze that blows—except, perhaps, the northern blasts from the plains of Pomerania.

The present Pontificate.—The present Pope has never been slow to exercise his prerogatives. He has committed not a few very fallible blunders in his time, as when he excluded himself a few years ago from the Czar's dominions, by laying Poland under interdict in the hope of stirring it up against the Russian yoke. Pius IX.'s demands have, in fact, brought him into collision at one time or other with almost every power in Europe. Even the Third Napoleon, devoted son of the Church, had a fierce struggle with Pio Nono about the enforced introduction of the Roman liturgy. It is matter of history that the Papacy has broken the peace of Europe at least a score of times this century. Belgium, Saxony, Switzerland, Austria, and Piedmont attest the truth of this; and in the time of the French Empire, Jesuit confederacies had to be

quelled more than once by the strong arm of Napoleon—otherwise his accustomed boast, “L’Empire c’est paix,” could not long have been maintained.

One of the most recent overt interferences on the part of the Pope with the civil rulers of Christendom took place in August 1873, when Pius IX. addressed his remarkable letter to the Emperor William, in which he vainly tried to separate between the sovereign and his Government, and claimed king and people alike as belonging to himself. “All who have been baptized,” said he, “belong to the Pope in some way or other.” We all remember the noble Protestant reply of the old Emperor, in which he repudiated “any other mediator than our Lord Jesus Christ,” and acknowledged his responsibility for the actions of his Government,—a responsibility, however, which he owed to God Himself, and not to any earthly Pope or potentate.

Thus we see that Rome has by no means relinquished her claims in these latter days, or ceased on every available occasion and by all possible means to enforce them. The Popes have held most rigidly by the prerogative of the deposing power as it is expressed by Suarez, in his “*Defensio Fidei Catholicæ*,”—“*Propositio hæc, Papa potestatem habet ad deponendos reges hereticos et pertinaces suove regno in rebus ad salutem animæ pertinentibus perniciosos inter dogmata fidei tenenda et credenda est.*” This doctrine was formally decreed by the fourth Lateran Council, during the pontificate of Innocent III.; and of course, like all the decrees of infallible wisdom, it remains unchanged and unchangeable to this hour. Not only have the Pontiffs, past and present, held most resolutely by this dogma, but it has been strenuously defended by the ancient and modern historians and theologians of the Church.

To say that these claims have never been renounced is only half the truth. We may now add that since 1870 they have been, and must continue to be, beyond the *possibility* of renunciation. Rome cannot go back. No wonder then that she takes a bold stand! Should startling events emerge during the next few years, no one need be surprised.

The Pope’s weapons too are substantially those of his predecessors—open excommunication or secret intrigue, according to existing circumstances. It is a delusion to speak as if the “fangs of the Papacy were brawn and its claws torn away.” *Roma est eadem semper!* We must be vigilant to guard against a monster which unites a craft so devilish with a power so deadly. “The Pope,” is said with much ignorant *galanterie*, “is a feeble old man, and he has neither fleet nor army!” Nor had he ever: but he has still his ancient “shorn corps,” full of zeal, energy, and cunning; and he has by him his well-tried weapons, which he uses with a will on all who, like the illustrious Döllinger, limit his authority, or, like Victor Emmanuel, ignore it. The present state of affairs in Spain is very unpromising, and the condition of France is certainly not fitted to encourage the hearts of those who love truth and liberty. The Pope may soon be in a position to wield his power to more purpose than is at all imagined by some of our mock chivalrous politicians.

An Important Question.—We have thus considered the Papacy in doctrine and practice, is so far as these bear on the liberties of nations and the prerogatives of their rulers. The question naturally arises—

What attitude are governments to take towards a system so dangerous in theory, and so disastrous in its past applications of its fundamental doctrine? What are we to think of a system which declares that faith need not be kept with heretics, which establishes persecution by a law,* which applauds tyrannicide as a deed of piety, and which employs men whose prime tenets are, corpse-like submission to authority, and unscrupulous obedience to superiors, even at the expense of truth and everything else that is accounted sacred! Are we bound to let it work its will, to enter our countries and tamper with the allegiance of our people? Let it work its will! And what does this imply? We turn to Catholic countries for our answer.

VII.—MARTYRDOM OF GEORGE WISHART.†

BY the cardinal the bishops were invited to meet in his cathedral on the 28th of February (1545). The day before, John Winram, the sub-prior, visited the prisoner and summoned him to his trial. "It is," said the preacher, "useless for the cardinal to summon one to attend his court who is wholly in his power. But observe your forms."

On the morning of the trial the bishops were ushered into the cathedral by the cardinal's retainers. An armed party fetched the prisoner, who, on entering the gate of the cathedral, threw his purse to a beggar, remarking that it would no longer be useful to himself. A discourse preached by Winram opened the proceedings.

In selecting Winram to preach, Beaton acted with his usual policy. A churchman of considerable rank and known ability, Winram was suspected of tolerating the new opinions. By being called on publicly to denounce them, the cardinal imagined that, out of respect to his own consistency, he would feel bound to conform to the ancient doctrines. Winram probably suspected the snare, and so did not fall into it. Choosing as his subject the Parable of the Sower, he described the Word of God as the good seed, and characterised heresy as the evil seed. Heresy consisted, he said, of opinions obstinately maintained which impugned the authority of Scripture. It was manifested on the part of those who had the care of souls by wilful ignorance or neglect of the pastoral duties. A spiritual teacher ought thoroughly to understand that Word which he professed to explain to others. In the words of St Paul, "A bishop must be blameless, as the minister of God, not stubborn, not soon angry, not given to wine, no fighter, not given to filthy lucre, but a dispenser of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the word of doctrine, that he may be able to exhort with wholesome learning, and to convince the gainsayers" (Titus i. 7). As the goldsmith had a test

* Rome knows no toleration. It has been noted that when at the zenith of her power, and under no menace from any quarter, she showed herself bloody and not magnanimous. She appealed to the stake, and not to reason, for the settlement of her disputes with recalcitrants. Her plan for destroying heresy was to root out heretics. The oath of fealty sworn to the Pope by Bishops contains this as one of its requirements: "Heretics, schismatics, and rebels to our said Lord or His foresaid successors, I will to the utmost of my power persecute and oppose."

† From "Life of George Wishart, the Scottish Martyr," by Charles Rogers, LL.D. Edinburgh, 1876.

for the true metal, so the test of heresy was Holy Scripture. Respecting the punishment of heresy in this life, he read in the parable, "Let both grow together until the harvest" (Matt. xiii. 30). Nevertheless, persistent opposition to the truth might be punished by the secular arm.

This discourse might have been addressed to any Protestant assembly. It certainly did not commit the preacher to an approval of the cardinal's proceedings. At the Reformation in 1560, Winram joined the Protestant party, and became associated with Knox and others in preparing the Confession of Faith and the First Book of Discipline.

At the close of Winram's discourse, Wishart was invited to ascend the pulpit, there to answer the articles of accusation. John Lauder,* a priest and member of the Priory, stood forward as accuser. Reading the articles of indictment with unbecoming haste,† he demanded of the prisoner an immediate answer. After on his knees engaging in solemn prayer, Wishart rose, and said, "Words abominable even to conceive have been ascribed to me, wherefore hear and know my doctrine: Since my return from England, I have taught the Ten Commandments, the Twelve Articles of Faith, and the Lord's Prayer. In Dundee I expounded St Paul's Epistle to the Romans; and the manner of my teaching I shall presently explain——"

"Renegade, traitor, and thief!" exclaimed Lauder, "you have been a preacher too long, and have exercised your function without authority."

The bishops having concurred, Wishart expressed a desire that he might be tried by the governor.

"The cardinal is a judge more than sufficient for thee," said Lauder. "Is not my Lord Cardinal Chancellor of Scotland, Archbishop of St Andrews, Bishop of Mirepois, Commendator of Arbroath, *legatus natus*, and *legatus a latere*?"—"I do not despise my Lord Cardinal," rejoined the preacher, "but I desire to be tried by the requirements of Holy Scripture, under the authority of the governor, whose prisoner I am."

"Such man, such judge," exclaimed the bystanders, while the cardinal proposed to pronounce sentence.

On further consideration, it was ruled that, better to justify the proceedings, the charges should be read a second time, and the prisoner questioned upon each.

"Renegade, traitor, and thief," proceeded Lauder, "thou hast deceived the people, and despised Holy Church, and the authority of the governor. Prohibited from preaching in Dundee, thou didst continue. So when the Bishop of Brechin cursed thee, delivered thee to the devil, and commanded thee to cease preaching, thou didst obstinately disobey."—"I read in Holy Scripture," answered Wishart, "that we ought to obey God rather than man."

"False heretic, thou didst say that a priest at the altar saying mass was as a fox in summer wagging his tail."—"The external motion of the body," replied the preacher, "without grace in the heart, is like the play of a monkey. God searches the heart, and those who

* John Lauder studied at St Andrews. His name appears among the licentiates in Pedagogio, anno 1508. It appears from the Treasurer's Accounts that he was frequently employed in ecclesiastical affairs.

† That Lauder spat in the prisoner's face, as is stated by Knox, may not be credited. Such an indecency would not have been tolerated either by the bishops or the spectators (Knox's History, ed. 1846, vol. i. p. 152).

truly worship Him must worship Him in sincerity. Such is my teaching."

"Thou hast falsely taught that there are not seven sacraments," said Lauder.—"I believe," replied Wishart, "in those sacraments only which were instituted by Christ, and are set forth in the Holy Gospel."

"Thou hast denied the Sacrament of Confession, affirming that men ought to confess sin to God, and not to the priest."—"I teach, my lord," said Wishart, "that priestly confession has no warrant, but that confession to God is blessed. In the 51st Psalm David makes confession to God, saying, 'Against Thee, Thee only, have I sinned.' When St James writes, 'Confess your faults one to another' (James v. 16), he counsels us against being high-minded, and so to acknowledge our sinfulness before all. This do not the Grey Friars, who say they are already pure."

The bishops expressed a strong dissent, while Lauder proceeded to read the fifth article.

"False heretic, thou didst affirm that it was essential that man should understand the nature of baptism."—"My lord," said Wishart, "none of you would transact business with one to whose language you were a stranger. So the parent should understand what in baptism he undertakes for his child."

"Thou hast the spirit of error!" exclaimed a chaplain of the cardinal. Lauder went on :

"False heretic, traitor, and thief, thou didst set forth that the sacrifice of the altar was but a piece of bread, and the consecration of the Eucharist a rite of superstition."—"Sailing on the Rhine," replied the preacher, "I met a Jew, with whom I reasoned respecting his religion. 'Messias, when He cometh, will not abrogate the law as ye do,' said the Jew; 'we support our poor, ye allow your needy to perish; we forbid the worship of images, your churches are full of idols; and ye adore a piece of bread, saying it is your God.' This incident I have related in my public teaching."

"Read the next article," interrupted the cardinal.

"False heretic, thou didst affirm that extreme unction was not a sacrament."—"To extreme unction I referred not in my teaching," was the preacher's reply.

"False heretic, thou didst deny the efficacy of holy water, and impugned the cursing of Holy Church."—"I never estimated the strength of holy water," said Wishart; "and I cannot commend exorcism or cursing while such have no warrant in the Holy Scripture."

"False renegade," proceeded Lauder, "thou hast denied the power of the Pope, and maintained that every layman is a priest."—"On the authority of the Word," replied the prisoner, "I taught that believers are 'a holy priesthood,' (1 Peter ii.), and that those ignorant of the Scriptures, whatever their rank or degree, cannot instruct others; without the key of knowledge, they cannot bind or loose."

The bishops smiled derisively, while Lauder proceeded with the indictment.

"False heretic, thou hast denied the freedom of the will, and taught that man can of himself neither do good nor evil."—"Not so," answered the prisoner. "I teach in the words of Holy Scripture: 'Whosoever

committeth sin is the servant of sin ;' and, ' If the Son shall make you free, ye shall be free indeed ' " (John viii. 34-36).

" False heretic," said Lauder, reading the eleventh article, " thou hast said that it is lawful to eat flesh on Friday."—" In the writings of St Paul I read," replied Wishart, " ' Unto the pure all things are pure, but unto those that are defiled and unbelieving is nothing pure.' Through the Word the faithful man sanctifies God's creatures ; the creature may not sanctify that which is corrupt."

" That is blasphemy," said the bishops.

" Thou has taught, false heretic," continued the accuser, " that men should pray to God only, and not to the saints. Answer, yea or nay."—" The first commandment," replied Wishart, " teaches me to worship God only ; and, as St Paul writes, there is only ' one mediator between God and men, the man Jesus Christ ' (1 Tim. ii. 5). He is the door by which we must enter in. He that entereth not by this door, but climbeth up some other way, the same is a thief and a robber (John x. 1). Concerning the saints, we are not taught to pray to them, and it is not certain that they will hear us."

" False heretic, thou sayest there is no purgatory."—" In the Scriptures," replied the preacher, " such a place is not named."

" Thou hast falsely contemned the prayers of monks and friars, and taught that priests may marry, and have wives."—" I read in St Matthew's Gospel," was the Reformer's reply, " that those who abstain from marriage for the kingdom of heaven's sake are blessed of God (Matt. xix. 12). Those who have not the gift of chastity, and yet have become celebrates, ye know have erred greatly."

" Renegade and heretic, thou hast refused to obey our general and provincial councils."—" Should your councils teach according to the Word of God, I shall obey them," was the answer.

" Proceed with the articles," shouted John Scott of the Greyfriars' monastery.

" Thou hast taught that God dwells not in churches built by men's hands, and that it is vain to consecrate costly edifices to His praise."—" God," replied Wishart, " is present everywhere. ' Behold,' said Solomon, ' heaven and the heaven of heavens cannot contain Thee : how much less this house which I have built ' (2 Chron. vi. 18). In the Book of Job God is described as ' high as heaven : deeper than hell : His measure longer than the earth, and broader than the sea ' (Job xi. 8, 9). Yet God is pleased to honour places specially dedicated to His worship : ' Where two or three,' said the Saviour, ' are gathered together in my name, there am I in the midst of them ' (Matt. xviii. 20). God is certainly present where He is truly worshipped."

" Thou hast, false heretic, averred that men ought not to fast."—" Fasting," replied the prisoner, " is commended in Scripture ; and I have learned by experience that fasting is beneficial to the body. God honoureth those only who truly fast."

" False heretic, thou hast said that the souls of men do sleep until the Day of Judgment."—" God forgive those who so report me," replied Wishart. " The soul of the believer does not sleep, but at once enters into glory."

As the preacher closed, the bishops returned a verdict of " guilty." Wishart, on his knees expressed these words of prayer : " Gracious and

everlasting God, how long wilt Thou permit Thy servants to suffer through infatuation and ignorance? We know that the righteous must suffer persecution in this life, which passeth as doth a shadow, yet we would entreat Thee, merciful Father, that Thou wouldst defend Thy people whom Thou hast chosen, and give them grace to endure and continue in Thy Holy Word."

Having commanded the laity to retire, the cardinal sentenced the prisoner to be burnt to ashes. By the captain of the castle and his warders, Wishart was conducted to his prison. There he was visited by two monks from the Greyfriars' monastery, John Scott and another, who offered to act as his confessors. He declined their offer, but expressed a desire that the sub-prior might be sent to him. Winram joined him at once; but the subject of their conversation did not transpire.

The execution was fixed for the 1st of March, the day after the trial. A stake was erected in the centre of an open space fronting the principal entrance to the castle. The main tower, the several turrets and front windows, were decorated with silk hangings and tapestry; and the prisoner's escape was rendered impossible by the heavy artillery of the fortress being pointed towards the scene of execution.

From the front windows of the castle the cardinal and bishops reclined on splendid cushions. The cardinal's military guard, bearing insignia, encircled the stake. As the trumpeters sounded, two executioners proceeded to fetch the prisoner. They arrayed him in a vestment of black linen, and hung bags of gunpowder around his person; then they conducted him to the place of death.

"Pray to our Lady, Master George," exclaimed two friars, as the prisoner crossed the drawbridge. "Tempt me not, my brethren," replied the preacher.

At the stake, Wishart fell upon his knees, and exclaimed aloud: "Saviour of the world, have mercy upon me. Heavenly Father, into Thy hands I commend my spirit." Turning to the multitude, he said: "Christian brethren and sisters, be not offended at the Word of God on account of the tortures you see prepared for me. Love the Word which publishes salvation, and suffer patiently for the gospel's sake. To my brethren and sisters who have heard me elsewhere, declare that my doctrine is no old wife's fables, but the blessed gospel of salvation. For preaching that gospel, I am now to suffer, and I suffer gladly for the Redeemer's sake. Should any of you be called on to endure persecution, fear not them who can destroy the body, for they cannot slay the soul. Most falsely have I been accused of teaching that the soul shall sleep after death till the last day; I believe my soul shall sup with my Saviour this night." After a pause, he said, "I beseech you, brethren and sisters, exhort your prelates to acquaint themselves with the Word of God, so that they may be ashamed to do evil and learn to do good; for if they will not turn from their sinful way, the wrath of God shall fall upon them suddenly, and they shall not escape." Again falling on his knees, he prayed for those who had, through ignorance, condemned him, and for all who had testified against him falsely. One of the executioners, who entreated his forgiveness, he kissed on the cheek, saying to him, "By this token I forgive thee; do thine office." Wishart was now made fast to the stake, while a heap of faggots

was piled around his body. Fire being applied, the bags of gunpowder attached to his person exploded, and he ceased to live.

Deeply moved, the multitude retired from the scene of death. A religion which required such sacrifices could not long retain general acceptance. But the cardinal was indifferent to public sentiment.

VIII.—THE DUKE OF GUISE.

THE Duke of Guise was murdered in 1563, by Poltrot, in the midst of the persecuting wars which he was waging against the Protestants. Before this event, and during the siege of Rouen, a Protestant gentleman, who had a design to kill the duke, having been brought to him, and confessing that it was not out of any hatred to his person, but that he thought he was bound to make such an attempt for the service of his religion, the duke gave him his liberty, and said these words, "Get thee gone; if thy religion commands thee to assassinate those who never offended thee, mine obliges me to give thee thy life, which I may justly take away."—*Mainbourg*.

"Go," said my uncle Toby, one day after dinner, to an overgrown fly, which had buzzed about his nose, and tormented him cruelly all dinner time, and which, after infinite attempts, he had caught at last as it flew by him, "I'll not hurt thee," says he, rising from his chair, and going across the room with the fly in his hand; "I'll not hurt a hair of thy head. Go," says he, lifting up the sash, and opening his hand as he spoke to let it escape, "Go, poor devil, get thee gone; why should I hurt thee? the world surely is wide enough for thee and me."—*Sterne*. This (continues the eloquent moralist) is to serve for parents and governors, instead of a whole volume on the subject of philanthropy. And I admit the force and felicity of the illustration, because the incident is strictly and strikingly "in keeping" with the entire character of the placid and popular hero of the tale. If, however, it appeared from the preceding history and prevailing habits of worthy Captain Shandy, that both faithful Trim and he had sworn an eternal enmity against flies of all shapes and sizes; that even "the toad, ugly and venomous," was to each of them far less odious than the gayest or most glittering of these excommunicated insects; that, like Domitian, they slaughtered them in all places and on all occasions, without mercy and without remorse, or handed them over, when taken captive, to the inquisitorial web of the spider; or if they learnt that any neighbour's house, like the Egyptian dwellings of old, was beset with "grievous swarms of flies" (Exod. viii. 21), would gladly sally forth, and volunteer to "extirpate" them, until there "remained not one" (ver. 31)—why, in that case, the compassion so capriciously extended to one officious intruder would only render more gross and glaring the inconsistency of immolating every year such numerous hecatombs of unoffending and innocent victims.

The speech of the Duke of Guise would have challenged admiration, on account of its wise and Christian character, had not the Duke been a Roman Catholic and at the head of a persecuting army. But when we call to mind that the person who made this declaration was a persecutor, we cannot forbear from ridiculing him, as "a man who plays the comedian, and makes a farce of religion; who, out of pride and a mere

bravado, pardons one man who deserves death, at the same time that he behaves with a most savage and most detestable cruelty towards a whole body of innocent people." Did not this Duke of Guise profess the same religion as Francis I. and Henry II. ? Had he not approved and advised the edicts by which the Protestants were sentenced to death ? Had he not exerted his utmost endeavours to get the Inquisition established in France, whereby a slaughter of men would have been settled in France, and a perpetual court of justice [query, injustice ?] surrounded with executioners ? Was he not the chief promoter of the design, which the sudden death of Francis II. prevented, of sending troops into all the provinces, and obliging every man in France to subscribe a formulary, and, upon pain of refusal, to leave the kingdom (which was the greatest punishment), and to be dispossessed of all their goods and chattels ? But what numbers of these would have been put to death !

IX.—ADDRESS TO THE CITY OF THE INFALLIBLE POPE.

Humbly dedicated to the League of Saint Sebastian.

ROME Papal ! they say that thy glories are gone,
That thy shrines are deserted, thy convents o'erthrown :
If thy glories ~~be~~ gone, they are only, methinks,
As it were, by enchantment, transferred by the SPHINX ! *
Though thy streets be not now, as of yore, full of prelates,
Of abbots and monks, and inquisitors—zealots,
Let none judge us harshly, or blame us as scoffers,
When we say that instead there are streets full of laughers, †
With more of good heart and good feeling among them
Than the abbots, the monks, and the zealots who sung them.

"Rome hath freemen," and women hath political clubs :
Rome boasts of Victor, its Senate, and rubs :
"Garibaldi and Freedom"—bring up the rear,
And the Bible now open gives zest to the cheer.
If this make not up for the pomp and the splendour
Of mitres, and murders, ‡ and mass—we surrender ;
If freedom and gladness be not better neighbours
Than Pontiff and "Leaguers" with crosses and sabres,
Let such fancies remain with the fool who so thinks,
We shout—"United Italy—its King—and his Links !"

X.—ROMANIST REFORMATORIES.

IN a late number we gave some extracts from the last report of Mr Sydney Turner, the Government Inspector of Industrial and Reformatory Schools, as to the very unsatisfactory state of these schools under the control and discipline of the Romish Church. In the January number of the *Reformatory Journal* we find the following testimony of facts following closely on the forebodings of the inspector:—"Outbreak at a Reformatory.—On the night of the 13th of November a mutiny occurred at Mount St Bernard Roman Catholic Reformatory, near Ashby-de-la-Zouch ; about one hundred and sixty of the two hundred inmates effected their escape, but most of them have been since recaptured."

* Louis Napoleon.

† Ps. cxxvi. 2.

‡ Rev. ix. 20, 21.

THE BULWARK;

OR,

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I.—SCOTTISH REFORMATION SOCIETY. ANNUAL MEETING.

ON Wednesday, the 15th March, the annual meeting of the Scottish Reformation Society was held in the Hall of the Protestant Institute, 17 George IV. Bridge. The attendance, though not so large as it would have been had the weather been more favourable, was still gratifying, consisting as it did of many intelligent men and women and clergymen, whose interest was evidently awakened in an intense degree as they listened to the statements made by the various speakers. Of ministers present we noticed—the Rev. Dr Begg, who presided; Rev. G. Divorty, Rev. Dr Thomas Smith, Rev. W. K. Mitchell, Rev. Thomas Main, Rev. William Balfour, Rev. R. Gemmell, Rev. A. Williamson, Rev. John M'Ewan, Rev. Joseph Bush, Rev. S. Newnam, Rev. A. S. Muir (Leith), Rev. Hugh Hanna (Belfast), Rev. W. Clark (Barrhead); Mr Ferguson of Kinnmundy, Mr Chalmers J. Paton, Mr John Middlemas, &c.

After prayer, praise, and the reading of a portion of Scripture, it was stated that some distinguished friends had sent letters intimating their regret that they were unable to attend, among these being Sir John Murray, Sir William Johnstone, Professor Balfour, Edward Caird, Esq., and others.

The Chairman said he was extremely glad to be present, and reckoned it a high honour to preside on such an occasion. He was one of those who took part in the original formation of this Society, and had been a member of it ever since, and a member of committee all along. And yet, at the same time, it was remarkable to observe the striking contrast between the present state of feeling on the subject of Romanism and the state of feeling which existed at the commencement of this Society. The largest and most enthusiastic meeting that could possibly have been brought together assembled in the Music Hall for the purpose of establishing this institution; but as usual with Protestants, he regretted to say, the great tide of enthusiasm with which the Society was instituted gradually subsided; and when we remember that Romanism, instead of improving, has been becoming decidedly worse since that time—the decree in regard to the supposed immaculate conception of the Virgin, and the supposed infallibility of the Pope, being of

subsequent date—we might well be surprised that the Protestants of this country, instead of being alarmed more and more, have become to a great extent indifferent; and the more was this matter of surprise because Romanism is advancing with stealthy, and yet at the same time with steady, progress in this country. It was like the children, in fact, who were alarmed at the rumbling of thunder, and were not alarmed by the deadly lightning. A real Papal aggression was going on throughout the British Islands, and we saw what was an entire novelty in the establishment of monastic institutions in various parts of Scotland. Now, there were many delusions abroad in connection with this whole matter. For instance, people forgot that Romanism previously obtained its supremacy over the whole of Europe in precisely the same way in which it was seeking supremacy again in this country. Men expect to see a sudden, dark eclipse coming down to restore the dark ages. They forget that Romanism advanced in ancient times by planting a school here, a chapel there, and a monastery and nunnery in another place; that she acquired her power by degrees; and that she is, while Protestants are asleep, doing precisely the same thing now. It was one of the greatest delusions to suppose that Romanism can ever change, except for the worse. The foundation principle of Popery is, that there is a supremacy vested in the Pope as the successor of Peter—a supremacy which constitutes him vicar of Jesus Christ upon the earth. We could easily see, with such a pretence as that, change was impossible. To give up that provision means giving up Romanism; and it was just as conceivable that Romanism could abandon the field altogether as that it should change; and it was quite absurd for men to allege that mere general information would dissipate such an illusion as this, because experience had proved that, however terribly absurd many of the dogmas of Romanism may be, the system was most admirably adapted to human nature; and a system that had been at once paramount over the whole of Europe could not be the insignificant system that many people would fain imagine it to be. Why, even at the present moment we saw some men of great ability—such men as Dr Manning, Dr Newman, and others—becoming servile devotees of this system; and, therefore, to allege or to imagine that it was a system which can only mislead ignorant people, was one of the greatest possible delusions. We knew that in the end it would be overthrown, but we knew also that great evil might be done previous to that great event; and, moreover, we knew this, that nations that undervalue their privileges have their privileges taken from them. Never was a country so raised in the history of the whole countries of the race as Scotland has been in connection with the Reformation. Scotland, having a poor soil, a very tempestuous and variable climate, being of no importance in itself, has risen to the highest eminence, and that because the Reformation placed the Bible in every house and every school, and overthrew all the idols of Rome, and swept them out of the land. That was the true ground of the greatness and dignity of our country; and we might rest assured that if Romanism acquired supremacy again, and he would say, even preparatory to that, if men were prepared to allow the Word of God to be driven out of the schools—(applause)—we may anticipate a return of those very evils against which our ancestors struggled so bravely. One of the greatest objects in which the Scottish Reformation Society is engaged for counteracting those threatened

dangers, is the maintenance of classes over the country for instructing young people in the principles of the Reformation as contrasted with Romanism. We rejoice in the extent to which this has been and is being done. About 20,000 young people have within a few years been instructed in connection with the classes supported at the instance of this Association. That was no small achievement; but still that was nothing. If the whole 3000 Protestant ministers of this country, in addition to expounding this great question from the pulpit, would have such classes for the young people, we might be prepared to meet what is undoubtedly coming upon us. There is a struggle approaching at present which is convulsing the nations of the Continent and America, and to some extent it is threatening us with the loss of all our privileges. Well, he (Dr Begg) held that to be prepared for it was all-important, and he reckoned it of the last importance, therefore, that these classes should not fail to be supported, but greatly increased. (Applause.)

The Rev. Mr Divorty, the Secretary, submitted the report, which, he said, would be found to comprise three principal outstanding points—these not being formally announced, but left to be inferred as conclusions from the substance of the report. The first conclusion to which the reader would be led is, that the Roman apostasy is unchanged (and that was attested by a higher than human authority). It remains still what it was; the enemy of Christ and the gospel, the great obstruction to the spread of the gospel and the conversion of the world. Then the second point to which the reader would be shut up is, that the anti-scriptural system is making way in this country. It is silent but surely working its way into the acquisition of power, and into a position which must sooner or later work trouble and disaster to the peace and welfare of the whole realm. The third point refers to the actual work of this Society in the way of instructing and preparing the rising generation for the battle before them. Now, this work of instruction was not intended to train up a race of mere controversialists; neither was it intended in any way to interfere with the ordinary duties of ministers in connection with their Bible Classes, but rather to help and encourage, while teaching Bible truth, the teaching at the same time of the great distinctive truths of Protestant faith; thus, while instructing and applying the saving truths of the gospel, to bring those portions of the Word of God to bear directly on the errors of this anti-Christian system. Many well-meaning friends say to us, "This work is unnecessary; the system will die out of itself." This is contrary to the Word of God. The fact is, there are many who, for want of such instruction, are now in the bosom of the Romish Church, and many more who, for want of such instruction, are now retired behind the walls of these mysterious places where their liberty is lost for ever in this world, and where the laws of the land cannot protect them. He was sure it would be gratifying to the friends of this Society to learn that during the past winter there have been between 1300 and 1400 persons of both sexes receiving instruction in connection with these classes, and in almost every case with the most cheering and gratifying results. The Society could prosecute the work only according to the means placed at its disposal. In the treasurer's statement, an abstract of which he read, a balance of £165 appears in favour of the Society; but it would all be required before the obligations of this

past winter are fairly met. The Society has to mourn the loss by death of not a few liberal subscribers—the removal of one, for instance, last winter, whose departure was a loss to the Society of £100 per annum. But what has been will be again; and if God favours this work, He will raise up others to follow her example.

The Rev. Alex. Williamson, West St Giles, moved the first resolution:—

“That this meeting approve of the report now submitted, and order it to be printed and circulated; and while supporting all the objects of the Society, it observes with special satisfaction the extent to which classes have been conducted for instructing the young in Bible truth, in its bearings against Romish error, and expresses its earnest desire that this work may be more widely prosecuted throughout Scotland.”

After referring to the feelings and recollections which the name of the Society was fitted to create in the Protestant mind, and to the undoubted change in the public mind in regard to the encroachments of Romanism, he said that for this change there were different causes. Amongst these causes we found that there was so much time occupied, and so much interest taken, in a variety of political questions, that the mind of the country was taken away very much from that very important subject. No doubt recently there seemed to have been a revival of interest in regard to the Papacy. One could not but remember the memorable utterance of the present Prime Minister when he spoke in the great meeting which was held in Glasgow during his visit there; nor could one forget the pamphlets which had been published by the late Prime Minister, and which have tended very much to expose the character and the pretensions of the system. At the same time, there was no doubt of this, that when Popery came against Protestantism, it met with a vast amount of indifference in the public mind. It showed itself in a variety of ways. When we read an account of the proceedings at the opening of any Popish chapel in the country, it was sometimes surprising to find in the gathering which took place at the ceremony a number of Protestants very courteously make their appearance. (Hear, hear.) Now, he did not think that such conduct deserved commendation, and he did not think that the compliment paid to Roman Catholics in this way was repaid to us by them. Then there was abroad throughout the country a false liberality. (Hear, hear.) We could not shut our eyes to the fact. A great many people imagined that one religion was just as good as another, and they thought it was exhibiting a spirit of uncharitableness to go forward and rake up old exploded charges against Popery and the Romish system. (Hear, hear.) They had formed the idea that the Roman Catholic Church existed long before the Protestant Church came into existence, whereas it went back, not to the seventh, the sixth, or the third century, but to the origin of the Word of God itself, and our Protestant Christianity dates from the time of the commencement of the Christian Church upon the earth. (Applause.) There was also very much in the conduct of Protestants on the Continent which required not our commendation but condemnation. There, when the Protestants of this country enter the churches, and become spectators of religious ceremonies, they not only appear as uninterested spectators looking upon some scene, but very often giving in by tacit recognition their adhesion almost to the claims of Popery—so much so, that in some cases it was

impossible to distinguish in these services between English or Protestant Christians and Roman Catholics. We knew that the Roman Catholic Church, as a Church, was making rapid progress in this country, and it was our duty to withstand as far as possible the inroads of that Church. One of the greatest calamities which could befall this country would be when religious teaching is separated from our secular teaching. He was one of those old-fashioned enough to think that the old system upon the whole was a better system of education than the present, when, he was sorry to say, religious instruction was cast aside or squeezed into a certain time in the school. He thought he spoke the mind of every one present when he expressed the trust that what we still have preserved of religious education in the schools may be maintained, and that no efforts on the part of the friends of religious education will be wanting to secure for Scotland at this particular crisis the maintenance of the religious education in which she has so long gloried, and which has been productive of so much good.

The Rev. Joseph Bush (Wesleyan Church) seconded the resolution. He rejoiced in the organisation of these classes, and he intended to take a leaf out of the report in dealing with the young people in his church. In the South Country (England), where he came from, the pressure of this question was felt much more than in Scotland. In the rural parts, the pressure of that which was not called Popery, but which ought to be, was as overbearing and subtle as, in the towns, Popery itself was found to be. He was thoroughly at one with this Society.

Rev. Hugh Hanna, Belfast, moved the next resolution, which was as follows:—

“That, considering the intolerant and anti-Scriptural character of the Romish system, and its arrogant claims to universal supremacy, this meeting desires to express its sympathy with all friends of the Protestant cause throughout the world in their efforts to resist the encroachments of that system, and to maintain the principles of civil and religious liberty.”

At the outset he expressed his gratification at seeing in the chair one who was recognised on the other side of the Irish Channel as the lion, not only of Scotch, but of British Presbyterianism; and he was very glad to see him there in such admirable form. He was very much disposed to say of Dr Begg, “O king, live for ever!” In the course of a lengthened, yet able and spirited address, Mr Hanna deplored the apathy and indifference which, he said, were so lamentably manifested by a large proportion of the Protestants of this country in regard to Popery and its growing strength and audacity. Notwithstanding that England had richly endowed a great Church for the advance of the Protestant faith, and that she has equipped two great Universities to furnish her ministry with accomplished men, yet it did not appear that in England there was one man to compete with the labours of Cardinal Manning or the plausibilities of Monsignore Capel; and yet, while he had to deplore the fact that within the last thirty years Romanism had made such progress, he thought they had still some consolation upon the other side. Large as had been the ratio of Romanism, we had yet to congratulate ourselves, and to be thankful to God, that the ratio of progress of the Protestant Church in the three kingdoms was still larger. The social influence of the wealth and

power of the country were, after all, on the side of Protestantism; and all we wanted was somehow or other to inspire the nominal Protestants of this country with the right spirit, and to animate them to the right exercise of their privileges, when, by the blessing of God, the progress of Romanism may be arrested, and the loss we have sustained may be to a considerable extent retrieved. He believed we wanted a revival of the spirit of true Protestantism in the Protestant Churches of this country. Why, he asked, should not every Protestant clergyman in Scotland have a Bible-class, in which there would be a series of lessons bearing directly against Romanism, expository of its errors, and the best means of rebutting those errors and counteracting Romanism over Scotland? Taking a review of the religious condition of countries on the Continent of Europe, he said that, looking to Germany, we were able to recognise that the Pope was not having it all his own way there; and he was sure those present were disposed to unite their sympathies with his in favour of the earnest Protestants of Germany who had been so energetically engaged in grappling with the power of the Pope. All success to Prince Bismarck! And if the Emperor William were to let him over a little to Great Britain, it would be a good thing, because we wanted such a man as Bismarck here for a time. He would be exceedingly useful. It was not to be expected that his policy should be acceptable to the Vatican—which he should like to see converted into a general railway station; but he would look with composure on the growing political influence of Protestantism on the Continent. He believed that the Franco-Prussian war was largely instigated by the Papacy—that it was the expression and outcome of Popish policy—and that there was wrapped up in it a deep Popish design inimical to the truth of God and the liberty of Europe—a design which, however, was fortunately frustrated. There was, too, he believed, consolation to be got from the improved public opinion in France, as shown in the recent elections—which, on the other hand, had not afforded much consolation to the Vatican. The improved turn of opinion in Spain was also cause for hopefulness and consolation; and in the great Republic of America there was the same contest going on between Romanism and Protestantism—and here also the growth of the latter greatly exceeded that of the former; while in the Dominion of Canada Popery was being shaken to its foundations, no fewer than 4000 Romanists having within a short period publicly repudiated the “Man of Sin,” and burst the shackle of priestcraft and superstition, and adopted the Protestant faith. And not only in America and the nations of Europe, but even on the wide fields of missions, was the line of battle extending; and even here were the missionaries of the cross everywhere confronted with the emissaries of the Man of Sin. But we must ever remember that, after we have done our best, success doth come from God: He will bless our labours, that these may redound to the advancement and glory of His name, and the good of souls.

The Rev. William Clark of Barrhead seconded this resolution. In his remarks he adverted to the importance of dealing with Roman Catholics themselves, and of seeking to rescue them from the bondage in which they are held, and introducing them to the gospel with which God makes His people free.

Mr Ferguson, Kinmundy, submitted the next resolution, which ran as follows—

“That this meeting contemplates with apprehension the rapid increase of monastic and conventual institutions in this country, and the claim asserted on the part of such institutions to entire freedom from civil control, thereby depriving a portion of her Majesty’s subjects both of their liberties and of the protection of the law of the land; and resolves to use all legitimate means to support the efforts made in Parliament to secure a thorough investigation into the whole subject, with a view to providing an effectual remedy for this great evil.”

He had just received that morning from London a return, giving a summary of grants and payments made annually by this country for the endowment and support of Roman Catholicism both at home and abroad, and these amounted to above a million a year, paid from the Treasury and local rates. Great Britain and Ireland alone got £716,703; Canada, £276,250; India and Ceylon, £25,035; and the other Colonies, £34,668—making up the immense total of £1,052,657, which this nominally Protestant country is paying annually for the support of a system diametrically opposed to that faith which we hold to be essential, and diametrically opposed to the civil and religious liberties of this country. And that was not all. It had been pleaded that that money to a large extent goes to decrease the criminal part of the population which belongs to that Church. But when we came to look at the matter, quite the reverse was established. We found that the extra expense which this country is put to in connection with the criminal statistics of the country amounts to the very large sum of £1,481,819—that was to say, if the crime of the Roman Catholic portion of the population was on a level with the crime of the population, we should be saved that million and a half of money. Altogether we paid £2,534,476, in one shape or another, in consequence of the endowment of Popery on the one hand, and the extra cost the country is put to through the evils which are the natural growth and outcome of that infamous system. He called it an infamous system. If he dared to put before them, as he dared not do, all the facts he had in his hand, they would agree with him in saying that the word “infamous” was not too strong a word. Few people, he dared say, had any idea of the extent to which these conventual institutions are being raised all over this country. He found that there were 99 of these institutions for men, and 299 for women, which was an increase since the year 1851 of 82 monasteries and 246 convents. Then these institutions claim entire freedom from civil control. This was the only country on the face of the earth where that system obtains. In Roman Catholic countries themselves, in Prussia, America, and the South American States, these institutions were all held more or less under the direction of the civil power. It was well known that many deaths take place in these institutions, but the registrar is not allowed to register them, is not even informed of them. As the law stands at present, they can do as they like. Many were forced into these institutions against their will, detained there against their will, and exposed to the utmost cruelties and trials, and yet the law could not protect them. He had said enough to show the necessity for Mr Newdegate’s bill for a Royal Commission to inquire into the whole matter. In all aspects of the case, there had grown up a sore and grievous evil that needed to be abated, that we need to

know about in order to its abatement. He submitted this resolution with all confidence.

It was seconded by the Rev. Samuel Newnam, Dublin Street Chapel, and, with the preceding resolutions, were enthusiastically and earnestly carried.

On the motion of the Rev. William Balfour, Holyrood, the members of the General and Acting Committees were readjusted, and the proceedings terminated upon the Chairman pronouncing the benediction.

II.—INSIDE A CATHOLIC COMMUNITY.

BY ONE WHO HAS BEEN THERE.

(From the Protestant Advocate.)

IT was with feelings of pleasure, not unmixed with awe, that I presented myself at the door of the Community House early one morning and requested an interview with the Superior, to whom I had a letter of introduction. Celebrated as an Anglican clergyman, he was none the less so as a Catholic priest. Many have accused him of being self-seeking, and one among his own body has not hesitated to say of him that he was a man whose sole mainspring of life was ambition. It did not strike me so at first, nor did I, during the time he was my Superior, perceive it; but on calm deliberation, and after watching the course of his life for several years, I cannot help being of opinion that such was the case. If so, the exalted position he afterwards attained in his Church, it is to be hoped, satisfied him.

But I would fain recall him as I first saw him that morning in the little waiting-room of his monastery. Tall, gaunt, and spare of figure, the features sharp and finely cut, the complexion pale almost to unearthliness, he is the beau-ideal of an ascetic. Some have thought him handsome; in this opinion I could never concur. The face was of too severe a type for beauty, and too forbidding in its unbending, motionless severity to be pleasing. After a few preliminary questions and answers, our interview terminated with an arrangement that I was to join the Community on the following week. Nothing could exceed the kindness of Father Harman. The sternness of the countenance and the cold glitter of the piercing eyes were forgotten in the charm of his beautiful voice, and I left his presence, as all have done for the first time, overpowered and fascinated. I felt that for such a man I could face anything, even death itself; it was only on closer acquaintance that, with me as with others, the spell was broken. Father Harman was certainly not an eloquent man, and yet I have seen hundreds literally hanging on his lips for an hour at a time, which, in a heated and densely-thronged church, was no small criterion of his power as a preacher. It was not so much what he said, as the way he said it, that was attractive. Frequently, after listening to one of his sermons, and calmly thinking it over afterwards, you came to wonder how at the moment you could have been carried away by platitudes so patent.

As has been said, he had a wonderful voice—not musical, certainly—he never could sing a note; rather weak than strong, but possessing a

quality I have never noticed in any other, and which I can only describe by the word *weirdness*. It was by this and the strange, almost awful, solemnity of his manner that he ruled his audiences, whether from the pulpit or the platform.

What were the exact motives which influenced me in entering the religious life, as it is called, and during the time I spent in it, I have since vainly endeavoured to analyse. That whole period of my life appears to have passed like a dream; and it has been as impossible for me accurately to recall and examine it, as for a sleeper on awakening to remember some vanished vision of the night. But this I can say, that they were in no way of the earth earthy, inasmuch as the priesthood for me could present but few attractions, and held out no inducement of social elevation.

Our life at the Community, although necessarily trying, as all life of repression is, was not on the whole an unhappy one. I can never look back on it with pleasure; I can do so without pain. It was a great change to me, and perhaps it had more effect upon, and was more trying to, me than to others. The great solaces of it were the monthly holiday, when we novices were free for a whole day to go where we would, as long as two of us went together, and the daily two hours in which, within certain prescribed limits, we were allowed to walk in the ever-busy, always attractive, streets of London.

My mental condition during my residence in the Community may be best described as one of abstraction. As before said, that period of my life has always seemed to me like a dream, and on looking back on it, I cannot help believing that to a certain extent the faculties of my mind were really dormant. It often appeared to me at the time as if I was frequently only in a state of semi-consciousness or somnambulism, as it were. I was sensible of doing certain actions, and yet, at the same time, a moment after I was unable to bring to my recollection what I had been doing. My memory, hitherto retentive, seemed suddenly to fail in a remarkable manner, and all my appetite for study appeared to vanish. Perhaps this latter peculiarity may be accounted for by the circumstance that the course of philosophy we were obliged to pursue was singularly distasteful to me. My mind had been so imbued with the grand free systems of German philosophy, that when I came to study that of *Liberatore*, its narrowness, its bigotry, its glaring imperfections, and audacious assumptions, absolutely nauseated me. My peculiar mental condition at this time also no doubt resulted in part from the fact that religion, as I then understood it, had overmastered my powers. Religion was for me no mere assent of the understanding to certain dry theological facts—no mere submission of the will to divine guidance; it was a soul-devouring passion. My mind was naturally of a sensuous turn, delighting in beauty and harmony; my imagination also was warm and untrained, hence the ready conquest which the form of worship presented to me gained. On calmly reconsidering the matter, I do not think I even then made my belief a matter of thought, nor did I even apply the text of reason to the truth of so-called infallible dogmas. It was for me an affair of the heart—the reason, the higher nature, remained dormant and quiescent; it was only the passions and the affections that were involved. In Romanism I thought I perceived a grand system of which to form a unit was to

share in the reflection of its glory ; but above all, there was then to me the devoutly-believed-in perpetual presence of the God-Man upon the altar, and the tender, lovable ideal of glorified and immaculate humanity. It was my delight during the progress of some grand function to steal secretly out of the choir and station myself in a small gallery which opened from the house on to the church. There, unseen, I would kneel in rapt enjoyment of what was not then to me only a brilliant spectacle, but a throng of worshippers around the court of the Most High on earth ! The exquisite music, and the entrancing beauty of the scene, often affected me to tears of real, heartfelt, passionate joy. I had, however, always a shrinking from taking part in ceremonials, and when obliged to do so, freely confess I could feel but little, if any, devotion. The idea was always uppermost in my mind that I formed a part in a pageant, and it galled me. The mere fact also of supporting the weight of heavy restraints, of having to stand or kneel long in a set and constrained position, altogether took away any feeling of pleasure or devotion I might have had. Others have frequently told me that in joining in such ceremonies they perform their part in them purely mechanically, and have no other thoughts than those of worship. It may be so, although I can scarcely credit it, nor do I think that such cases form the majority. But enough. Let me now glance slightly at the personnel of the Community of which I found myself a member, and relate how I came to leave it.

Our Community would have been a much happier one had we been under a different Superior. His presence seemed like a wet blanket upon us. And it was not to be wondered at. Strict to vexatiousness, he was perpetually interfering with little trifles of perfect indifference in themselves, but which, in the aggregate, were capable of giving no small annoyance.

There never was a man, perhaps, who had less natural affection, and who was possessed of less power of sympathising with others, than he. He was a man in whom one could not confide, whom, however much one might respect, one could never love. He had many admirers and many enemies ; I never heard that he had a single friend. Made by nature to command, he lacked the one great essential for a successful ruler—the power of winning the affection of his subjects.

Under his regime the institute failed to flourish ; it suffered from contentions within and contempt without ; but, under the control of other and more skilful hands, it had afterwards, I believe, a fair measure of success.

Among the Fathers were some eminent for their ability—all were more or less men of talent, in whose society it was a pleasure to be. But the bow kept ever bent will break at last. It was impossible always to be serious, and although we were often hard pushed for amusement, we managed to find it in some way or other. One example I will mention, inasmuch as it is curious in itself, and illustrative of what men of grave deportment and mature age will do to amuse themselves when driven to extremities.

One of our Fathers, an Oxford man of considerable attainments, and nearly related to an eminent lawyer occupying a high judicial position, was wont to provide sport for himself and others in the following manner. On the great festivals we were provided after dinner with coffee

and sweet biscuits, and it was on such occasions that the fun took place. No sooner had the Superior left the recreation-room than Father Bramton quitted his seat and crawled on all fours into a corner. This was a signal for the sport to begin, and accordingly we each armed ourselves with a supply of sweet biscuits. The reverend Father then placed himself in the position of a dog begging on his hind legs, and commenced whining in true dog-like fashion—the imitation, by the way, was splendid. In this posture, and surrounded by a group of laughing Fathers and novices, he sat, or rather squatted, and with open mouth caught dexterously, *modo canis*, the pieces of biscuit which were thrown to him. Many a time and oft have I, from mere *ennui*, enjoyed and entered into the spirit of this ridiculous and somewhat disgusting amusement.

Among the half-dozen or so of novices who were in the house during my residence there, two were chiefly my companions—partly at first from the circumstance of our rooms being contiguous, and afterwards from zeal and untrained friendship. One of these, of whom more anon, left shortly before I did, and became eminent for far other talents than those which are calculated to adorn the ecclesiastical state. In after years we lost sight of each other—a circumstance I have always regretted. Many were the stolen interviews which we three, braving the wrath of our Superiors, held in our respective apartments, such social gatherings being strictly prohibited; and when by extra vigilance on the part of others, or, perhaps, some feeling of compunction on our own, we kept for a time within our own rooms, we used, I fear, to break the spirit while we kept the letter of our rule, by stretching our necks out at our windows and conversing across the narrow intervening space in low tones.

The other of my novice friends I have not seen since leaving the Community; he eventually, I believe, became a priest. Our friendship arose in the main from similarity of literary tastes. Now, all books of light literature were strictly forbidden among us, and our rooms were examined periodically by the Superior to see that none such were in our possession. But Master Forests was too much for Father Harman. He had a brother living in London whom he was permitted occasionally to visit, and by his kind agency he was kept supplied with the best works of fiction as they came out. These he smuggled into the house easily enough, but where to put them, when there, was the question. My friend's ingenuity overcame the difficulty. He opened his mattress skilfully, and packed the books amongst the straw, where, as each one made his own bed, they were safe from observation. The plan, moreover, as he jocosely remarked, had a double advantage, the straw of it was by no means soft, but, in combination with sundry of Mr Mudie's volumes, was awfully hard; and he thus, as he said, did nightly penance for his sins in reading forbidden literature, by lying on it.

As for my other friend and companion, it was always a mystery to me how any one so utterly and manifestly unfitted for the ecclesiastical state could have thought of embracing it. As nature has imprinted on some faces the peculiar expression which marks the priest or the parson, so had she imprinted on his the lines and twists of the comedian's mask. It was scarcely possible to look at him without feeling inclined to laugh, there was something so indescribably comical about his face, even when

in repose; his wink was irresistible, and his grin spread with the rapidity of contagion. Added to this, he possessed an immense fund of animal spirits, a keen wit, and a high sense of the ludicrous. His name was Bertran. He was perpetually in scrapes of one kind or other. If anything went wrong in the house, it was laid on his shoulders. Was every one an hour late of getting up in the morning, it was sure to have been Bertran's turn to call us. Was the cat suddenly let loose in the choir on Sunday at high mass, of course it was he who had brought it in carefully enveloped in his soutane.

At the periodical sermons, which we novices had to preach to each other, when it came to his turn to hold forth, one after another of us might be seen scuttling out of the oratory holding our pocket handkerchiefs to our faces in convulsions of laughter, while the master of novices sat and scowled, and Bertran, all unconscious of the disastrous effects of his oratory, stood at the altar preaching complacently, distorting the while his countenance like a clown in the ring. It was, however, at what was known as "Little Chapter" that he peculiarly shone. This was a solemn assemblage of Fathers and novices at which we had to recount in public our various peccadilloes with respect to the rule, for instance, how many times we had been late in rising—had spoken in the corridor—had broken greater silence, and the like. . . . It was, to a display at one of these he owed his final dismissal from the house. Before relating this, however, I may as well mention a ludicrous case in which our joking friend got fairly paid out in his own coin.

Amongst the Fathers was one, an eccentric character of the name of Paley, who had been for many years a missionary in South America before joining the Community. He was a half-blood, of almost Indian complexion, and he could never be induced to sleep in a bed, alleging for an excuse that he had lived so long in wigwams that he could not sleep in an ordinary room. The library, an immense apartment at the top of the house, and occupying its whole length and breadth, was nightly placed at his disposal. Here he opened all the windows and the door, and then erected on the floor a sort of tent which hung from the ceiling; beneath this he slept in his clothes wrapt in a rug, and lying on the bare floor. On the staircase a little below the library was a landing on which was a small closet used as a lumber room. One night the whole house was alarmed at about nine o'clock by hearing a loud shriek proceeding from the landing. On reaching it we found one of the lay brothers, Hubert by name, lying in a dead faint on the steps. When he recovered, he stated that he had been going up to the library in the dark when suddenly he saw before him a figure dressed in a long white cloak holding a lamp in its hand. He at first thought it was one of the novices playing a trick, but on looking at the face he beheld the horrible, blue, contorted countenance of a corpse. Overcome by fear he cried aloud and fainted. Here was an affair. Search was instantly made through the library, but nothing was to be seen; the lumber closet on the stair was locked, and the key was in the Father Procurator's room; it was fetched, and the closet examined without result. The impression grew strong on Brother Hubert's mind, and he infected others with the notion, that he had seen a ghost. I had my suspicions, but kept them to myself. Father Paley speedily joined the conclave. "Ghost, hum, fiddle!" he exclaimed, as Brother Hubert's story was

related—"Ghost! if it be a ghost, then I'll *lay* it." We all of us presently adjourned to our various rooms, but Father Paley betook himself to the sacristy, where he armed himself with an aspersory and a brass bucket of holy water. Thus provided, he awaited in the refectory the hour at which he was accustomed to retire, beguiling the time by chaffing Brother Hubert and fortifying his inner man with copious libations of ale. On reaching the landing, said Father Paley the next morning,—On reaching the landing, I perceived, not immediately in front of the stair, but a little on one side, the spectral form which had so alarmed Brother Hubert.

(To be continued.)

III.—ROUGH NOTES ON OUR SOUTH AMERICA MISSION— FOUNDED 1836.

SOUTH AMERICA was occupied by Indians at a very early period. Through the "interior" there are numerous tribes ranging over extensive regions, unconquered and uncivilised. These are, however, enclosed by Spanish and Portuguese States, occupying the seaboard. They extend over the continent, from the Wakeroo tribes of the Darien Coast to the Araucanians of Chili and the Patagonians of the South. Some are without priest or place of worship, and have but little vestige of any religion besides the worship of evil spirits and the one great spirit called Anti. The Pampas Indians are wandering and warlike. The Patagonians believe in a good and evil principle.

With the Spanish and Portuguese colonies, or before them, landed the Jesuits on the Southern Coasts. Their missions here date from 1549, under John III. of Portugal. Walpole says all South America was explored under the direction of the Jesuits. Another author says that on the "Upper Marañon," in the valley of the Amazon, there were, in 1663, fifty-six thousand baptized Indians. At one of our own mission-stations, Santa Fe, the Jesuits founded a college in 1604, to which "lads come yet in great numbers from every part of the country." Romanism has had a fair chance and a long period in which to show the full fruit of her labours.

PRESENT RELIGIOUS STATE.

The present moral condition of the Spanish, Indian, and mixed population cannot be said to be very enviable. In our own country, Romanism is modified by the presence of Protestantism, and is limited to idolatrous worship of the Virgin Mary, and reverence for pictures of the Madonna; but in South America it is not uncommon to find images of various material placed in some shrine, to which an idolatrous worship and devout homage is paid, as by pagans to their idols. Rev. Mr Norris brought one of these from South America with him. The Scriptures denied, the Sabbath converted into a festive holiday, men neglecting all religious service but the festival days; and women held by the confessional—this, and much like it, signalises Romanism of this continent as it does elsewhere. It presents ignorance, superstition, bigotry, a spirit of persecution, and intolerance which beggars description.

Of the condition of the "interior" races accessible by our missionaries, Brother Wood, of Rosario, writing, says:—

"Its inhabitants are partly pure Spanish, more pure Indian, and mostly mixtures of these two in all degrees, dwelling in densely-populated cities, scattered towns and villages, and sparsely-settled wildernesses. It presents a state of society perhaps unparalleled in any part of the world, being a strange compound of an ancient civilisation with a modern barbarism. Its culture and civilisation are old Spanish. Its religion is Romish of the dearest and deadliest variety. Its barbarism is not brigandage, not the savage state—it is simply Christian civilisation run wild."

OUR MISSIONS—FIRST PERIOD.

The history of our mission in South America naturally divides itself into three epochs or periods. The first began in 1836, when Rev. E. Pitts founded this mission, and extends to 1841, when it was discontinued because of the disabilities in reaching the Romanist population. Dr John Dempster, Brother Spaulding, and Dr John P. Kidder, now of Drew Seminary, complete the list of the missionaries of this period. An honest effort, not wholly unsuccessful even in a missionary aspect, was thus terminated.

THE SECOND PERIOD.

Another period followed. The American and English residents of the city of Buenos Ayres solicited the appointment by our Mission Board of a pastor to serve them. "The Society for the Promotion of Christian Worship" was organised, which pledged the support of the pastor and the pecuniary charges of worship.

In the office of the *Northern*, as throughout its patronising territory, the mention of this period reminds of the vacant chair of its late noble editor. It is with no little emotion that we make our notes. We are not very old, but we grow *blind* while we write.

Dallas D. Lore represents to us this stage of our South American work, for he was the second appointee under this new economy; and as his predecessor was but a little while on the field, and Dr Lore was alone for seven years, with his family on that field, he laid a moulding hand on our work as through all those years he toiled to build up our *American Protestant Church*, which should be ready to do broad mission-work whenever the Spanish population should prove to be accessible.

Dr Lore left New York Sept. 21, 1847; and the ship running a French blockade in force at the time, he reached Buenos Ayres, Dec. 16, 1847. He found nineteen names on the church roll, twelve of whom only were in the city: a congregation of persons of various denominations, and persons who communed and afforded financial aid, but were not enrolled. He left a membership of eighty-four, which was but a small part of the company that had been added, as the population of the foreign residents was continually changing. The Sunday school numbered usually two hundred, and from it were received most of the additions of the church. The city was one of magnificent distances, and his pastoral work scattered all over it.

When the Dictator Rosas, after twenty-three years of rule, was

overthrown, there was much hope of religious toleration; but civil wars and commotions followed, greatly to the detriment of our work. At one time the prospect of an extensive revival was disappointed by a siege which lasted seven months, put a stop to business, and made it unsafe to be in the street in the evening. During this siege Brother Lore was untiring in his efforts to relieve the suffering, and many a poor woman acknowledged afterward that all the meat she tasted during those seven months was sent from his hand. Well did Brother Baldwin characterise him when he said Dr Lore was "always at his post, with industry and piety and unflagging zeal, doing with his might what his hand found to do."

The work during this period of the mission history was much like ministers' work at home, though there was still the isolation from friends, ministerial associations, and Protestant civilisation. But it was noble, heroic, self-sacrificing missionary work after all; and the Buenos Ayrean Church has made a noble work for itself. Men, women, and children have been converted at that church. Its spiritual fruits are to be found in every part of that country, and in other lands as well as in that city. One Wesleyan missionary now in Spain was converted there when a boy, as was also the founder of our Monte Video mission, John F. Thomson, "a host in himself," who was converted in the Sunday school under Dr Lore. The Missionary Report of 1873 raises the doubt if any congregation of equal size can be found in the United States that exerts a wider influence for good than does our Church at Buenos Ayres.

Preaching in Spanish was prohibited. For seven long years Dallas D. Lore paced to and fro as a sentinel on an outpost of Protestant Christendom, waiting and working in faith that the day would come when the battered but bannered army he represented would move on to conquest. For more than twenty years our Church kept her prophetic Sentinel Pastorate or Chaplaincy on that seaboard, before the day of her opportunity came.

THE THIRD PERIOD.

For some five years past we have had the privilege of preaching to the Spanish population, and to the aborigines and half-breeds.

The country is open to us, not only on the seaboard, but in "the interior," with its great commercial cities, great rivers and great plains, treeless pampas, tropical forests, and mountain chains, with valleys full of mineral wealth. We are already established at fine strategic points; at great entrepôts of commerce; and at points of great prospective usefulness like Monte Video, Rosario, and Santa Fe.

Of the encouragements and openings of the work we cannot speak at length. Our later reports are full of interesting details.

In Monte Video Brother Thomson's sermons are republished and commented on by Roman Catholic papers; and he has been elected President of the University Club, open to religious discussion. The people are getting used to Protestantism, and no longer consider it as "not a religion." Our missionaries have been antagonised by the school-teachers and priests, only in turn to be asked to draught a plan for organising vast educational schemes for the Government and people. This is a great intellectual awakening, and persecution cannot

probably ever be violent, because public opinion is too far advanced to admit of it. At Rosario the missionary has had public discussion on (1), the right of the priests to prohibit people coming to hear the missionary; and (2), his right to preach in the native languages.

Our Spanish congregations grow and multiply; and at our love-feasts Christian experience is related in French, Spanish, Italian, and English. At Buenos Ayres we have the finest church in the city, two Spanish congregations, and three Spanish Sunday schools. Hymns and prayers and sermons are in the language the people can understand.

THE LATIN RACES.

Our South American work *represents* our whole line of attack on the errors in life, and creed, of the Latin races and the Romish Church everywhere. Success here indicates success everywhere. We study our methods in the Spanish and Italian lands, and thus in studying South America, also are studying our Mexican and Italian work.

Italy has forty thousand Protestants, and nearly twenty-seven million Roman Catholics (26,725,000); Mexico ten thousand Protestants, and over nine million Romanists (9,163,000); the Argentine Republic twenty thousand Protestants, and approaching two million (1,813,142) Romanists; Uruguay has three thousand Protestants, to about four hundred thousand (397,000) Roman Catholics. In North and South America there are 29,168,523 of a population known as Spanish-speaking nations. Throughout the world there are more than fifty million of Spanish people, most of whom are adherents of the Roman Catholic Church, the ecclesiastical relation following the linguistic lines. In considering our duties to these Spanish and Italian races, we are therefore considering one of our main lines of approach to the whole Roman world; and that reveals a gigantic task, for the most recent statistics give a total of 111,200,000 Protestants, to 291,800,000 Roman Catholics on the earth. — *Northern Christian Advocate*.

IV.—THE CARNIVAL—THE WALDENSIAN CHURCH.

(From Correspondent of the *Edinburgh Daily Review*.)

NAPLES, 2d March.

FOR the past ten days the Carnival has been the one all-engrossing subject in this vast city. It was predicted some time ago that this old Saturnalian festival, which has become well-nigh extinct, would be revived with greater magnificence than ever. The event, it may be admitted, has not come far short of the prediction. It is a long time since such a carnival season has been witnessed in Naples. All that a committee—consisting of dukes, counts, and knights—could do to make it memorable has been done. Large sums of money were subscribed for the purpose, from the King downwards. The arrangements have been well planned, and successfully executed. The character and habits of the people have been kept fully in view in the varied amusements which have been provided for them. With the exception of one day, the weather has been all that could be desired. There are

few, if any, genuine Neapolitans who would not say that the entire season has been a great success, and that the great drive of the closing day was the crowning scene of all. We shall not trouble your readers with a detailed account of the proceedings of each day. We are more anxious to convey the impressions which have been left on our minds, now that all is over. We do not doubt that these will differ from the opinions formed by others, but we have sought in all to find indications of the moral and religious condition of the people.

First of all, we must do the Neapolitans justice by admitting that it is a very rare thing to find such a vast multitude so orderly and well-conducted. It may even be safely affirmed that such crowds could not have been assembled in our large home cities from day to day without acts of violence and signs of intemperance. A most favourable contrast was presented here during these past days. A kindly feeling seemed to prevail everywhere, and no one was found incapable of taking care of himself. All were bent on enjoying themselves as fully as possible, and were not less anxious that the whole proceedings should pass off well. Again and again this was remarked by strangers, mingling in the crowd day after day. We could not help, however, being impressed with the utter waste of energy and means that marked the days specially set apart for the throwing of the *coriandoli*. Imagine a tolerably wide street, lined throughout its whole length with lofty houses, faced by crowded balconies. Two rows of carriages pass almost continuously in opposite directions. Every foot of standing ground is occupied in the centre of the street, as well as on the raised pavement, by the lower classes of the people. A constant warfare is carried on between the occupants of the balconies and the masked figures in the carriages. With small shovels the rounded particles of lime are poured down from above, or pitched up from beneath. Occasionally a whole basket or box is emptied of its contents on those who are hardly prepared to receive it, greatly to the amusement of the spectators. In some cases not a few tons of this substance were thrown from the same balcony, calling for an amount of exertion which no Neapolitan would readily give for a much shorter period to a more useful work. For four hours in succession—from two to six P.M.—this went on, until the street was covered to the depth of an inch or more with the lime particles, giving one the same impression under gaslight as if there had been a somewhat heavy fall of snow. The amusement appeared to be harmless enough, but it could hardly be regarded as anything less but childish in its character. And we were led to feel that a people who could so heartily enjoy such a scene must be wanting in true manliness.

On one of the days when the *coriandoli* were forbidden, the King graced the procession with his presence. We happened to be at the end of the Toledo when the three outriders appeared, opening up the way for his carriage. Exactly opposite, and within two yards of us, the royal carriage had to halt. Dressed in plain clothes, and accompanied by two military members of his household, his Majesty appeared quite calm amid the surging crowd, though he was quite unprotected on either side and from behind. He was greeted with applause, and very soon the bouquets began to fall thick and fast into his carriage from the balconies above him. Good-naturedly he took up one or two

of them, and first looked at them and then at the donors by way of acknowledgment. As soon as the way was opened up, he drove along the entire length of the street, and was well received throughout. The King has shown such a hearty interest in the proceedings from first to last that we should not be surprised if it came out that such a course had been supported by his Ministers, with the view of allaying to some extent the discontent with the present *régime* which, as is well known, has been more or less expressed by certain classes of the community here from the first. Such displays, however, will not serve to lighten the taxes; and it is there that the shoe will pinch most in the end. On Monday last it had been arranged that there should be a grand display of equipages on the Riviera di Chiaja, and prizes were offered for the best display. All who have visited Naples are aware that the better classes are peculiarly partial to this species of luxury. It is often said that many will rather starve themselves than not be able to keep their carriage and pair, so that they may have their afternoon or evening drive on the Chiaja. One nobleman on the present occasion is reported to have spent £4000 sterling in his anxiety to excel. It may readily be imagined, therefore, what an amount of interest was shown in prospect of the display. Rain, however, fell heavily in the course of the forenoon, and this part of the festival had to be postponed. It became a question with some whether they would pay due regard to the fact that Lent would begin on the following day, when the feasting ought, in the case of all true Catholics, to give place to fasting. The love of one of their most favourite sights proved stronger than any religious scruples which any of them might have felt; and the great drive was actually arranged and carried out on the afternoon of Ash Wednesday. Soon after the priests had delivered themselves on the favourite topic for the day, calling on them to remember that they would return to their kindred dust, the people were found in vast numbers flocking to the Riviera to gaze on a scene of human vanity which can rarely be equalled. It was seen how shallow are their religious beliefs, and how slender a hold the priesthood has upon the mass even of the middle and higher classes, where vanity and display come in. In addition to this, we cannot but draw attention to the fact that the Lord's-day was disowned and dishonoured on two separate occasions in the course of the festival. The 20th and 27th days of February were chosen by the committee for one or other of their great displays. Probably Ash Wednesday, badly as it has been kept this year in Naples, was observed with far greater strictness than either of the Sundays referred to. And this must be regarded as a legitimate outcome from a system which has put the word of man above the Word of God. We might refer also to the serious inconvenience and loss which such a prolonged festival entails, through the almost entire cessation from business during several days together. In this aspect of the case it might be a fair question—Whether the city does not lose more than it gains by a carnival season? And one is led to wonder all the more at the frivolity of such a season when he remembers that the whole has been enacted under the shadow of a smoking volcano, from which an eruption was expected about the closing days of February.

A few days before the carnival commenced we had the privilege of

being present at a gathering of a very different character. It was on the eve of the 17th of February, the twenty-eighth anniversary of the emancipation of "The Israel of the Alps." The meeting was held in the most spacious schoolroom of the suite of rooms rented by the Waldensian Church for school purposes. The walls of the room were adorned, as an eye-witness has described, with portraits of Charles Albert, the emancipator of the Waldensians; Victor Emmanuel, the guardian of the liberties granted by his august father; Cavour, the interpreter and executor of the sovereign will expressed in the law of 17th February 1848. Besides these, there were portraits of some of the more distinguished benefactors of the Vaudois, as General Beckwith and Gilly, the historian. Round these there were hung garlands of flowers and national banners, our own Union Jack finding a place among the rest. The room was quite filled with the members of the Vaudois Church in Naples, and many members of other Evangelical Churches. The Waldensian pastor presided, and was supported by the French Protestant and Scotch Presbyterian pastors, his own colleague, and several of the teachers. The oft-told story of a people "faithful unto death," in the midst of the direst persecutions, was recited anew in such terms as stirred up gratitude in many a heart for their wondrous preservation and final emancipation. Expression was given to the thought which has occurred to many a one before, that the Christians of the Valleys had been surely preserved for some great purpose, which in these later years was becoming abundantly manifest. Their fiery trials had not been for nought. A grand opportunity had now come for fulfilling their destiny. One fact would prove that they had not been unequal to the occasion. While they possessed only sixteen charges in their native valleys, there were no fewer than forty missionary congregations scattered over Italy. When it is remembered that their Church is probably one of the poorest Christian Churches that exist, it will be felt that their extension and progress during the past twenty years or so has been remarkable. It may be questioned whether any other Church of the present day can show such a proportion between its mission charges and its original congregations as that of forty to sixteen, not to speak of its missionary and preaching-stations. And yet some have said, in view of such facts, and persist in saying, that the Waldensian Church is not missionary nor evangelistic in its spirit. We do not maintain that it is perfect in its organisation or its methods. What Church is so? No true Scotchman, at least, can overlook the fact that it has a Presbyterian form of Church government, with an educated ministry and a well-equipped Theological Hall. All these circumstances well entitle the Vaudois Church to be regarded as the most fit instrument for the work of Italian evangelisation; for what more likely agency could be employed by way of winning back the sons of an apostate Church than one that can look back to the same origin, that occupies the same country, and that has remained pure throughout? We can hardly conceive a greater benefit that the true friends of evangelical work in Italy could confer on this land than by discouraging and discountenancing all attempts to import into this vast field the names and divisions of our home Churches. One of the greatest hindrances, we are persuaded, in the way of the rapid development of the evangelical work in Italy has been the

setting up of Churches under foreign names, each interested in propagating its own tenets. The Italians have been perplexed with the number and diversity, and, it must be added, disunity of the Evangelical Churches; and it will take a long time now to teach them that these are one as to the great essentials of faith. Yet the number ever grows. Three other sects have been added within a short time to the number already existing in this city. Room enough, it is true, there is for them all and many more; yet the stumbling-block remains that all claim to be evangelical, and yet each differs from every other.

We are quite alive to the fact that one Church cannot overtake the wide field which Italy presents. Yet one or more native Churches might have been able to accomplish far more, had all the resources which have been, and are now being, scattered among many been poured into the treasury of these, and their one object had been to proclaim the simple gospel. On the occasion of the commemoration referred to, it was pointed out that it might be possible for a Church to dwell too much on its past history, however glorious that history might be. That was a tendency against which the Waldensian Church had to be on its guard, as it had a past which few, if any, Churches of Christ could boast of. The Israelites not only set up their stones of remembrance near the banks of the Jordan, but went up and possessed the land. While the ancient Church of the Valleys might well commemorate their emancipation, the right use to be made of that great event was to press forward on every hand until the entire Peninsula should be possessed for Him to whom all the kingdoms of the earth have been given. The thought that was left on the minds of those assembled was this, that the true way for them to prove themselves the heirs of such glorious memories was to gird themselves anew for the conflict with ignorance and superstition, and every man among them to give himself to the work with fresh zeal and courage.

V.—THE JESUIT “RING.”

THE reformed rake, we are told, makes the best husband. He certainly makes the most dutiful son of Holy Mother Church. Of this the Lady of the Seven Hills seems to be fully cognisant, and surely nothing short of gratitude for filial services explains the pomp, the circumstance, and the “piety” with which she annually celebrates the feast of that Lothario turned missionary, Ignatius Loyola. At the end of July and the beginning of August, the two churches in Rome erected to his name and worship—the Gesu and the Sant’ Ignazio—assume as much solemnity as is compatible with meretricious decoration, and are filled to overflowing with the two classes—the distinction is as old as Pythagoras—into which all crowds on festive occasions may be divided; the class which comes to participate, and the class which comes to look on. At the feasts of the Roman Catholic Church I (correspondent of the *Daily News*) belong to the latter; and in the Gesu I was witness of as imposing a ceremony as the memory of its oldest frequenter could recall. Over the high

altar twinkled myriads of tapers lighting up the storied tribune, cupola, and vaulted nave; while in the great chapel to the right, Maratta's picture displayed the martyr-death of Xavier, the Apostle of Cathay; and in the opposite chapel to the left, amid a blaze of votive flambeaux, towered the silver statue of the "Hero and Eponymus" of Jesuitry, St Ignatius Loyola. Surmounting his framework of pillars tricked out with lapis-lazuli and gold, stands the famous marble group of the Trinity—the Father, the Son, and the Holy Ghost; and between them the globe is represented by a monolith of lapis-lazuli, the largest and most precious block of that mineral in the world. Allegorical figures in sculpture are ranged at his feet on either side, and underneath all is his sarcophagus, where his corpse reposes in a coffin of gilded bronze encrusted with crystals and agate. Gazing on this dazzling exhibition, with the magnificent music of the choir bringing "all heaven before your eyes," you forget for a little its falsetto taste and baroco art, nor care to remember that the silver Colossus before you is but a "bogus" Colossus after all—the head and drapery being indeed of silver, but all the rest of gilded copper; for the original statue by Legros, measuring nine feet of silver, was nearly a century ago consigned to the melting-pot by Pius, to defray, it is said, the cost of the Treaty of Tolentino.

As with the statue, so with its subject. For the man of letters, Loyola, lives in the brilliant alcaic ode of Father Prout and the mercilessly humorous sketch of him by Carlyle; and of the two pictures, one is apt, particularly in the Gesu, to recall that which describes the Spanish soldier hanging up his sword in our Lady's shrine at Montserrat, and, in answer to the call of a grander trumpet and a sublimer watchword, devoting himself to the service of the Church, till, in his rapt vision, he has gone forth on his Christianising errand, sending missionaries to the uttermost parts of the earth to cast down idols and make the astonished rivers flow through lands no longer heathen, thus avenging in the New World the triumph of Luther in the old—

"Loyola Lutheri triumphos
Orbe novo reparavit ultor!"

But the rushing quatrains of the poet—not surpassed in their way by the "Qualem ministrum" of Horace—pass through the mind only to be replaced by the ignoble reality as limned by Carlyle, of the maimed and penitent profligate meditating in an exceedingly painful position a new and still more mischievous mode of life. Nor is your sense of the truthfulness of this picture lessened when, from the silver statue before you, with its small sensual head and its cruel fanatical features, you turn to the preacher in the pulpit, and hear him, in set and admirably emphasised phrases, telling you that God spoke to men through the mouth of His son Ignatius, in whose works Jesus lives again—that, in fact, Jesus has been transformed into him who gave His name to the Society. To this, and a great deal more to the same effect, you are treated by the accomplished rhetorician *ad hoc*, till your wonder that the youths of the German College, with their genial and intelligent [faces, are gravely taking it all in, gives way to compassion at seeing ladies, young and old, leaving the church, each with her modicum of water blessed by Saint Ignatius, to fortify them against all the evils of body and soul!

Ridiculous and even contemptible the celebration of the Feast of St Ignatius may be; but the mighty organisation, to whose humbler routine it belongs, is neither ridiculous nor contemptible—never less so, indeed, than at the present moment. As the Jesuits saved the Roman Catholic Church at the Reformation, so they are keeping it active, and even aggressive, amid adverse influences far graver than Luther's. Their aim is unaltered, their tactics, with some modifications necessitated by the times, are the same. The supremacy of the Church over all interests human and divine—this they seek to establish by mastering and skilfully trading on the weaknesses, whether of states or individuals. For the time they have transferred their basis of operations to France, finding there the instruments most ready to their hands. Essentially internationalist in their programme, they affect the most patriotic sentiments for that country, as most effectively through her they would aim their blows at Germany and Italy. To bring down the great Protestant power of Central Europe, and restore his temporal crown to the Pope, is the result to which they strive to lead up by means most elaborately devised. They have subjected the masses to the priests, the priests to their bishops, the bishops to the Holy See, by ties far more binding than any hitherto in force. At first sight nothing could be more harmless than their two associations in honour of St Joseph and of the Sacred Heart; but these two conceal an infinitude of others directly under Jesuit jurisdiction, and all highly subservient to the consummation of their design. Thus they have tightened their hold on the people; their next step is, by preparing the ground for the greatest possible number of dioceses, and putting them under the immediate control of the Vatican, to have the universal episcopate at their command. These conditions once fulfilled, and with a Pope armed with the dogma of infallibility, their dominion over the Church is assured, and the warfare against the non-Catholic world can be waged with tenfold its former effect. Meanwhile the lower orders in France keep supplying them ungrudgingly with the funds that are expended on—what? On subsidising the Carlists, on maintaining a Jesuit press, on building churches to the Sacred Heart, on getting up pilgrimages, on establishing clerical journals in Germany, on reinforcing the propaganda through its numerous ramifications; and all the time the poor milch-cows are deluded into the belief that they are hastening the events which will give France her revenge, and mete out unto Germany the measures meted out to their native land!

In its present stage, the programme of the Jesuits is as much political as ecclesiastical. In Italy they have, while preaching, and even affecting, abstention from secular affairs, succeeded in getting their representatives returned at the recent administrative elections in the majority of the larger towns. Unless, indeed, the Italian Government takes measures in time, it may find the provincial pressure put upon it to be such that it will be forced to submit to Jesuit demands, particularly in the department of education, where that Order has so recently triumphed in France.—*Protestant Advocate*.

VI.—ULTRAMONTANISM.

THE aims of the Ultramontanists are essentially *political*. They lean by turns upon each party that is in power—Legitimist, Orleanist, Bonapartist, Republican—and each party, aware of their influence, seeks to prop itself up by playing into the hands of the clergy. But the ultimate aim of the Jesuits is to restore Henry V., and to bring back the state of things which obtained before the Revolution of 1789. So long ago as the Restoration, the Cardinal de Bonald wrote: "The Jesuits have endowed Europe at once with a *political* and a *religious militia*." In 1826, one of the members spoke thus before the House of Deputies: "It is said that during the days that preceded or followed the Restoration, a *political* association was formed to prepare the return, so ardently desired, of the Bourbons, and to raise round their throne a *rampart of devoted adherents*." And M. Montolossier, who knew the Jesuits well, called them *conspirators*, bound together by an oath, even to the effusion of blood. If this was the case under the Restoration, how much more so since the Vatican Council! In 1871 Mons. de Ségur published a pamphlet to establish the royalty of the Count de Chambord, and having deposited it at the feet of the Pope, received a letter full of congratulations. On the 1st of January 1872 the Cardinal Archbishop of Chambéry, desirous of securing the triumph of an Ultramontane candidate, wrote to the priests of his diocese: "Recommend all your electors to go and vote, and to elect a good Catholic; tell them it is an obligation of conscience not to be shirked, under *pain of their committing a heinous sin*." The apparitions of the Virgin in Alsace and elsewhere are nothing but political stratagems. The Ultramontane papers gave the following account of one of these: "The Virgin bore in her hand a flaming sword. . . . Suddenly the lady in white waved her sword over numerous warriors, who came to range themselves at her feet," &c. And again: "At the feet of the Virgin a terrible combat was engaged between French and Prussians. The French are led by a general mounted on a white horse, and, wonderful to relate, this general has only one of his feet in the stirrups—one of his legs seem stiff.* Beside him floats the white banner with the *fleurs-de-lis*, &c." In almost every one of her appearances, the Virgin ceases not to announce the approaching advent of Henry V. The continual pilgrimages and processions are organised for the same end. The burden of the pilgrims' hymns and their shouts of exultation all end with, "Long live Henry V.! Long live the Pope!" A number of members of Parliament took part in the pilgrimage to Lourdes in 1873; and out of 107 members of the ladies' committee, 97 were Legitimists. It is clear that the Pope counts upon the eldest son of the Church to restore his temporal dominion. This makes it worth while to notice a little work which appeared last year, written by an Abbé Beaujard, and recommended by the "*Semaine Religieuse*" of Paris. It is entitled, "Little Geography of the Future, followed by a word to the King of Prussia," and is intended to instil, from the present moment, the ideas it expresses into the minds of "youth and childhood." The Pope is here styled, "He who is superior to kings

* The Count de Chambord is lame.

and leaders of the people ; he who brings to mankind the decrees of heaven." Rome, and Jerusalem, with the Holy Land and St Peter's Patrimony, are claimed for him. The author wishes that Ecumenical Councils be held at Rome, and universal State Congresses at Jerusalem, under the eyes and influence of the Pope ; that the Roman Catholic calendar be universally used, and the events of history grouped round the Pope.

Need we point out to what dangers France is exposing herself in throwing herself into the arms of this politico-religious confederation ? Between it and the liberal party there can be no peace, since the principle of political and religious equality, acknowledged since the Revolution, is abomination in its eyes. Take, for instance, the following extract from an oration by an officer in the French army, Captain de Mun, upon the rights of the governing classes :—

"I affirm that the brutal dogma of equality is a lie ; I declare that it is dangerous. . . . It has produced these insensate theories, according to which all functions are accessible to every one ; all would have the right to interfere in the government and in the public affairs. . . . It is not true that the direction of public affairs is not the legitimate privilege, and, as it were, the hereditary right, of certain classes. To those to whose lot has fallen fortune, intelligence, and the benefit of instruction, belongs the *right of commanding*, of governing, and the duty of protecting the weak ; *the part of the others is to obey*, . . . to accept with Christian resignation the more modest but not less useful part that Providence has assigned to them. (Applause.) You would not wish that this land of France, blessed by the miracles of God, should remain in the hands of the Revolutionists who at present detain and use it for their own ends."

This speech was made under the government of M. Thiers. Captain de Mun next proceeds to declaim against those who try to enlist the working classes on their side.

"Let us also recruit the working-men. . . . Perhaps at first you will only be able to gather a few. Do not be discouraged. . . . The day will come in which we will call ourselves Legion, and throughout the whole world the wretched handful of Revolutionists, condemned to helplessness, will be reduced to vociferate to heaven the cry of the apostate, 'Galilean, thou hast conquered.' Ah ! *to those let there be no pity shown, for they are not the people—they are Hell.* . It is therefore a crusade that I am preaching ; who would dare to throw obstacles in our way, when we are seeking, by only sure and lawful means, the ground of *social reconciliation* !" *

After such an incendiary speech as this, we can hardly be surprised to hear of the alliance between the Ultramontanists and the Socialists. Since the end justifies the means, why should the Jesuits scruple to make use of the Socialists in the meanwhile till the time come to crush them, and reign alone upon the ruins of the existing order of things ? The proofs of this monstrous alliance are too patent to leave any doubt about it.

In the end of July 1874, upon the occasion of the closing of the Catholic circles at Berlin, an association was concluded between the Ultramontanists and the Socialists. M. Hasselmann himself was pre-

* From *Le National* of 27th August 1874.

sent at the meeting of the Ultramontanists, and voted along with them the adoption of the statutes.* It is a matter of public notoriety that of late the Socialist and the Polish deputies in the Reichstag have always voted along with the Ultramontane deputies, and that a new paper has been got up at Aix-la-Chapelle, entitled *Christlich-socialen Blätter*, the editors of which are Romish ecclesiastics.† In Holland and in Switzerland there are signs of the same alliance having taken place. Besides this, a letter published by the *Opinion Nationale*, 28th July 1874, shows that a certain agreement exists not only between the Ultramontanists and the Socialists, but even between them and the Communists, in the Carlist affairs. This letter is from an honest Ultramontanist who went to defend the cause of Don Carlos in Spain, and who, seeing with what sort of mates he had got himself coupled, denounces in these terms the things of which he had himself been an eye-witness :—

“What was not my deception, when I at once recognised in my battalion refugees from the insurrection in Paris, whose faces I had seen at Geneva. At first I thought that these individuals had surreptitiously introduced themselves into our ranks; but my last illusion vanished when letters from my own country informed me that there existed a recruiting office in Geneva known only to the refugees, and that they had come away in considerable numbers. Still, for a long time I thought that our chiefs did not know these details; but when I heard one of them answer my observations by saying, quite coolly, ‘If we would gain the end, we must make use of the means,’ my only thought was how to escape safe and sound out of their hornet’s nest. . . . I, who saw the wretched remnants of the Commune of Paris arrive at Geneva, can assure you that the identity between them and certain battalions of the Carlist army is complete.”

Our author adds, by way of warning :—

“In so far as France is concerned, if ever there were a complete fusion between the Socialists and Ultramontanists, the result would be an immense danger, not only for the destinies of France, but also for the tranquillity of the other States of Europe, and for the progress of true civilisation. But is not the way preparing for this coalition? According to the *Univers* of 27th August 1874, Mons de Ségur, President of the Congress of the *Workmen’s Catholic Works* of Lyons, said on the 25th August, at the first sitting of the Congress, that the board of the union of the *Workmen’s Catholic Works* had recently received a letter from one of the authorised personages of the International Society, in which he proposes to the directors of the union to unite with the International Society, recognising that they are both pursuing the same end,—that is, the moral and material amelioration of the working-classes, the family, religion, property, and the State.”—*Clement de Faye*.

VII.—ITEMS.

“A DISTRESSED FATHER,” writing in the *Islington Gazette*, gives an illustration of the tactics of Romanism. His daughter, who is now sixteen years of age, visited at a house in which two Romanists were lodging.

* See a despatch of the *Agence Havas*, 31st July 1874.

† See the *Mercure Allemand*, 30th January 1875.

One of these introduced her to a Romish priest, who passed her on to some nuns for instruction. The visits were continued without the knowledge of the parents until one day the young lady left her home, with the pretext, "I am going to meet brother, who is coming home from business." Instead of doing so, however, she went straight to the Romish priest, who was waiting to baptize her. The father says—"When I mentioned this saying to Father Smith, and also to the young man who has been seeking to lead my child to Rome, they both justified it. Father Smith said that there were limits to truth, and that if she had told the truth, *she might have been prevented from coming to be baptized.*" It is the old casuistry, "The end justifies the means;" but those who have heard the vehement denunciations with which Romanists have sometimes repudiated this as a slander, will be able rightly to estimate the value which is to be attached to such utterances.—*Christian World.*

It is stated in "China's Millions" that the "Roman Catholics in Burmah are very successful in gathering in Eurasian children—children of European fathers and Asiatic mothers—as they do not scruple to cater to Buddhism by substituting images of saints for those of Gaudama, thus changing one form of idolatry for another. When their boys are grown to manhood, and even before, they do everything that is possible to marry them to Protestant girls, in order to weaken the power of Christianity in that land." The system of replacing the pictures of the Chinaman's Toupacong on the family altar with that of the Virgin Mary, &c., is common in China and elsewhere, and is done as soon as the Chinaman becomes a convert to Rome.

PRIESTLY MISREPRESENTATIONS.—The Romish clergy have had the subtlety and skill to make women believe that there is something impious in other religions. There is a very general impression amongst them that Protestants are not Christians; and the impression is so far founded on fact, that a great number of French Protestants, being really Unitarians, would not have been considered Christian by Dr Arnold. As for Jews, the old feeling of horror against them still survives in the minds of good Catholic women. I remember an amusing instance of this. Four young gentlemen from a great school in Paris came to stay a few days with me, and were invited to a nobleman's house in the country, where there was a young lady—a model young lady according to French ideas—with all the proper ignorances and prejudices. She had a brother who was struck by the idea that one of the young gentlemen had rather a Jewish face, and this suggested to his youthful mind the idea of getting a little fun out of the situation. He put on a very grave face, went to his sister and told her that the unfortunate guest was really a Jew, not only by race, but by religion. My young friends were invited for several days, but the 'Jew' did not find them very enjoyable. His place was fixed for him next the young lady at dinner, but when he sat down, she rose with an offended air and went as far off as possible, asking some one else to take her chair. Whenever he tried to speak to her, she turned away from him with a look of horror. There were dances in the evenings; he asked her to dance, she refused point-blank, without even the usual form of politeness. This lasted three days. On the fourth, seeing that she maintained the

same attitude of repulsion, he determined to ask for an explanation, and did so in plain terms. 'Little explanation is necessary,' said the young lady; 'how is it possible for me to associate with one who has crucified my Saviour?' 'I cannot tell what you mean'; I never crucified anybody.' 'You are a Jew, and it is you Jews who did it!'

"There is a way of pronouncing words which implies moral disapprobation, even when the word is used by itself quite simply. The French word 'Protestant,' which looks so exactly like the English word, is usually uttered in Roman Catholic families in such a manner as to convey such a sense of disapproval that it becomes a word of reproach; and young ladies, being sensitive and observant, are thus brought to associate Protestantism from their infancy with the things which are not right. There is another well-known device by which an association of ideas may be created which is sure to be unfavourable to a proscribed or half-proscribed opinion. It may be spoken of along with something which is known to be bad, as if the two went necessarily together. Thus you may easily convey the impression that unbelievers are bad men by coupling together 'vice and infidelity'; and if after that you say 'Protestantism and infidelity,' you will convey the idea that Protestantism and vice have a very near relationship. I remember reading a book by a French bishop, in which he stoutly maintained that Protestantism sprang entirely from the desire to indulge vicious passions which the Church condemned. This was not quite true or just; but I had a book by an English theologian in which exactly the same was said of freethinking; and we must remember that, to a Romanist, Protestantism, in all its varieties, is but one of the forms of freethinking."

THE PROTESTANT ALLIANCE has published the following reasons why true Protestants should give every support to Mr Newdegate. We cordially commend them to the serious consideration of our readers:—

It has been repeatedly affirmed by majorities of the House of Commons that the position which monastic and conventual institutions, connected with the Roman Catholic Church, occupy in Great Britain is anomalous, and that legislation with respect to them is needed.

The charitable and religious property of all other denominations has been inquired into by Commissioners, and has been brought thoroughly within the purview of the law, and under the control of the State; but the property of these Roman Catholic institutions was in 1853 especially exempted from the control of the Charity Commissioners, and so continues.

In 1870 the House of Commons decided to inquire, by means of a Select Committee, into certain circumstances connected with these institutions. The inquiries of that Committee were, however, limited far within the scope originally intended by the House of Commons.

This Committee reported in 1871, but made no recommendations for legislation, on the ground that its inquiries were incomplete.

Foreign Governments—those of Italy, Germany, Switzerland, and Austria—have recently adopted legislation dealing with the Monastic Orders of the Church of Rome, and in some cases these Orders have been expelled from the above countries. The numbers of these institutions have largely increased in this country during the last three years.

The following table, prepared from statistics furnished by Roman Catholic authorities, shows the great increase since 1829 :—

	1829.	1851.	1876.	Increase.
Monastic institutions	—	17	99	99
Conventual institutions	16	53	299	283
Colleges	2	11	21	19

The Monastic and Conventual Inquiry Bill has been carefully drawn with a view to rendering its operation as inoffensive as possible to Roman Catholics; its immediate object is not legislation of any permanent character, but simply to obtain information, without which Parliament cannot prudently legislate with respect to these institutions.

The objections to the Bill assume various forms;—one of them is, that these institutions contain private households, occupying private property, which belongs exclusively to and controlled by subjects of Her Majesty. A sufficient answer to this objection is supplied by the fact that, although these institutions are not supported by the State in Roman Catholic countries, they are not considered as simply private households or private property; it being notorious that they are connected with the Papal Establishment, and are governed everywhere in accordance with its discipline, and by rules and officers sanctioned by the Pope for the various Orders, the respective Generals or Superiors of which are usually resident in Rome.

It is also contrary to the well-being of the State to allow the accumulation of property in the hands of *religious corporations, which owe allegiance solely to a foreign potentate*, and by which a portion of the national estate may not only be rendered unproductive for the public good, but may be diverted to support the interests of a hostile power.

It has been urged by objectors to inquiry, that it is open to any of the inmates to quit his or her conventual life at any moment; but that professed nuns are virtually held as prisoners in convents is conclusively proved in the infallible words of the Church of Rome, as set forth in the Decrees of the Council of Trent.

The release of nuns from confinement is also solemnly condemned by the Pope himself. In the 53d Article of the Syllabus, *the Civil Government is strictly forbidden to "lend its assistance to nuns who may desire to quit a religious life, and break their vows."* Nor is the seclusion enforced by the strong coercion of spiritual terrorism alone. In the debates on the Nunnery question in 1853, it was stated in the House of Commons, and not contradicted, that the buildings in which the inmates were confined "were uniformly bolted, barred, and grated like prisons, and all the architectural arrangements were made apparently for one object—viz., that of safe custody."

VIII.—RITUALISM AND ROMANISM.

(To the Editor of the *Bulwark*.)

SIR,—A most important correspondence between Lord Redesdale and Cardinal Manning has just taken place on the subject of the "The Infallible Church and the Holy Communion." It deserves a wide circulation, having been published in a cheap form, with an invaluable appendix. If any of the readers of the *Bulwark* desire to peruse it, I will send it, with several other important papers on "Ritualism," on receipt of six penny stamps (about cost price).—Yours truly, T. H. ASTON.

28 BLOOMSBURY, BIRMINGHAM, March 4, 1876.

THE BULWARK;

OR,

REFORMATION JOURNAL.

MAY 1876.

I.—WORSHIP OF THE SACRED HEART.

THIS is one of the most subtle forms of the idolatry of Rome. Its subtlety depends upon the fact that figurative language is so constantly used with reference to certain things, that confusion is produced in the apprehensions of men betwixt that which is figurative and that which is literal. We are so constantly in the habit of speaking of the *heart* as meaning the affections, that it is easy for the sophist to make it appear that he may be speaking of the affections, when in reality he must be speaking of the literal material organ. So it is in this case. Many who hear of the worship of the Sacred Heart of Jesus, imagine that that means the worship of the love of Jesus, and that *that* again means the worship of the loving Jesus. If the former of these explanations were correct, it would not follow that the latter is correct. To worship an attribute of God, if that be possible, is not to worship God. It is real, though disguised idolatry; but in reality it is the material heart of the Man Christ Jesus that is the object of the worship that is now so strenuously inculcated. Our readers all know that historically this is so; and honest Romanists will not deny it. But this being so, the worship of the Sacred Heart is really a very gross form of idolatry. The attempt to disguise this, and to make it appear that the worship of the Sacred Heart of Jesus is the worship of Jesus, leads to confusion and absurdity which would be simply amusing were the subject less awful. Let our readers ponder the following document, issued about a year ago by the Romish Bishop of Edinburgh; especially, with this reference, we beg their earnest attention to the former part of it, the Act of Consecration. The following is the paper to which we refer:—

**"ACT OF CONSECRATION TO THE SACRED HEART OF JESUS, AND PRAYER
FOR THE CONVERSION OF SCOTLAND.**

"ACT OF CONSECRATION.

"Adorable Heart of Jesus! I humbly implore Thee to accept of the Consecration of myself, family, and country, which I now make to the honour and glory of Thy Sacred Heart. I devote to Thee my being, and my life, my thoughts, words, and actions, and all

the affections of my heart. Take me, O Adorable Heart! under Thy protection; inspire me with faith and devotion when I assist at the Sacrifice of Thy Body and Blood; give me docility of heart when I listen to Thy Word, and make me obedient in all things to the teaching of Thy Church. Implant so deeply in my heart a love of Thee and of all others for Thy sake, that I may never forget Thee nor be separated from Thee, but being entirely consecrated to Thy Divine Heart, I may have no other desire but that of living and dying in Thee, and for Thee. Amen.

“A PRAYER FOR THE CONVERSION OF SCOTLAND.

“O Lord God of Heaven and Earth; look down with compassion on the people of this land. . Thou hast created us to Thy own image and likeness. Thou hast redeemed us by the Blood of Thy Divine Son. Thou art ready to save and to make us saints, if we only will it ourselves; but *our* enemy and *Thine*, the violence of our passions, our worldly attachments, blind and keep many of us separated from Thee and from Thy Church—THE ONE FOLD OF THE ONE SHEPHERD.

“For a thousand years our ancestors gloried in being members of this ONE FOLD. Their Cathedrals, their Universities, their Churches and Monasteries, which in ruins, or alienated from Thy worship, still cover the land, were once Catholic, and even still attest their piety, as well as their religion. But on the ruined altar the Holy Sacrifice of the Body and Blood of Thy Divine Son is no longer offered; the Tabernacle, containing Jesus sacramentally present, is no longer known; thither the poor sinner no longer comes to unburden his conscience and have his sins forgiven. Few comparatively among us know these all-saving truths, while millions are totally ignorant of them.

“What can we do to make them again known and believed?

“Little, indeed. But Thou, Lord, Who hast created us from nothing, and hast redeemed us by Thy Blood, canst, by the light of the Holy Spirit, remove the darkness in which the enemy has so long kept us. Thy Divine Son has promised that whatsoever we ask in His name shall be granted to us. In the name, therefore, of JESUS, and through the merits of His sufferings and death, we do ask this great grace for the people of this land. O Jesus, who art one day to be our Judge, but art now a God of mercy, by the love of Thy Sacred Heart, have pity and mercy upon us. Enlighten us, that Thou mayest save us.

“O Mary, Mother of God, thy Divine Son did die for us, He can refuse thee nothing; intercede for us with Him that we may not remain in darkness, and so perish for ever. Churches and shrines in thy honour for centuries cover the land; thou art called the Destroyer of Heresy—destroy it here, and we promise again to honour thee.

“St Andrew, Chosen Patron of Scotland from early times, and whose name is even still honoured amongst us, intercede for us, that the Faith thou wast sent by Christ to teach, and for which thou didst die, like Him, on a cross, may again be spread over this land.

“St Margaret, Queen of Scotland, pray for us, who have long abandoned the Faith thou didst so cherish when on earth.

“All ye other Saints of God, who once sanctified this land by your presence, intercede for it now, that once again it may be restored to

that Church which alone believes and teaches all that you believed when on earth.

"All ye Saints and Angels, intercede for us, that, joined again in communion, with you, and with the Church and Vicar of Christ here below, we may be united with you for eternity in Heaven.

"It is recommended to say the Rosary each day for this object, or at least one Decade—Our Father, ten Hail Marys, and Glory.

✠ "JOHN STRAIN.

"Feast of St Margaret, 10th June 1875."

It is difficult to say whether it is by design or from the necessity of such an error leading to confusion, that there is an inextricable muddle here; that we read of the honour and glory of the sacred heart of the adorable heart! of the body and blood of the adorable heart! of the Word and the Church of the adorable heart! of the Divine heart of the adorable heart! Either this is designed for this Protestant atmosphere of Edinburgh, to make Dr Strain's fellow-townsmen imagine that when he speaks of the adorable heart of Jesus he really means nothing else than the Adorable Jesus—which is not true—or else Dr Strain is himself unable, setting out, as he does, from absurd premises, to avoid a tissue of absurdities in his conclusion.

As to the other part of the document we need only say that we are *duly* grateful for the designs of our townsman with respect to us and our country.

II.—POPISH ENDOWMENTS AT GIBRALTAR.

ANOTHER instance of the insidious and persevering efforts of Romanism to strengthen itself at the public expense, has recently come to light. Two "ordinances" of the Governor of Gibraltar were sent home for Her Majesty's sanction, having for their object the establishment and endowment there of a Popish church, and also of the Church designated of England, as the "Anglican body." This double act was doubtless intended to give the appearance of impartiality to the thing proposed, and thus to secure what otherwise there would have been far less chance of obtaining. Through the vigilance of Mr Dillwyn, M.P. for Swansea, whose efforts were supported by memorials to the Government from the Scottish Reformation Society and other Protestant organisations, the scheme has been defeated. On the 28th March, Mr Dillwyn moved in the House of Commons "That an humble address be presented to Her Majesty, praying her to withhold her assent" to these ordinances. Mr Lowther, Under-Secretary for the Colonies, intimated that the present Government were in no way responsible for the proposals contained in these documents, and that they would not be persevered in. The following is the "ordinance" which refers to the Popish Church:—

"[DRAFT.]

"AN ORDINANCE to constitute in the City, Garrison, and Territory of *Gibraltar*, a Roman Catholic Church Body, and to authorise the vesting in the said Body the Roman Catholic Church Properties to be granted by Her Majesty in the said City, Garrison, and Ter-

territory of Gibraltar, and the annual Grant of Five Hundred Pounds sterling.

"WHEREAS Her Majesty is desirous to grant and transfer to the Roman Catholic community of the city, garrison, and territory of Gibraltar certain Roman Catholic Church properties in the said city, garrison, and territory of Gibraltar, and the annual sum of £500 sterling; and for such purpose to constitute in the said city, garrison, and territory of Gibraltar, by Ordinance, a Roman Catholic Church body to which the said properties may be granted and transferred and the said annual grant may be paid, under the conditions however hereinafter ordained and enacted.

"In pursuance of the power in that behalf vested in His Excellency the Governor; it is hereby ordained and enacted by His Excellency the Governor as follows, that is to say:—

"1. That there shall be in Her Majesty's city, garrison, and territory of Gibraltar, a Roman Catholic Church body, which shall have perpetual succession.

"2. That the said Roman Catholic Church body shall be called and designated 'The Trustees of certain properties, churches, and chapels, granted and transferred, and of money granted by Her Majesty to the Roman Catholic community of Gibraltar.'

"3. That the said Roman Catholic Church body or trustees shall consist of five members of the Roman Catholic community of Gibraltar, two of which members shall be clerical and three lay.

"4. That the said several members forming the said Roman Catholic Church body for the time being, shall be persons qualified to hold lands in the city, garrison, and territory of Gibraltar, granted in conformity with and under the provisions of the Orders in Council relating to the titles to lands in Gibraltar, bearing date the 13th day of August 1817, the 19th day of March 1819, and the 20th day of November 1826, respectively.

"5. That the said Roman Catholic Church body or trustees shall consist of the following persons:—The Vicar Apostolic of Gibraltar, the Vicar General of the Roman Catholic Church of Gibraltar, or a duly qualified priest designated by the Vicar Apostolic; the Deputy Governor of the Roman Catholic Division of the Civil Hospital; the senior member of the Board of Trustees of Gavino's Asylum, and the Treasurer of the Roman Catholic Poor Schools and their successors in office for the time being: Provided always that the said several members for the time being shall be severally qualified, as hereinbefore ordained and enacted, to hold lands in Gibraltar. In the event of a vacancy among the aforesaid lay trustees, the remaining members of the board be hereby empowered to fill up such vacancy from the members of the Roman Catholic community qualified as aforesaid; and the trustee so appointed shall not enter into office until the approval of His Excellency the Governor shall have been made known.

"6. That when and so often as any vacancy shall occur amongst the said several members, by death, resignation, or removal from office, it shall be requisite before any of the newly-elected members be permitted to act as a member of the said Roman Catholic Church body or trustees,

to obtain His Excellency the Governor's approval to such new nomination or appointment.

"7. That it shall be lawful for the officer administering the Government of Gibraltar to grant, by Letters Patent under the Common Seal of Gibraltar, in the name and on behalf of Her Majesty, in the manner required by; and in conformity with, the several Orders in Council aforesaid, all said Roman Catholic Church properties in Gibraltar now existing, as well as any other lands or sites for building churches or chapels which Her Majesty may hereafter be pleased to grant to the Roman Catholic community of Gibraltar, to the said Roman Catholic Church body or trustees and their successors, who shall hold the same as trustees on behalf of the Roman Catholic community of Gibraltar, upon and for the trusts, intents, and purposes, and with, under, and subject to the powers, provisions, and declarations hereinafter ordained and enacted of or concerning the same.

"8. That the said Roman Catholic Church body or trustees do and shall uphold and maintain in good repair and condition, and from time to time, as often as occasion shall require, repair, uphold, support, paint, maintain, amend, and keep the said several Church properties with all and all manner of needful reparations and amendments whatsoever.

"9. That the said Roman Catholic Church body or trustees shall be responsible that the said Church properties be devoted solely to the objects and purposes for which they were granted by Her Majesty; said objects and purposes being religious and educational.

"10. That the said annual sum of £500 sterling to be granted by Her Majesty shall be paid by equal monthly payments to the said Roman Catholic Church body or trustees, and by them placed at the disposal of the Vicar Apostolic of Gibraltar for the time being, in consideration of the services rendered to civil servants.

"11. Provided always, that it shall be lawful for His Excellency the Governor of Gibraltar for the time being, from time to time, to satisfy himself that the said annual sum of £500 sterling, so as aforesaid to be granted by Her Majesty, has been used and expended for the purposes for which the same is intended.

"12. That the said Roman Catholic Church body or trustees, or the said Vicar Apostolic of Gibraltar alone, shall keep, or cause to be kept, a proper account, with true and perfect entries made therein of the receipts and disbursements of the said annual grant of £500 sterling.

"13. That in order better to enable His Excellency the Governor to satisfy himself as to how the said annual grant of £500 sterling has been used and expended, it shall be lawful for His Excellency the Governor for the time being to call upon the said Roman Catholic Church body or trustees, or on the said Vicar Apostolic of Gibraltar alone, to produce, and if necessary to give copies, of every such account or accounts, so as aforesaid to be kept by them or him respecting the said annual grant of £500 sterling, and to cause the same to be audited by the Colonial Auditor, if he deem it expedient to do so.

"14. That this Ordinance may be cited for all purposes whatsoever 'The Roman Catholic Church's Ordinance, 1876.'

"15. That nothing in this Ordinance contained shall have any force or effect till Her Majesty's pleasure be known hereon."

III.—DID GREGORY REALLY CHRISTIANISE BRITAIN?

DR MANNING is represented to have said at Liverpool that "Pope Gregory Christianised the land in which we live." Supposing these words to be correctly reported by the *Universe*, Dr Manning gives currency to a misleading and mischievous statement. That we owe the introduction of Christianity in these islands to the ambitious Gregory, or his emissary Augustin, is an opinion which never could have gained currency had it not been industriously circulated by the Saxon monks, who became the willing serfs and panegyrist of the Roman See, in order to secure its countenance against the superior and independent claims of their British predecessors. Putting aside the early tradition of the founding of a church at Glastonbury by Joseph of Arimathea and a band of Christian refugees from Palestine, under the sanction of Arviragus, the British king, whose sister had become a convert to their faith, there is little doubt that the gospel was brought here in the first century, either by soldiers in the Roman armies, or those who immediately followed their footsteps as traders, settlers, or missionaries. Claudia (2 Tim. iv. 21) was a British woman, was converted by Paul, and married Pudens. Some think she sent the gospel to Britain (see Camden, Speed).

That it mightily grew and prevailed is certain, for we find that in the time of King Lucius, 150 years after Christ, Druidism had given way to Christianity, and the great monasteries of Glastonbury, Salisbury, and Bangor were founded, at each of which 2400 priests and choristers—a hundred every hour in rotation—sang the praises of God, without ceasing day and night, all the year round. Bangor is said to have had a university, with which 10,000 teachers and students were connected, and to have covered a square of five miles, from gate to gate, with its colleges, churches, &c.

That Constantine the Great, born A.D. 265, was the son of a British Christian princess, is a well-authenticated fact, and the legionaries who supported him against his Pagan competitors for the Roman Empire were chiefly Christians, drawn from Britain. British bishops were at the Councils of Arles, Nice, Sardica, and Arminium.

The Saxons and Northmen, who invaded Britain after the Romans had withdrawn, were barbarians and heathens, who fed on horse-flesh, drank out of the skulls of their enemies, and were ignorant of arts, letters, or religion, except the worship of such deities as Thor and Woden, and for one hundred and fifty years they waged relentless war with the Christianised and partly Romanised natives of the country, and when in A.D. 607 Pope Gregory sent Augustin with forty monks to assert the Papal claims in Britain, finding that the British bishops, after a seven days' conference at Aust (so named from Augustin, say some, from Ostorius Scapula, others assert), rejected his supremacy, they allied themselves with the savage pagan invaders. If such historians as Leland, Sir Henry Spellman, and others are right, it is greatly to the dishonour of Gregory and Augustin that they incited the Saxons to march suddenly with fifty thousand men upon Bangor, where they put all the priests, 1200 in number, and unarmed students to death, and consigned the numerous halls, colleges, and churches to the flames. "Thus was fulfilled," exclaims "the pious Bede," "the prediction of the blessed Augustin."

The atrocity of this act is scarcely equalled by the Papal sanction of the murders of Saint Bartholomew in France, or the bloody cruelties of the Duke of Alva in the Netherlands, or of the Inquisition in Spain.

Passing by the primitive testimony of Clemens Romanus, that St Paul was the introducer of Christianity into Britain, it is as certain an historical fact as that of the Norman Conquest that the true Catholic Church of Christ existed in this country several centuries before the Papacy made any attempt upon the independence of Britain; and the restored bishopric of St Alban's is one of a multitude of proofs in confirmation of that fact. Had Dr Manning confined his speech to saying that Pope Gregory sent the monk Augustin to introduce the Papal religion (which by the end of the sixth century had sunk very deep in apostasy) into Britain, he would have been far nearer the truth. If any one will look into the history of Augustin's behaviour on his arrival in this country, he will find ample proof both that "Gregory did not Christianise Britain," and that the ancient British Church had clearly received its Christianity (the Easter controversy is sufficient to prove this) before the Council of Nice, A.D. 325, and from a different quarter than Rome. It is far more honourable and far nearer the truth for us to seek to trace our spiritual lineage from the ancient British Church, than from that corrupt form of Christianity which was introduced by the monk Augustin, and against which every faithful Catholic has been struggling, with more or less success, ever since.

Dr Manning asked at the same meeting, "Where do you find the word Protestant?" The word is to be found in the Vulgate or R. C. version of 2d Chronicles xxiv. 19, where the Protestant Jews are described as faithfully testifying against the sin of their brethren in worshipping images. This will be sufficient evidence for the members of the Church of Rome, and for those of the Church of England we have only to turn to the Coronation of the Sovereign, as our gracious Queen, at the most solemn moment of her life, once swore to maintain "the Protestant Reformed Religion as established by law" (See the Coronation Oath in Phillimore's Ecclesiastical Law, i. p. 1060).

IV.—THE PRESCIENCE OF PROPHECY.

DR MANNING has issued a Lenten "pastoral," in which, referring to the "duty" of fasting and abstinence, he says:—"The fast of Lent is a fast of forty days. On a fasting day one full meal is allowed, at or after twelve o'clock. The Church has mitigated the obligation, in practice, by permitting a certain measure of food in the evening, and also a still more limited quantity in the morning. In the same benign spirit the Church has taken off, for England, the prohibition which forbids the use of meat on certain days of each week. The rule of abstinence, therefore, remains on a few only of the forty days of Lent. These concessions were made to the needs and to the weakness of its members. It is to be feared also, that among the reasons of these mitigations must be numbered the decline of fervour, and the growing aversion of men to any restraint." Perhaps "any restraint" is protesting too much; but if the decline of fervour for outward observances and

the restraint of "the Church" has been followed by a striving within after the higher life, so much the better (Rom. xiv. 17). The English, at any rate, do not believe in a system which "restrains" for forty days, and then winks at the succeeding excesses. Let the people who keep Lent according to priestly rule (Matt. xxiii. 4) read old Herrick:—

"Is this a fast, to keep
The larder lean,
And clean
From fat of veales and sheep ?

"No ; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

"It is to fast from strife,
From old debate
And hate ;
To circumcise thy life.

"To show a heart grief-rent,
To starve thy sin,
Not bin ;
And that's to keep thy Lent."

Dr Manning should know that this sort of injunction has a plausibility of wisdom, in wilful superstition, in humiliation of mind, and bodily austerity, but has no pretence of wisdom in any value they possess for meeting the evil of the full indulgence of the flesh. In Col. ii. 23, the apostle shows that the injunctions and teachings of men, intended to effect the mortification of the body, are ineffectual to that end, as being transient, and not reaching to the root of the evil, which issue in what comes to nought in the using. The proof of the inspiration of prophecy is in the prediction of the Great Apostasy ; a portion of Gospel prophecy describes the corruptions of some reigning power in the Christian Church, a chapter of prophecy which may be shown to agree in its character with the history of the Church and the see of Rome, and, by that medium of fulfilment, to evidence its inspiration. In the seventeenth chapter of the Apocalypse, we have the predictive vision of some mystical power about to rise in the Christian world, a power called "Babylon the Great, the mother of harlots and abominations of the earth." But that we may not look to the East, to the Euphrates, for the object so described, the vision becomes its own interpreter, and supplies the specific determination of the place and home of this power by the mention of "*the seven mountains*" on which it should be seated—a sign sufficiently exclusive of the champaign site of Euphratean Babylon, but the popular and the known appropriate attribute of the city of ROME. The essential and internal characters of the apostasy foretold are of themselves sufficient indication (1 Tim. iv. 1-3). The mixture of licentiousness and formality, the licentiousness expressed in "the speaking of lies, in hypocrisy, and in 'the seared conscience ;'" the other, the formality, in the prohibition of marriage and meats ; the subtilty and system of art with which the fabric of imposture is sustained, denoted by "the seducing spirits ;" the particular and positive signs contained in the institution of a forced celibacy and a spurious Judaic ritual, compose equally the specific form of the prophecy, and the actual lineaments of the depraved religion into which the Roman hierarchy perverted the Gospel. The prediction is of an apostasy from the faith, to take place "*in the latter times.*" In the latter times it came, prominent in the fact, and palpable in its agreement with the letter, of the prophecy. The inordinate ambition and spiritual pride of the apostasy are prefigured in the Second Epistle to the Thessalonians ; its spirit of deceit and doctrinal immorality, together with its supersti-

tion, are delineated 1 Tim. iv. These two predictions united find their joint completion in the one historical subject, and thereby the confirmation of their sense, and the evidence of their truth. The prophetic criteria are precise. The complexity of things in the above prophecies is manifest. And since the complex whole has been fulfilled point by point, and that not in an obscure corner, but in the heart of Christendom, and in the most conspicuous station of the Christian world, the inference from that completion is not to be evaded by Dr Manning. Lo! the white lily of Scripture, Infallibility, is painted on the black ground of the Great Apostasy! *Deus locutus, causa finita est.* "The Spirit speaketh expressly," openly, clearly, not roundabout, or by riddles; not by shadow, as in the Old Testament; not obscurely and involvedly, but explicitly (Dan. xi. 37). O Bishop of Rome! thou dost err, not knowing the Scriptures! Having made a kind of religion, too corrupt to bear the light of Scripture, and too incredible to be examined by reason, thou, with sufficient consistency, hast prohibited the use of the one and the other, and obtruded the phantom of thine own Infallibility, in the very height of its errors and abuses, as the substitute of compensation for both. This mystery of iniquity has had its reign, but great is the mystery of godliness, it shall prevail.

V.—THE POPE ON CIVIL MARRIAGE.

THE illustrations of the Papal policy, which show that it is the settled purpose of the Vatican to revive, wherever possible, the ecclesiastical absolutism of the Gregories and Bonifaces, continue to flow in upon us. We had occasion lately to make this point clear in connection with the claims of the Papal Nuncio, Mgr. Simeoni, upon Spain. The Spanish papers, which still essay to speak the language of freedom, and to treat their nation as independent, professed to believe that Mgr. Simeoni's intervention in the domestic affairs of Spain would be quietly repudiated by Cardinal Antonelli on behalf of the Vatican, but they have now found out their mistake. Appealed to by the Government of King Alphonso to disown the Nuncio's pretension to dictate laws and to demand the overthrow of national institutions, in the Pope's name, the Pontifical advisers have retorted by re-affirming the utmost Mgr. Simeoni ventured to ask. It is formally required that the government of Spain shall be conducted in accordance with the conditions of the Concordat of 1851. The principles and provisions of the Spanish Constitution, permitting a limited amount of religious liberty, are proclaimed to be null and void, because inconsistent with the Concordat. The Vatican demands that all the concessions to the Papal lust of power which that document embodies, shall be carried into effect. Consequently, it requires that religious liberty, from which it alleges have proceeded all the evils that afflict the Peninsula, shall be abolished.

The Carlist war is pronounced to be the fruits of that liberty; and it is plain the Romanist Church and hierarchy will continue to foster the civil war if the demands now put forward are not gratified to the full. The Vatican, therefore, claims to give laws to Spain by fixing, in the interest of the Church, the Constitutional principles on

which the country shall be governed. As it makes the ecclesiastical power the source of jurisdiction of the Civil authority, with alleged ability to fix the limits of both, it is not surprising to find the Vatican also interfering with the ordinary administration of justice in the kingdom. It claims complete control over the tribunals of the nation. It requires that it shall be permitted to dictate how justice shall be administered by the courts of the land. To this end, it puts forward the arrogant demand that the Bishop of Seo d'Urgel, a flagrant offender against the laws both of his country and of humanity, shall be delivered from the hands of the Judges, in order to be tried by a purely ecclesiastical tribunal. Even Spain declines to prostrate itself so abjectly at the foot of the Pontifical throne as to become the slave and mere subservient tool of the policy of the Vatican. But it is very certain that the latter will not abandon or withdraw one particle of its pretensions, unless it finds that Spain is not to be coaxed, cajoled, or forced into submission. The measure of Papal arrogance only is the extent of Papal power, working by means of the superstitious fears and hopes of peoples and their rulers.

Wherever the Vatican finds a suitable soil, it there sows the seeds of disaffection and rebellion against laws and institutions that impede its designs, or check the development of its purposes. It addresses the language of menace to the rulers of Spain; where it dares not venture upon so frank a course, it makes the same demands after a more covert fashion. It has spoken openly to King Alphonso, whom it requires to subvert the Constitution he is bound to defend. With more cunning, but not with more moderation, it addresses the Catholic subjects of the King of Belgium, and enforces upon them the duty of disobedience to the laws of their country in the assumed interest of the Church. By a recent allocution of the Pope to some Belgian pilgrims, Pius IX. has committed himself to the demand for the overthrow of civil marriage, has charged "the faithful" in Belgium to treat the marriage laws of their country with contumely and contempt, and openly engages them to prefer the authority of the Pope to that of their King. The Belgian Catholics, or some at least of their number, have not hesitated to accept the *mot d'ordre* from Rome, and openly pronounce their preference of Papal to Royal authority. Addressing, last month, the "pious pilgrims" from Belgium, the Pope adjured them "and all good Catholics" to make continuous demands upon their Governments for the restoration of the liberty of the Church; and, "as I told the good pilgrims of Laval the other day, I now also tell you (said Pio Nono), speak out. And among the numerous things you must ask, requires that the Sacrament of Marriage shall precede the civil contract; so that the agony of conscience of the priests, who often find themselves in a very difficult position, may cease." The pilgrims have spoken out, and have drawn up an extraordinary petition to the King of the Belgians, which illustrates the identity of Papal claims of to-day with those made in the dark ages.

The pilgrims start with the assertion that it is a "point of faith," defined by infallibility, and decreed by "the supreme power of the Pope;" moreover made explicit by Ecumenical Council decisions, and by the Canon law, that "every human being should be subject to the Roman Pontiff, and that this submission is absolutely necessary to salvation."

In support of which the dogmatic decree of Boniface VIII. is quoted as follows:—*Porro subesse Romano Pontifici omnem humanam creaturam declaramus, definimus et pronunciamus omnino esse de necessitate salutis.*” All Catholics are bound—the pilgrims proceed—to obey the “Bull Unam Sanctam; and there is no difference of opinion among them that absolute submission to the Pope in all that relates to the Church is essential to salvation. Among the things that exclusively pertain to the Church—that is, the Pope—is marriage. The present Pope has declared that there can be no marriage among Christians which is not “a sacrament;” and, consequently, a merely civil can be nothing but “a disgraceful and fatal concubinage,” for the ecclesiastical power has alone the right to regulate everything in regard to the marriage union. “Such is the doctrine without which no salvation is possible either for men or society.”—*St James's Chronicle.*

VL.—THE GOSPEL FOR SPAIN.

SPANISH EVANGELISATION SOCIETY, 5 ST ANDREW SQUARE,
EDINBURGH, *March 20, 1876.*

REV. DEAR SIR,—I am desired by the Committee of the Spanish Evangelisation Society to respectfully and earnestly request your favourable consideration of the following statement and appeal:—

The Spanish Evangelisation Society has been engaged for twenty-one years in working, by every scriptural and available method, to shed the light of the Gospel throughout the Spanish Peninsula and among Spaniards in different parts of the world. From the first, the constitution of the Society has been catholic, and all its pastors and other agents are connected with the native Spanish Christian Church.

In the dark persecuting days of Queen Isabella, almost the only means of diffusing the knowledge of Divine Truth was by the secret circulation of the Holy Scriptures. The seed of the Word often fell into good ground, sprung up, and bore fruit abundantly, so that during the years of toleration, since 1868, the labours of this and of other Societies have been blessed to the formation of thirty-seven Protestant congregations in Spain, where before there was not one.

The Society now supports, for the most part, churches and schools, with pastors and teachers, in Madrid, Seville, Cadiz, Huelva, and Granada; an evangelist in Seville, and another in London, who labours among the Spanish sailors frequenting the port. Aid is also given towards Gospel teaching in Lisbon, and an auxiliary association has just been formed at Gibraltar, carrying on a hopeful mission work among the native population at the Spanish lines.

New openings for the Gospel are continually occurring, and requests have been sent to the Committee for preachers and teachers, with which they are unable to comply, for want of funds. There has never been any serious interruption of the labours of pastors, teachers, and evangelists in Spain during the past seven years; and our Protestant brethren there are hopeful that the law guaranteeing religious liberty will be better secured than ever, now that the Carlist rebellion has been put down.

In any case, it is of exceeding and urgent importance that we should

be able to respond to the cry, "Come over and help us;" and that the pure Gospel of Christ should be widely proclaimed throughout the Spanish Peninsula at the present critical moment, when perhaps the religious future of Spain may be decided for generations.

The Committee trust that you will sympathise with their desire to have the Gospel preached and taught in Spain on a wider scale than has yet been attempted.

And their *special request* is that you will kindly bring the claims of Spain as a mission-field before your *Sabbath-School, Bible Class, or other Christian agency in connection with your Congregation*, in order that, if it seem good to them, they may spare a portion of their contributions to missionary objects for the evangelisation of a country long in deep spiritual darkness, but upon which the day-spring from on high has now arisen.

On the other side are given a few facts which may be of interest, as showing the manner in which the Gospel is making progress among the people on whose behalf we are pleading.

Contributions and communications will be thankfully received by the Secretary, who will gladly furnish any further information which may be desired, or address meetings in any part of the country to which he may be invited.—I am, yours truly,

J. B. GILLIES, *Secy. Sp. E. Comte.*

THE INDESTRUCTIBLE SEED OF THE WORD.—We translate, in a slightly abridged form, from *La Luz*, the Protestant journal conducted by Señor Cabrera, agent of the Spanish Evangelisation Society in Madrid, the following interesting story:—

"From a little town in the province of Jaen, interesting notices have been received that prove once more the influence that the Gospel exerts upon men, and the acceptance it receives in many parts of Spain. In Iznatorof, which is the town to which we refer, there arrived a few years ago a colporteur. He displayed his books, consisting of Bibles, Testaments, and Gospels, the which, as almost always happens, were beheld with odium by some and with curiosity by others. Some men, simple country people, bought copies, and the colporteur passed on. There followed that which we are going to relate. An inhabitant, who hardly knew how to read, bought for two cuartos a copy of the Gospel according to St Matthew, written in Castillian, and without annotations or comments of men. The man, spelling out the words, commenced to read, and by and by the Gospel according to St Matthew was his inseparable companion. The Divine Word sown in Iznatorof has produced abundant fruit. Without ecclesiastical discipline, without direction of men, there has been formed a little congregation, which meets together to read and to meditate upon the Word of God. And the Lord for His part has granted His Spirit to this little group of Christians. On the night of Wednesday, 20th January, of the present year, there were gathered together, in a house in Iznatorof, a number of men, workers in Esparto. One of them read aloud the sacred history while the others were occupied at their work, he who had bought the Gospel being among them. At a certain hour they rose to retire to their respective dwellings, and the reader, when they were about to separate, said to the owner of the Gospel:—'Go with God, till to-morrow

if God will.' 'Yes, if God will—if God will,' replied the man. At an early hour of the following day a neighbour passed by the door of the house where lived the owner of the Gospel, and found it open. He pushed up the door and entered into the dwelling. He found his neighbour on his knees, with his hands extended, and lying with his mouth on a corner of the table. Frightened, he gave information, and the authorities and several persons entered, and found the man dead. According to the medical report, he had died of a cerebral attack; without doubt it caught him in that position, that is to say, upon his knees? What was he doing upon his knees? He was praying. He was offering up a prayer which commenced here upon earth, and he pronounced his Amen in heaven. The court directed the burial of the corpse, but as he was a Protestant they knew not what sepulture to give him. At last, at the end of three days, the town council designated a burial-place in a field, and there his friends and brethren in religion gave him burial. Now, here is what they write about the deceased:—

"Juan Pablo Lopaz, as the deceased was called, was a man of bad habits, and licentious; but from the time that he read the Gospel, he was so changed that he was an example to all. He always confessed himself a sinner, and manifested much sorrow for having offended God. He was very poor, but always consistent, simply praying to God for the bread of each day. He lived alone, and went to bed late, but it was common to see him early in the morning, with his candle lighted, sitting upon the bed reading the Gospel of St Matthew, to which he had recourse always when at leisure. Prayer was his delight, and many times he exhorted us to it."

There is now in Izatorof a congregation of fifty Protestants, including eighteen heads of families, who have learned the truth simply through the study of the Bible, and who continue to meet in each other's houses, and to endure persecution as good soldiers of Jesus Christ.

The Rev. Henry R. Duncan, the Spanish Evangelisation Society's Agent at Seville, lately visited this people, and administered to them the Sacraments of Baptism and the Lord's Supper. The Romish zealots of the town waylaid him, and threatened his life; but he was delivered from their hands.

Mr Duncan concludes the letter in which he gives an account of his adventurous journey by saying:—"If I were told there is only one work of the Spirit in Spain, I should at once reply, It is in Izatorof. I never saw anything so obviously and deeply and directly the work of the Spirit. They are full of Bible knowledge, of love for it, and zeal in God's cause. They are most tenderly knit together in mutual affection, and in one common and all-absorbing interest. I was an old friend and dearly-beloved brother among them at once. I never was happier. My heart fills now, as I think of their love and their suffering."

EVANGELISTIC WORK AMONG THE GALLEGOS IN SEVILLE.—An encouraging commencement has been made in the preaching of the Gospel to the Gallegos in Seville. The Gallegos, or natives of Galicia, the north-west province of Spain, perform much the same services in the Peninsula which are rendered by the Irish population of our own country. They are the hewers of wood and the drawers of water.

There is a numerous colony of them in Seville. One of these poor people had been in the habit of attending occasionally the church in Seville, presided over by Mr Duncan and Señor Alonso. He had procured a Bible, and, after reading it himself, commended it to his fellow-countrymen, many of whom hastened to purchase it. Señor Alonso knew of this, but found it difficult to bring them to church. At last, through the instrumentality of one of the members of his congregation, he obtained access to the Gallegos who inhabited one of the courts; and when they signified their desire that he should preach to them, he fixed Friday, the 14th January, for that purpose. Accompanied by Señors Abeza, Hidalgo, and Martin, who had been most engaged with the Gallegos, he presented himself in the court at seven o'clock in the evening. Eighteen Gallegos presented themselves, and for the space of an hour the Gospel was preached, prayer offered up, and familiar conversation held. They listened to the preaching with profound attention, their countenances manifesting the most lively satisfaction. Señor Alonso's first sermon turned upon Jesus Christ, the only way of salvation, the necessity of knowing Him through His Word, and the necessity of conversion. At the close of the service, Señor Alonso asked them if they wished him to return. They unanimously replied that this would give them the greatest pleasure, and asked that notice should be given to them, in order that they might bring others of their countrymen, promising the preacher that he would have more than thirty at the next reunion. Señor Alonso supplied them with religious tracts, and dismissed them till another day, recommending them to show themselves faithful to the calling of God. Señor Alonso, in recording this interesting incident, adds, "I intend to continue these reunions periodically, if not hindered by the enemies of the truth; and I hope that the Lord, who has begun this work, will perfect it. I believe that this is one of the first fruits of our week of prayer, and a motive for praying unceasingly to the Lord with all prayer and supplication, that His Word may be freely announced to all men. While the well-to-do and *élite* of our society manifest opposition to the truth, and reject the Gospel, is it not a consolation for us to see that it is heard with docility and received with joy by the poorer and more humble classes? Is it not a sign that the kingdom of God has come to us?"

A YOUNG SPANISH PROTESTANT.—Señor Alonso, one of the agents of the Spanish Evangelisation Society in Seville, has the following in the *Spanish Christian Record* for January:—

"The Romish mother of one of our younger boys told him that he should go to church to confess to the priest. 'No, mamma,' said the child (six or seven years old), 'only Jesus can pardon sins.' 'But,' the mother said, 'we ought to worship the saints and repeat prayers to them.' And the little fellow answered, 'Oh no! for I have learned that thou shalt worship the Lord thy God, and Him only shalt thou serve.'"

NEW CHURCH IN GRANADA.—Our agent here, Señor Alhama, has now taken possession of the commodious premises secured for church and school. The opening service was held on Sabbath, the 10th of October. The chapel was filled, and also the patio, or open court, which is separated from the chapel only by a glass screen. Señor Alhama preached from 1 Kings viii. 27. After expounding and enforcing his text,

Alhama gave an historical sketch of the Spanish Reformers till the present day, and concluded with prayer, thanking God for the privilege of inaugurating in that city the first church, the property of a congregation not Roman Catholic, seen or permitted since the taking of Granada by the Catholic kings. On the following Sabbath, the Lord's Supper was dispensed in the new church. There were 54 communicants and 300 spectators, many of them standing during the whole two and a half hours of the service, for want of seats for all. The new church is upon the thoroughfare. Passengers can quite well hear the singing of the hymns and the preaching of the Word of God. The large-print Scripture texts on the walls of the school-room can also be seen through the street windows, and attract a good deal of attention and remark. The common utterance on the part of those who stop to look and to read is,—“They can't be bad people when they write such good things on their walls.”

VII.—THE OUTPOSTS OF PROTESTANTISM.

THE aggressive or missionary spirit of Protestantism was never more active and energetic than at the present day. The Evangelical Churches of Christ, believing the Gospel to be infinitely precious, and adapted to the spiritual wants of every human being, are attacking heathen ignorance and Roman superstition in all directions, with varying, but on the whole encouraging success. The vast missionary operations carried on in heathen countries by the British and American Churches are known to all the world, and at present demand from us no special notice. But there are various smaller Protestant enterprises of an interesting and significant kind that are less known to the public, and well deserve a larger measure of attention than they have yet received.

There are in Great Britain at least two important societies for the evangelisation of Spain and Portugal. Now that these two intensely Romish countries have been opened up to the Gospel through the adoption by their Governments of that principle of toleration which is, or will soon be, a leading characteristic of every civilised state, many ardent friends of Protestant truth have leagued themselves for the purpose of spreading it over regions where it has never yet been known. The consequence is, that already in Madrid, in Seville, in Lisbon, and many other towns in the Peninsula, Protestant missions exist, and congregations of native Protestants have been formed. Our advertising columns have lately testified to the operations in Spain and Portugal of that remarkable mission to which the Rev. L. S. Tugwell has devoted his energies as secretary and director. But another mission with similar objects has for a considerable time been energetically conducted by a “Spanish Evangelisation Society” which has its head-quarters in Edinburgh. The agents of that Society in Madrid, Seville, and other Spanish towns, have carried on their work with great vigour. Their labours have signally helped to make Spanish Protestantism a promising reality, and to call into organic existence a Spanish Protestant Church professing pure Evangelical doctrine and governed on Presbyterian principles. As it is believed that the Government of King Alfonso has neither the will

nor the power to abrogate religious toleration, the friends of Spanish evangelisation may well proceed with confidence and courage on their path of noble enterprise. We hope the Protestants of Great Britain will give increased attention to the important field of Christian effort that now lies open in the Spanish Peninsula.

Italy was long associated with Spain in the list of entirely Catholic and Papal countries. But the land of the Papacy has of late years made a prodigious start in the career of liberty. It already contains many scores of Protestant congregations, churches, and schools, all indicating the stirring of a new religious life and the spread of pure scriptural doctrine. Two important religious bodies represent and advocate in Italy the interests of Evangelical Protestantism,—the time-honoured Church of the Waldenses, and the Free Church of Italy. Both of them display great evangelistic energy, and are making decided progress in the Italian kingdom. But they largely depend for their pecuniary means upon the liberality of friends in Great Britain, chiefly friends in Scotland, who regard them as living Churches of the Presbyterian type. It is perhaps not generally known in England that the Free Church of Scotland has long had a "Presbytery of Italy," composed of its ministers presiding over certain English-speaking Protestant congregations in that country and in France. Including the ministers at Pau and Nice, it consists of eight ministerial members and as many elders. This Presbytery, of which Dr Stewart of Leghorn, and Mr M'Dougal of Florence, are the best-known members, while discharging its ordinary duties, is closely connected with the cause of Italian evangelisation. It may indeed be considered a representative of Protestant missions in Italy, and the aid it has given to the Evangelical cause in that Papal country has always been most cordial and effective. Italian Protestantism would have been in a feeble condition but for the help and countenance it has received from Scottish Presbyterianism. This may be said without any disparagement of the operations in Italy of the Episcopalians, Methodists, and Baptists, as well as of the Bible and Tract Societies. The Americans have also had their share in the honourable work of spreading the Gospel in the land of the Papacy.

It we look across the Mediterranean from Italy to Africa and Asia, we find Protestant outposts planted and flourishing on the shores of these regions, as if heralding the approach of a missionary army. In Egypt, Protestant missions and schools have for some time been conducted by British and American Christians. Miss Whately's name has long been connected with the cause of Protestant education in Egypt, and other ladies of like energy have emulated her in zeal and effort. At Jaffa, which may be styled the port of Jerusalem, a most interesting and useful school has been founded, and carried on with much success, by Miss Arnot, daughter of the late Professor of Botany at Glasgow. In such original and striking ways the energy of Protestantism shows itself in our day; and many ladies have taken their place among the best of our modern missionaries.

But one of the largest and most promising Protestant enterprises in this part of the world is associated with the name of the "Lebanon Schools." Some years ago two Syrian brothers of the name of Saleeby founded a number of common schools in their native district of Lebanon. In these humble seminaries the Arabic Bible was regularly used, and a

Scriptural character was given to the whole course of instruction. In course of time they fell to be supported by Christian friends in Scotland, chiefly of the Free Church; and at present the "Lebanon Schools" Society, though supported by members of various denominations, is practically a Free Church institution. It maintains a general superintendent, the Rev. John Rae, Dr Carslaw, a medical missionary, and Miss Wilson, superintendent of female schools. The Bible is taught in all the schools, and also the Shorter Catechism, or some similar formulary of a simpler kind. The schools are attended by the children of Mohammedans, Druses, Maronites, and Greeks. There is also a training-school for teachers, as well as other appliances of an educational kind. A Protestant mission of this character, perched on the heights of Lebanon, cannot fail to yield important results in the momentous times that await the falling Turkish Empire. The Protestant Churches should undoubtedly be more alive than they have yet been to the value of missionary work in Syria and the surrounding regions. The pure truths of the Bible should be diffused more actively than ever in that famous part of the world from which they came, and it will be to their peculiar honour that the Protestant Churches charge themselves with the mission of repaying to the East part of the immense debt long owing to it by the West.—*Weekly Review, London.*

VIII.—THE COURT OF BLOOD.

ON the 22d August 1567, the Duke of Alva entered Brussels at the head of an army. His approach to the city portended death, and all who could escape quickly enough fled for life. Among these was the Baron Van Sterebeck. The Baroness, with their three children and two or three servants only, remained in their house, trusting in God's good providence. After the first alarm, however, and at night, he returned to see his family, intending to remain, if but for a single day he could remain undiscovered, and then depart again, either alone or with those whose life was as dear to him as his own. Happening to meet a Lutheran minister as he entered Brussels, he offered him hospitality for the night, and they all hoped for a few hours' respite from the wearying anxieties of their situation.

But about ten o'clock next day their hope was suddenly dispelled. They knew, indeed, that at least one of the chief men of the city had been shot, as well as others of lesser note; and, to their terror, a strong party of soldiers marched up and halted at their door. An officer demanded entrance, and resistance was impossible. Leaving a guard outside, he marched in with the rest, made his way upstairs, seized the Baron, with his wife and children, Frederick Tempis, the minister, and an old nurse, and led them all, like felons, to the Hotel de Ville, where a new court was then sitting. The Spaniards called it "The Court of Troubles," but the people had given it a more appropriate name, *The Court of Blood*. There was a great crowd outside; some in custody, like themselves, and many more drawn by sympathy or by curiosity, and others by bitter hatred of the Lutherans. After some delay the turn came for Van Sterebeck and his party, who were got through with

some difficulty, and they found themselves at once in presence of the Council and their accusers.

On one side of the room, placed askew before the fire-place, was a long table covered with books and papers. Behind it sat the three judges who made up the Council—namely, Luis del Rio, a famous inquisitor, who is to this day known as author of a large book on witchcraft and sorcery; Juan de la Porta, another Spaniard; and one Adam Biere, a Netherlander, just put in to save appearances. Behind these, a figure stood holding a sheet of paper in his hands whereon were written the names and offences of the prisoners to be heard that day. This was the wretched Vargas. After him were two Dominican monks, one of them a tall, dark man, holding open a cartilla, or manual of inquisitors for the guidance of the Court. These were the brothers Athanasius and Elianus. In front of them, at the end of the table, sat the Duke of Alva himself, ready for action. He appears here in half-dress; long leather boots cover his knees; gold spurs glitter on his heels. He has a long broad sword at his side, and round his neck is the gold chain of the Order of the Fleece. His black velvet cap is on the table. Fixing an angry glance on Sterebeck, which is met by another, calmly stern, he prepares to open the case.

Before the table stands the Lutheran minister, holding a Bible, and ready to answer for himself. Near him is the Baron, with his only son before him, on whose shoulder he lays his right hand, and the eldest daughter with him. The Baroness has their younger daughter, and the old nurse follows. Alva glances coldly on them all, and with a loud voice begins. He is sorry to see Sterebeck there as one of the King's enemies. Sterebeck calmly denies that he ever was an enemy of his Majesty, in whose battle he has fought at St Quentin; but he withdrew from Brussels to avoid falling into the hands of unjust judges. Alva is irritated at the imputation of injustice to the Council. Sterebeck declares himself a member of the Bund, united for defence against tyranny and hangmen. Alva resents this as an insult to the Royal House, and marks it as an indication of heresy. The Dominicans then fall upon Tempis, and accuse him of heresy. Tempis holds up the Bible, calls it his only treasure, says that he will not repent, as they require, until convinced of the contrary, but will preach the truth, and obey God rather than men. This he has done, and will do again, nor shall any earthly judge prevent him. The Dominicans rave that he and Sterebeck have been conspiring together to stir up sedition. Tempis replies that until yesterday he has never seen him, nor held any correspondence with him. Del Rio calls for witnesses, and a man and woman, ready for the occasion, raise their heads behind him. The Baron and Baroness shrink back with horror as they see these two poor wretches, whom they saved some time ago from starvation, now suborned to bear false witness against them, to take their life.

They are declared heretics at once, remanded for another examination, and sent to prison until the Court shall call for them. So the two parents, their three children, the nurse, and the guest, are all conveyed to the same gaol together; but, with a certain show of indulgence, Alva permits Jan, their faithful servant-man, to bring them their food daily, at their own cost.

Days have passed away, and they feel as surely condemned to death

by Alva and his Council as if the last form of reading out the sentence had been gone through. But, late one afternoon, as they are sitting at a window which overlooks the prison-yard, they see an elderly soldier walk in at the gate, and when the way is clear advance towards the window. Taking a piece of paper from his pocket, he sticks it on the point of his halbert, raises it to the window, and leaves it in Sterebeck's hand. It contains a few lines written in French, to tell that when this soldier, a Netherlander, was some years ago lying wounded on the field of battle, an officer in the Spanish army, with which his side had been engaged, prevented him from being run through by Spanish soldiers. He afterwards heard that that officer was the Baron Sterebeck, whose life he now hopes in turn to save. The prison-door will be left open that night. He and a comrade whom the Baron also rescued in the same way will both be there on guard. His servant Jan will be ready to do all the rest. They soon found that the warder had been engaged to do his part also, by leaving the door unlocked. So they gave thanks to God, walked out accordingly, passed the silent sentries, found their honest Jan with a conveyance to a boat in waiting, took ship across the Channel, found the wind fair, and in due time they set foot in happy England, where a welcome and refuge to such as they were always given by good Queen Bess.—*At Home and Abroad.*

IX.—PETER MARTYR TO MARTIN BUCER.

Dated at Oxford, Dec. 26, 1548.

I HAD intended to have written to you long since; and nothing has prevented my doing so, but that I have been awaiting the result of this parliament*: but as its proceedings are not yet made known, I am unable to tell you anything respecting religion; concerning which if I neglect to inform you, I do not see what weight or authority my letter would have as to other matters; inasmuch as to us, to whom to live is Christ, everything that does not relate to the administration of His kingdom is altogether futile. Up to this time this subject has been one of doubt and uncertainty; for many persons have been afraid, that by reason of the unhappy events in Germany this kingdom would be yet more tardy, and employ new delays in fully taking up the cause of religion. But things are going on far otherwise, because diligent exertions are now making for this sole object, and there is generally entertained the best hope of success. There are two things, however, which alarm me exceedingly. The one is, the most obstinate pertinacity of the friends of Popery. If you knew by what fury, impudence, and perverseness they are actuated, you would be astonished: and then they argue with such cunning and artful sophistry, that I cannot but think that they are speaking in opposition to their own private convictions; and indeed all men of this stamp seem to have agreed upon this one point, that they will say anything rather than bring their minds to entertain the clear and open truth. May it please God some time to deliver His Church from this plague! Nor are there a few

* Parliament assembled for business this year on the 15th of October. A bill was passed to legalise the marriage of the clergy; and another to authorise the new book of Common Prayer. See Burnet, ii. 141; Soames, iii. 400.

persons only of this mischievous and unhappy temper, but they are very numerous, and consisting of bishops, doctors, and men of that class ; who are so cunning as to draw a multitude of ignorant persons along with them, and so bold, that, perceiving the supreme power of this kingdom, which is commonly called a parliament, is shortly about to make some regulations respecting religion, and feeling that the result will not be in their favour, they are consoling themselves with expectations from the emperor, and muttering everywhere that he will not long allow of such proceedings.

The other matter which distresses me not a little is this, that there is so much contention among our people about the eucharist, that every corner is full of it. And even in the supreme council of the state, in which matters relating to religion are daily brought forward, there is so much disputing of the bishops among themselves and with others, as I think was never heard before. Whence those who are in the lower house, as it is called, that is, men of inferior rank, go up every day into the higher court of parliament, not indeed for the purpose of voting (for that they do in the lower house), but only that they may be able to hear these sharp and fervent depositions. Hitherto the Popish party has been defeated, and the palm rests with our friends, but especially with the Archbishop of Canterbury, whom they till now were wont to traduce as a man ignorant of theology, and as being only conversant with matters of government ; but now, believe me, he has shown himself so mighty a theologian against them as they would rather not have proof of, and they are compelled against their inclination, to acknowledge his learning, and power, and dexterity in debate, Transubstantiation, I think, is now exploded, and the difficulty respecting the presence is at this time the most prominent point of dispute : but the parties engage with so much vehemence and energy as to occasion very great doubt as to the result ; for the victory has hitherto been fluctuating between them. May the Holy Spirit grant that nothing may be determined upon but what may be for the advantage and welfare of the Church ! With respect to a change of religion, they can no longer retrace their steps ; for such great innovations have everywhere taken place, and all things are so changed and removed from their former state, that if they were long suffered to remain so, wonderful disorder would ensue. Wherefore I have no doubt but that something must be decided upon ; and I hope it may be under good auspices, and with the favour of Christ ; and when this shall be the case, we must also entreat the Lord that the powers of hell, which are everywhere in arms, may not prevail against the truth of His word.

But I will lay aside these things for a while, and commit them, as it is right I should do, to the care of our Almighty Father. I cannot, however, be quite easy respecting you ; for I am always afraid lest you should so long rashly expose yourself to danger,* until there be no longer any way of escape. I am well aware that the pastoral

* For an account of the danger incurred by the people of Straßburg, for their noble stand against the Interim, see Sleidan, B. xxi. pp. 471, 473, 474, 479. Bucer, who had rejected it, writes in a letter to Calvin, dated Feb. 7, 1549 : *Jam episcopo promissum est his non permittendum prædicare contra Interim. Val hodie itaque, vel intra perpaucos dies, obsignabitur meum et præcipuorum collegarum ministerium.* Calv. Epp. p. 372.

office, which is committed to your charge, weighs much with you, and that you have determined not to quit your post till you are driven away by force. I do not blame your determination, but I do not understand what kind of expulsion you are waiting for: if, as we hear from London, the mass* is universally received among you, the monks restored, and not a single church left to our friends, in which they may both preach Christ sincerely, and legitimately teach Him to their flocks, what, think you, is to be expected? Beware of being fed by a deceitful and dangerous hope. We have cherished many hopes heretofore; but we now clearly perceive how things have turned out by the most righteous judgment of God. He is at all times willing to protect His people, but by such methods as He Himself thinks best, and not as we do. At one time He would have His servants absent themselves for a season from the churches committed to them, either that they may after a while be restored to their friends, or benefit the people of God elsewhere; lest they should refrain from doing that good in other quarters which they were unable to do at home. As long as you were allowed to preach and teach in those parts, I never recommended you to quit your post; but now, when, as we hear, our harps are hung upon the willows, what else can you do there but weep and lament? The sheep, I admit, are not to be given up to wolves; but when a man is unable through the predominant power of the wolves to render help to a particular flock, ought he not to listen to others who implore his aid, and who may be benefited by him; and who, though not entirely destitute of lawful pastors, are nevertheless labouring under a most grievous want of them?

You have, I know, been invited hither more than once, and I will not deny that the reason of your hesitation has hitherto been excusable; but now, if you do not undertake the charge to which you are called, you will, I am afraid, be actuated by too excessive zeal. You would, beyond all doubt, lecture here with great advantage to the church, and whatever leisure time you had remaining might be employed in publishing commentaries on Holy Scripture. Even in this one particular, of what exceeding use might you be to the flock of Christ? We have already had a specimen, and that too given by you when overwhelmed with business: what would those be, I pray you, which you would write when more at leisure? Yonder, it may be that in the midst of so many dangers you may lose your life, which God forbid; but what you would lay up in store here among us, could hardly be lost. It will live, believe me, for many generations; and if you do not preach in your own person, you must not doubt but that you will preach in those of others; for He who supplies materials for the preaching of others, may be said to preach in them. There is, you know, a time for all things: as therefore there is a time for teaching the flock of Christ publicly in the churches, so also is there a time for teaching them in the schools, and for illustrating by your writings the word of God. There is also a time

* This report was premature. The senate of Strasburgh sent James Sturmian, and others, in Sept. 1548, as deputies to the emperor, to deprecate the enforcement of the Interim. After some time, the affair was settled by a compromise, the senate allowing the bishop three churches for the exercise of their Popish religion, and retaining the College of St Thomas for a public school, together with the rest of the churches. See Sleidan, B. xxi. p. 485.

for a pastor to cheer by his presence the flock entrusted to him; and there is a time for preserving himself in safety for them by a temporary absence. If you knew how great is the scarcity in this country of those who are conversant with ecclesiastical order and government, you would, I am sure, take compassion upon the Lord's flock. Those who possess any share of learning, are either wholly opposed to religion; or if they are actuated by any feeling of it, are either not engaged in the sacred office, or are so cold as altogether to shrink from the endurance of any labours or perils.

Why then, you will say, do you so strongly urge me to come? for if the case is so bad, it is far better for me to be away. But it is not so, and therefore I advise and press your coming, because the harvest is plenteous and the labourers are few; because the magistracy, like yours, is altogether disposed to the reformation of the Church, but, with very few exceptions, does not possess the proper instruments for that object. Then, there are no dangers in this country (provided that the present state of things, which God forbid! be not overthrown), except those of an ordinary character, and which you and I, and others of our stamp, would never shrink from; partly from our being foreigners, partly from having become callous, and especially because we know that the kingdom of Christ is advanced by the cross. In addition to this, such is the splendour of your name in this country, both from report and from your writings, that you cannot but be most honourably received, and this not only by ordinary persons, but by men of rank, and who possess much influence by their piety and learning as well as by their civil authority. I will not use many words to tell you, in the last place, how delightful it will be to myself, and to all my friends, to welcome one whom I dearly love in Christ, uniting with me beyond the reach of danger in the same employment of cultivating this fallow ground. For God knows that I scarce promise myself that I shall be able to live without you. May God so influence your mind, that those things which I am fully persuaded are right, may evidently commend themselves to you! And I do not say this, as not desiring every success and happiness to that city,* its school, and our College of St Thomas; for I could wish that they would retain Christ among them, which can nowise be the case, unless they will protect his ministers and doctrine. But if the authority of the better part is overthrown in the city, I do not consider it to be your duty to surrender without any benefit a life, which might in many other ways advance the glory of Christ.

Farewell. Salute your wife and all your family in the name of my wife and Julius: I also wish much health in the Lord to all our fellow-ministers and brother professors, especially to Master Conrad Hubert, your assistant, and my very dear brother in Christ. I next congratulate our friend Christopher on account of his wife Verity, and I hope that as the marriage is under good auspices, it will be a happy one. I do indeed perceive it necessary, that whoever is the friend of Christ must ever bear his *verity* along with him. Oxford, Dec. 26, 1548.

Yours from my heart,

PETER MARTYR.

—*Zurich Letters.*

* Strasburgh.

X.—A REFORMER'S CREED.

I WILL communicate to you, my Ascham, a part of the communication* which John Yong (who, as you heard at Cambridge last year, was the most violent opponent of Bucer† in the public schools received in person from the mouth of Dr Redman immediately before his death. First, Redman was requested, as Yong himself informed me, by himself and the other learned men standing by, to deliver his opinion upon certain points of religion; whereupon he forthwith undertook to answer, as in the presence of God his Judge, according to his real sentiments, upon any subject that they might think proper to propose. Being asked what he thought of the see of Rome, he answered, that it was a sink of wickedness, whence was derived the stream of filthiness which had burst forth like a torrent upon the Church of God. Being asked his opinion respecting purgatory, he said that there was not any such purgatory as the one imagined by the schoolmen; but that when Christ shall come, surrounded by fire, all who meet him will be purified, as I believe, said he, myself, and as many of the ancient doctors are of opinion. Being questioned respecting the mass, he said that those who regard the mass as a sacrifice for the dead, are opposed to Christ Himself, and to the benefit of His death. As to the proposition concerning justification by faith only, he declared it to be a delightful doctrine, and certainly full of comfort, provided it were understood of a true and living faith; and that no works were deserving of eternal life, not even works of grace in the person justified. When he was asked his opinion respecting transubstantiation, he replied that he had for the last twelve years directed all his studies and attention to that subject, and had remarked that the writings of Tertullian, Irenæus, and Origen, were openly opposed to that doctrine, and that it was neither maintained nor delivered in other ancient writers: and when he had long and vainly expected to find some certain and undoubted statement upon that subject in the writings of the schoolmen, he discovered in them nothing whatever sound and solid, but only deceit and gross error. With respect to the presence, he said (as Yong related the conversation), that Christ was really and corporally present in the sacrament; but when he was asked whether that was the body of Christ which we see the priest lift up, he affirmed that the body of Christ was now incapable of being lifted up or let down by any human hands; and it is, he added, a very corrupt custom to carry about the sacrament to be adored. He affirmed also that the wicked do not receive the body of Christ, but the sacrament of it. He earnestly exhorted Yong diligently to read the Bible itself, and to beware of the doctrine of men. He added, moreover, that it was an excellent book‡ which the most Reverend Archbishop of Canterbury had lately written upon the eucharist, and he recommended Yong to read it with much attention. Yong

* For a full account of the communication between Dr Redman, on his death-bed, Yong, and others, together with a letter from Yong to Sir John Cheke on the same subject, see Foxe, Acts and Mon. vi. 267-274.

† For an account of the controversy between Yong and Bucer, see Zurich Letters, second series, p. 18, and Strype, Mem. ii. i. 327.

‡ The original edition of Crammer's Defence of the true and catholic doctrine of the Sacrament was published in 1550; his answer to Gardiner in 1551.

told me himself, "As heretofore," saith he, "I myself would have encountered death with willingness and alacrity in defence of transubstantiation, and that, too, more readily than in defence of the doctrine of the incarnation of Christ Himself; so it shall be my endeavour for the future that all my studies and opinions may rest upon a more solid foundation than that common agreement of individuals which they have erroneously denominated the Church."

I hope, my Ascham, that not Yong only, but many persons will be led away from the doctrine of men to the true religion of Christ, by means of this divine discourse of Redman just before his death.—*Ibid.*

XI.—THE POPE AT HOME.

AT a time when so many Australians, ministers of the Gospel as well as men of trade, are going to Europe, it may be well to give them, in case they extend their travels to Rome, and while there be smitten with a desire to see the Pope "at home," an idea of the etiquette observed at the court of the "prisoner of the Vatican," and of the usages to which all, without exception, who attend the Papal levées are expected to conform. Lady visitors to the Pope must be attired in black, with a veil over the head, and bare hands, gloves not being allowed to be worn in the presence of "His Holiness." Gentlemen must appear in uniform, if they possess one, or in full evening dress—fancy a Protestant minister wearing the swallow-tail coat, pumps, and the other articles which go to complete that most ridiculous of all costumes!—and may, if they choose, carry a walking-stick as far as the entrance of the hall of audience. Admitted to the presence of the Pope, the visitors are expected to kneel and kiss his hand, and must remain on their knees until ordered to rise by one of the Monsignori in attendance. Unless visitors to the Vatican levées intend to conform to the above rules they should not seek admission to the presence of the Pope. Protestants, worthy of the name, will never favour Popish pretensions; they should, therefore, not place themselves in positions where they must either throw overboard their convictions or commit a gross breach of customary etiquette. In connection with this subject, the following extract from a recently published book of travels, entitled "Twelve Months in Southern Europe," by Mrs Blake (*née* Edith Osborne), will be interesting:—

"We started for the Vatican about eleven. As we drove through the various courtyards, the gaudy Swiss guards, in their uniform of yellow, black, and red, presented arms. The Monsignore who was to present us received us at the foot of the great marble staircase leading to the *Loggia*, where the audience took place. At the top of the staircase we passed through a spacious hall in which a body of Swiss guards were drawn up; a few black-robed priests were loitering about, and some servants, in very handsome liveries of crimson-stamped velvet, were in attendance. From this we entered the *Loggia di Pio Nono*, beautifully painted and ornamented. Along each side of the gallery was placed a row of fifty or sixty chairs, all of which were occupied. Opposite to us sat an evidently very High Church clergyman, with a weak face and

coat of faultless cut. Next to him was a negro gentleman, with a white wife of meek and resigned aspect. After waiting about an hour the curtains at the upper end of the gallery were drawn aside, and the Pope, preceded by some Monsignori, and followed by a small band of priests, made his appearance. As soon as his Holiness entered every one knelt. He walked by himself, dressed as usual in white, a small white cap or *biretta* on his head and a crimson cloak over his shoulders. At a sign from a Monsignore, we all rose. The Pope then walked along the line, holding out his hand for each of us to kiss; as he approached, each person again knelt and stood up after he had passed. His manner was gracious and benignant. . . . One of the ladies wore a large gold cross, which he instantly perceived, and desired the Monsignore who presented us to tell her that 'wearing it made her look like a lady-bishop.' . . . When he reached the end of the gallery he blessed all present, and likewise bestowed his blessing on the beads, crucifixes, &c., which had been brought to receive his benediction. The audience was then at an end, and every one took their departure."

On another occasion Mrs Blake had an opportunity of seeing the Pope *pose* before some Roman fanatics in his character of prisoner of the Vatican. "We went," she says, "to see the Pope receive a deputation of condolence from some of the Romish parishes. We arrived rather behind our time, and hurried off to join the Monsignore who had been so kind as to obtain admission for us. As we entered the ante-chamber we heard that the Pope had already passed. However, to our relief, we were permitted to accompany the Monsignori, and so entered the audience hall in the suite of his Holiness, who walked in front, wearing his scarlet hat and cloak. Most excellent places were provided for us on the dais, where we stood on a line with the Pope, and had a first-rate view of every one and everything. The hall was crammed with people, some two or three thousand, all *bourgeoisie*, being present. The Pope was received with the greatest enthusiasm, a sea of fluttering pocket-handkerchiefs, and a great deal of cheering. It was some time before the priests succeeded in obtaining silence, when a young priest, dressed in the ordinary black soutane, came forward, and after kissing his Holiness's foot, stood on the step of the throne and read the address. When he had finished he again kissed the Pope's foot, received his blessing, and handed over the portfolio containing the address to one of the Monsignori. The address was one of condolence on the loss of his temporal power and 'imprisonment' (!) in the Vatican. . . . A very ugly little girl, dressed entirely in white, with a veil over her head, was now led forward, and after kissing the Pope's foot, with much *aplomb*, and in a shrill, squeaky voice, she recited an ode to him, of which he expressed his approbation by a good-natured 'bravo.' Then appeared a young woman—who would not have been had looking but for a squint—dressed in black, and wearing a pale yellow scarf (the Pope's colour) round her neck. She prostrated herself as the others had done, and inflicted another ode on his Holiness. Both she and the small child used an immensity of action during the recitation, gesticulating as though on the stage. When it was over, the Pope stood up, speaking with the greatest distinctness and fluency, and never for an instant hesitated for a word. He concluded by blessing not only those present, but his faithful Catholics all over the world. During the

intervals in the addresses, &c., there had been cries of ' *Viva Il Papa!*' (the Pope for ever!) &c. The people seemed occasionally much agitated, and some of them shed tears. The Pope was very pale when he began to speak, but flushed as he went on, and appeared to grow quite excited. Once or twice his voice shook a little. While listening to the address he regaled himself with a pinch of snuff every now and then—he is said to be very fond of it, and has been seen to take it while performing some of the great ceremonials of St. Peter's."—*Protestant Advocate*.

XII.—CONVERSION OF UPWARDS OF 2000 PERSONS TO PROTESTANTISM IN CANADA.

HALIFAX, NOVA SCOTIA, 30th February 1876.

DEAR BROTHER IN CHRIST,—The enclosed documents will tell you and my noble-hearted friends of Ireland the great things our merciful God is doing just now in Canada, and I hope you will, more than ever, help me to bless Him. Pray for me also, that I may not be overwhelmed by the work which is on my too weak shoulders. Though my heart is overflowing with joy, by the great and every day increasing numbers of converts who crowd around me from morning to night, crying, "What must we do to be saved?" I am sometimes distressed by my littleness and the sense of my unworthiness. Sometimes, also, I am tempted to be discouraged by the inadequate means which are in my hands to keep up such a work. But then, I remember that it is not my work, but it is the Lord's doing. He is rich, mighty, and strong. He has all over the world, and particularly in noble Ireland and England, a multitude of faithful servants, into the ears of whom He will whisper a word, and they will come to my help promptly and affectionately as they did formerly. He will show them the crown and the eternal joys which He has prepared for those who do something for His glory in this land of exile and trials. Oh! let every dear brother and sister in Christ pray for me; let every one who believes in Jesus come to the help of their humble co-soldier, when he is here fighting on the gap, under the great Captain of our salvation, that we may have the victory. The walls of Babylon are really shaken to their foundations in Canada! A little more efforts from every disciple of Christ, by the blessing of God will bring the most glorious result—the conversion of a whole people. But let not a single one remain idle spectator in this solemn hour of the greatest and most glorious battle fought against the enemy. Soldiers of Christ, at your post; let every one do his duty, and the victory is sure. The great Conqueror of souls, the King of kings, Jesus, will soon reign over all Canada.—Truly yours in Christ,

C. CHINIQUEY.

To the REV. THOMAS SCOTT,
13 D'Olier Street, Dublin.

NOTE—Pastor Chiniquy's permanent address is 142 Peel Street, Montreal, Canada.

The European papers may copy the above letter. The names of the converts are printed in the original documents.

XIII.—ITEMS.

ROMANISM AND INFIDELITY.—These two foes, Romanism and Infidelity, are to be met as the Herod and Pilate united against Evangelical Christianity. The first is our old enemy, and we do not believe in timid, compromising measures in the battle. It is a fight for life and liberty: and we have no fellowship with a Church, or a party, or an individual who has affinities with Rome. We know that the Romish Church is gradually aiming to control our educational and political affairs, and we act upon this knowledge in our exposure of its designs and our hostility to its movements.

Infidelity is seeking "fresh fields and pastures new" in our light literature, our scientific papers, and our popular preaching. It has taken new and deceptive names, and pretends to love religion and to seek its improvement. But it is Infidelity still, and all the more dangerous. We shall resist it wherever it shows its head. And the fact that so many others do not see it as we do, does not weaken, but does vastly increase our responsibility, and stimulate us to exertion in defence of the truth.—*New York Observer*.

"A CHESHIRE MAN," in yesterday's *Times*, gives a stinging reply to Cardinal Manning's lecture on Rationalism, which the High Church dignitary believes to be the natural fruit and outcome of Protestantism. The Protestant religion is, in the opinion of His Eminence, scarcely better than no religion at all, because it is the highway to scepticism and infidelity. "By their fruits ye shall know them" is a divine test as old as Christianity itself, and "A Cheshire Man" applies it to the two creeds in Liverpool. There are 150,000 Catholics and 540,000 "heretics," or Protestants, in the town; and according to the last prison report 13,000 persons had been in the hands of the jailors during the preceding year, of whom 9000 were Roman Catholics and 4000 were Protestants! Since the Assizes of 1872-73 ten persons have been executed at Kirkdale for murder, of whom seven were Roman Catholics, and three were Protestants. In other words, every seventeenth Roman Catholic in Liverpool is a criminal, while among Protestants the proportion is one to every 135! In the face of facts like those, Cardinal Manning's exaltation of the Roman Catholic faith at the expense of the Protestant, in what may be called the very centre of Catholic strength in England, was as imprudent as it was weak in argumentative force.—*Glasgow Herald*, 9th September 1875.

DR MELLOR has been lecturing in the Memorial Hall, London, on "Some of the Functions assumed by the Priesthood." The *Christian World* states that the Doctor wound up a lecture on the Mass amid loud applause, by asserting that in his belief there was no one doctrine of the Roman Church which had brought forth a more revolting brood of absurdities, such as had dishonoured both reason and Scripture, than the doctrine of Transubstantiation, and these absurdities would one day be fatal to the Church which held them.

CAPTAIN JOHN MORESBY, R.N., in his interesting book on New Guinea, just published, states that he visited the island of Uea or Wallis Island, where he "met a Roman Catholic priest who was in charge of the Mission there; he was a kindly, well-informed man, who seemed very proud of his large stone church, which he told us had taken ten years to build. We visited the church, and found it filled with gaudy religious pictures. The Priest told us that for many years the island had been the scene of fierce religious wars between the Protestant and Roman Catholic natives, till the former were defeated, on which the latter faith was established."

THE PRINCE OF WALES AT MALTA.—Yesterday afternoon (A the Prince, with several of his suite and the governor, drove to the Lunatic Asylum, returning to meet the guests invited to dinner at the Palace, which was splendidly illuminated, as were the Mainguard, the Exchange, the admiral's residence, and the Ottoman and other consulates. Before dinner the Prince expressed to Mr Kircenzo Bugeja, the Maltese millionaire, his regret at not being able to lay the first stone of the projected conservatorio, in consequence of its being a purely Roman Catholic establishment—a circumstance which was unknown to his Royal Highness when he consented to lay the first stone. The failure of this arrangement caused universal disappointment. Nevertheless, by the Queen's command, the Prince conferred on Chevalier Bugeja the companionship of St Michael and St George. The object of the institution, which is to be erected under the name of the Kircenzo Bugeja Conservatorio, is to feed, clothe, educate, and train to industrial occupations, fifty female children deprived of their natural protectors through death, crime, or other cause. Besides the entire cost of the building, Chevalier Bugeja has provided an endowment of £1000 per annum in perpetuity. The legacy will in all amount to about £40,000, the largest ever made in the island.

PRIZE OF FIVE GUINEAS.—A warm friend and subscriber to the Scottish Reformation Society having recently offered the above prize for the best essay on "The Design and Tendency of introducing Popish Symbols among Protestants, including the wearing of the Cross as an ornament of the Person," the competition being open to all who should attend any one of the classes connected with the above Society during the past winter, a number of essays were sent in at the time specified; and after a careful consideration of their comparative merits, the adjudicators, with the concurrence of the donor, have decided that the prize be equally divided between Mr William Campbell and Mr D. McDonald, both of Dundee. The donor, who does not wish to give his name to the public, says, "My principal reason for offering this prize both in England and Scotland, (he gave an equal sum for England) was, to raise a protest against the inconsiderate practice of Protestants, wearing the emblem of the 'Man of Sin' on the person when alive, and tearing it over them when in the grave. How the Papists must laugh at our Protestantism!"

THE BULWARK;

OR,

REFORMATION JOURNAL.

JUNE 1876.

I.—DR MANNING ON TRANSUBSTANTIATION.

IN the course of a discussion with Dr Manning on the Vatican Doctrine of Transubstantiation, I was pointing out the many contradictions and impossibilities which it involved, but he interrupted me, "I advise you to keep to Scripture—THIS IS MY BODY—and antiquity; for remember, that when you come to metaphysics, and speak of contradictions and impossibilities, you are fighting against Omnipotence, and depend upon it Omnipotence will prevail."

This was a startling dictum, but I replied that there was one contradiction which I wished him to consider especially. I proposed to illustrate it by the miracle at the marriage feast of Cana. "Water," I observed, "was there converted into wine," i.e., of course into new wine, not into old wine, which had been for years in the cellars of the bridegroom, and had been drunk a week before at his table. "In like manner," I continued, "if the bread and wine in the Eucharist are converted, transmuted, or transubstantiated into flesh and blood, it must be new flesh and blood." Here Dr M. interrupted me, "You mean to add, not into flesh and blood which had been crucified eighteen centuries before in Palestine. But," he added, "would you be surprised to hear that the bread and wine are annihilated, and that the flesh and blood of Christ are *substituted* for them?" I replied that annihilation was a very different thing from transubstantiation, and in support of my remark I adduced the following quotation from Bishop Tunstal, Bishop of Durham in the days of Bloody Mary:—"Before Innocent III., who presided in the Lateran Council, it seemed to the more curious inquirer that the presence of Christ in the Eucharist might take place after three several modes. Some thought that the body of Christ was present together with the bread, or in the bread, like fire in a heated mass of iron, which mode Luther seems to have followed. Others thought that the bread was annihilated. Others again thought that the substance of the bread was transmuted into the substance of the body of Christ. This last mode Innocent III. adopted, and thence in that Council rejected the other modes." Now, Dr M., if Bishop Tunstal's view of Papal doctrine is correct, I consider my metaphysical argument against transubstantiation is quite legitimate. I have observed that the accounts which Infallibilists give of this supposed miracle,

are at variance with their own statement of it. In such a case, for instance, as that of the miracle of Moses' rod, every one would say "the rod was changed into a serpent" (all the attributes of this last being present), not *vice versa*; so, by your own account, it is Christ's body and blood that are *changed into bread and wine*. Transubstantiation, you know, is commonly described as the *change* of the bread and wine at the Eucharist into the *real material* body and blood of Christ, though with the appearance and all other sensible attributes of bread and wine.

Wherever a miracle was wrought in the Old or New Testament the change was obvious to the senses; the appeal, in fact, for the reality of the miracle is to the senses. Whilst therefore I might admit that if you, Dr Manning, were to assert that you had converted our Saviour's body into bread and wine, you were safe as far as the senses go; I should hold, *per contra*, that if you professed to have turned bread and wine into the body and blood of Christ, that body and blood ought to be clear to the senses. We had bread and wine *before* the consecration, we have, as to *sense*, bread and wine *after*. In the whole history of miracles, nothing of this sort has ever been known. Nor can we, under such circumstances, admit that the alleged change has taken place. Suppose Aaron's rod to have remained still with all the attributes of a rod, could Pharaoh believe it to be now a serpent?

Says Dr M., "Sir, let reasoning cease, let sense give way. We are bound to believe what the Church teaches." Pardon me, Dr M., our Lord Himself uttered, and in His Word has left a record, a protest against any such gross interpretation of His words, when He said, "It is the Spirit that giveth life, the flesh profiteth nothing." The words, "This is My body," were no more likely to be designed to be received literally, than the declarations made by our Lord that He was a *Vine*, a *Lamb*, a *Door*, a *Way*, a *Light*. In the Apocalypse Christ is the dispenser of light, *φωστής*, "like unto a stone most precious, like a jasper stone, clear as crystal" (Rev. xxi. 11). All the Divine glory shines through Jesus. This beautiful symbol of incarnate glory shows us also the nature of incarnate grace in the Holy Communion. It overthrows the materialising carnal view of transubstantiation, and also the localising of some mysterious presence in the bread or in the wine. Bodily, Jesus remains in heaven as the Creed leads us to believe; efficaciously the whole power of His humanity, as well as of His divinity, are communicated to us, so far as we are capable of receiving them. It is not the material jasper which goes forth, but the white light coloured by it. The GLORIFIED humanity of Christ in personal union with Deity makes that incarnate grace which is the communion of the body and of the blood of Christ.

R. T.

II.—"DIVIDE AND CONQUER."

IT has long been, and still is, one of Rome's deadliest methods of attack to sow dissensions among Protestants, and thus to weaken and break their strength by dividing them against each other. Many proofs can be adduced that her emissaries have been instructed and commissioned to this very work. And it is a question which may well employ the earnest consideration of the friends of the Gospel in the

present day, how far the alienations and divisions which now afflict the Protestant cause may trace their origin to Romish influence. There are multitudes of Jesuits scattered over the land, in every circle of society, and in every rank of life; and their presence is, to the health and harmony of Christian brotherhood, as "a pestilence that walketh in darkness." In a Bull of Pope Paul III., the following indulgence is granted:—"Whereas we find the heretics now concord in the administration of the Sacrament of the body of Jesus, we grant full remission of sins to those of our sons of our Mother Church that shall stop or hinder *their union among heretics*" ("Foxes and Firebrands," p. 24). Again, we find the following among the instructions sent, in 1551, from the Council of Trent to the Jesuits in Paris, as given by the late Dean in his "Rome's Tactics":—"You are to associate with all strangers, heretical, as well as Christian Catholics; if heretical, to be civil, *and not to discover your profession*; and for the better procurement of these designs, designed or to be accomplished, ye may with leave of any three of the Society, be permitted to wear what dress or habit you think convenient, provided the Society hear from the party so dispensed. Any of you thus dispensed may go with the heretics to any of their heretical meetings permitted by acts or contracts of peace between princes. By this contrivance ye may both inform the Mother Church, and in case any of you be employed to assist her to go into any of the heretical villages or territories, you will be the more able to serve the Holy See of St Peter, and keep yourselves from suspicion.

"In case any of you be thus employed, ye are dispensed either to go with heretics to their churches, or as you see convenient. If you own yourselves clergymen, then to preach, but with caution, till ye be well acquainted with those heretics you converse with, *and then by degrees add to your doctrine by ceremonies or otherwise as you find them inclinable*. If ye be known by any of the lay Catholics, you are to pacify them by saying secret mass unto them, or by acquainting other priests (who are not able to undertake this work) with your intentions, who do generally say mass unto them. If the laymen be of any parts, or of wit, you may dispense with them also, reserving the same provisos, and thereby he may acquire an estate, and be the more able to serve the Mother Church. . . . In case in strange countries ye be known by merchants, or others trading or travelling thither, for to strengthen your designs the more for your intention, you are dispensed with to marry after their manner, and then ye may safely make answer, that heretical marriage is no marriage, for your dispensation mollifies it so, that at the most it is but a venial sin; and may be forgiven.

"Ye are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent, then preach Calvinism; if Calvinism, then Lutheranism; if in England, then either of them, or John Huss' opinion, Anabaptism, or any that are contrary to the Holy See of St Peter, by which your function will not be suspected, and yet you may still act in the interest of the Mother Church; there being, as the Council are agreed upon, no better way to demolish that Church of heresy, but by mixtures of doctrines and by adding of ceremonies more than be at present permitted.

"Some of you who undertake to be of this sort of heretical Episcopal Society, bring it as near to the Mother Church as you can;

for then the Lutheran party, the Calvinists, the Anabaptists, and other hereties will be averse thereunto, and thereby make that Episcopal heresy odious to all these, and be a means to reduce all in time to the Mother-Church. . . . The Mother-Church disowneth the regal power to be her superior, especially the heretical powers, regal, or otherwise. Upon this ye are to take these measures. You must bemoan your followers and auditors, saying, 'Are not we persecuted for righteousness sake? What flesh and blood can endure this? We be more zealous against the Pope than they, and yet we be persecuted.' By these means your contrivances will light on those you lead along, and not on yourselves. This will advantage you much. Hang you or burn you, they dare not; but their perpetual acts against the party that follow you will take off the late severities they lay on us in saying we burnt the heretics their ancestors; and so at last bring that odium upon that heretical Church in England which they have thrown on us. And as you will be more admired by the people, so the heretics will asperse that heretical king and his Church as little differing from us."

After adducing many other testimonies to the same effect, Dr Grode says, "From these extracts the reader will be able to judge of the nature and effects of Pansani's agency in this country (Papal agent at the Court of Charles I. of England), and the extent to which the designs of Rome were promoted by it. His mission was a dexterous expedient of the Court of Rome, under the special guidance of Cardinal Barberini, to cajole and allure the leading men in Church and State to recognise the supremacy of the Pope, and facilitate the reunion of the two Churches; while at the same time (in the apprehension, probably, of the failure of this scheme), the more unscrupulous agents sent over, chiefly though not solely by the Jesuits, threw the whole kingdom into confusion by breaking it up into parties, political and ecclesiastical, bitterly hostile to each other. And we shall find that—when the hope of gaining over the king and a sufficient number of the leading men in Church and State to the Papal cause had ceased—the Jesuit agents redoubled their efforts, and the Papal Nuncio that succeeded Pansani was leagued with them in their criminal attempts to involve a 'heretical' king, nation, and Church in a chaos of confusion, out of which they might arise triumphant as the restorers of peace and order to a people torn with internal dissensions."

The spirit of Popery is the same this day as it was in the times referred to; and its efforts are yet more intensified to advance its interests by setting Protestants against each other in bitter strife and division. The state of many of the School Boards in Scotland may be appealed to in proof of this. Whenever the Romish element has been admitted into these bodies, its baleful effects are manifest; and in many cases the powers intrusted with the solemn responsibility of providing for the up-bringing of the young are becoming the scenes of wrangling. The presence of Papists in these Boards, which is something new in Scotland since the Reformation, has become a hindrance to the recognition of God; and if prayer for His blessing cannot in every case be prevented because of their presence, it will never be permitted with their consent. They will, rather than this, see the Boards rendered helpless by distractions. In some cases they have declared that prayer is an insult to their religion. When it was lately proposed in the

School Board at Giovan that the meetings should be opened with prayer, a most lamentable scene ensued; and when notice of motion was given that the question would be brought up at the next meeting, a Popish priest, a member of the Board, exclaimed, "All right! we shall have some fun at next meeting." Alas for our country! The nefarious principle of "Divide and conquer" has succeeded too well. Division has become notorious, and the conquest appears to be not far off.

III.—FREE ITALIAN CHURCH.

"THE Fifth Evangelisation Report" of this Church, just issued, gives a cheering account of the progress of the gospel in Italy.

The people who have long "sat in darkness," and in the very "region and shadow of death," have begun to hail the rising of the gospel light, and to taste the liberty from Popish thralldom which that light must always bring in its train. All over the Italian peninsula mission stations are now planted, and churches are formed or in process of formation, as so many centres from which the glad tidings of salvation are diffused. The Rev. J. R. McDougall of Florence, who has prepared the Report, has done signal service for the cause of the gospel in Italy. Long may he be spared and strengthened for yet greater service. The following extracts will be interesting to the many friends who by their prayers and contributions are seeking to help on the great work:—

"When I think of the great changes which have come over Italy during the last twenty years of my residence here, I often doubt my own identity. When I look back to the beginning of that period, when the Bible was a contraband article and God's people lay in prison—not for printing thousands of testaments and scattering tens of thousands of religious publications all over the land, as we have been privileged to do for so many years—but simply for having and holding in their possession a copy of the Word of God, and reading it, in the privacy of their own homes, along with a few friends, for their mutual edification; and when I compare that time with the present, when we enjoy as great freedom in all our operations as our friends do in London, Edinburgh, or New York, I am not only lost in amazement, but often question whether I am the same individual, who received single copies of the Bible from Leghorn, kept them secreted all over my house, and handed them to the converts as they were asked for.

"No better exemplification of the wondrous indirect effect of the gospel movement, in educating the Italian people in the principles and practice of religious liberty, could be found than in the purchase and transformation of the old Florence Church and Convent of *San Jacopo tra' fossi* into an evangelical stronghold. Not a stone has been thrown, not a window has been broken, not an insult has been offered. Both municipality and people regard us as having done a service to the Santa Croce part of the city, and therefore the £40 annual grant to the schools is continued, although the Committee has again called the attention of the Town Councillors to the fact that the Bible is the text-book in the schools. When the Lord Mayor presided over the last annual examination of the children, and distributed the evangelical

prize-books, and spoke eloquently of liberty of conscience and education founded on the morality of the Bible, it was impossible to remain unmoved at what God had wrought, or refuse three hearty cheers to the noble chairman for his liberal utterances.

"The Free Christian Church, of whose efforts and successes I am about to speak, is a purely native Church. So much is this the case, that none of the Evangelists, except Gavazzi, have hitherto been able to speak the English language. They are now learning our tongue, both at the College in Rome and also at their various posts of labour over Italy."

After giving an account of the different stations and churches, the Report contains the following in regard to Rome:—

"And now we enter the gates of *Rome*, and looking around at the wonderful evangelical work breaking forth there on every hand, inquire into the part which the Lord has given the Free Christian Church to do in the City of the Popes.

"The statistics of the Church are the following. There were converted to God,

During 1871,	18 men and 6 women ;	in all	24
" 1872,	32 " 14 "	" "	46
" 1873,	24 " 12 "	" "	36
" 1874,	18 " 3 "	" "	21
" 1875,	14 " 6 "	" "	20

In five years, 106	41	Total 147
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Of these, *sixteen* have died in the faith ; *five* have connected themselves with another denomination ; and *twelve*, after careful and prayerful exhortation, have been duly cut off from the Church, because of relapses into old habits of sin.

"This affords occasion to say, that the cases of admission to the Church, and of suspension from it, are administered with the same care as with us. There is in this Free Church absolutely no remnant of the old notion of church-membership as a matter of course, which still prevails so generally in Europe.

"*Twenty-nine* of the converts enumerated above have gone from Rome: some as evangelists, some as colporteurs, some as labourers looking for work. This leaves but *eighty-five* still there. It is still true, as it was in the apostles' day, 'not many rich not many noble' are called. But these Christians give of their poverty. They have contributed during the past year:—

For the support of the poor,	193	It. lire
" expenses of worship,	127	"
" special donations,	146	"
" mission work in Italy,	310	"

Total 776 "

This is equal to about £31 sterling. During this winter the attendance at the weekly meeting on Wednesday has been about sixty ; and at Gavazzi's Friday meeting, from a hundred and fifty to two hundred.

"The average attendance at the Sunday-school is eighty-nine ; and the day-schools with five teachers give instruction to a hundred and ninety-six.

"Among the additions to this Church, at the communion in November last, were an officer in the army and two gentlemen of good social position. The heaven is working."

IV.—GOVERNMENT ENDOWMENT AND SUPPORT OF ROMANISM.

REFRATORIES UNDER ROMISH MANAGEMENT.—In a paper recently issued by the Alliance, attention was directed to the amount paid out of the public purse for the endowment and support of Romanism. It was shown that the principles and doctrines inculcated by the highest authorities of the Church of Rome in this country are absolutely opposed to constitutional liberty; that the education and religious instruction given did not tend to repress crime, but, on the contrary, that a heavy expenditure was incurred by the State for the restraint of Romish criminals; and that these latter have increased to an extent wholly out of proportion to the Romish section of the population. Notwithstanding these facts, the Romish ecclesiastics and their representatives in Parliament are continuously urging increasing grants of public money for chaplaincies, for education, for reformatories, and other institutions under the control of monks and nuns, who acknowledge their obedience to be due to the Pope alone. The inefficiency of such supervision is strikingly illustrated in the case of reformatories under Romish management. The last Parliamentary Report on Reformatory and Industrial Schools, shows that during the year ending December 31, 1874, there has been a further increase in the amount paid out of the public funds for the support of Roman Catholic reformatories in England and Scotland.

The following figures will show the increase during the last three years:—

	1872.	1873.	1874.
Payments from Treasury	£17,961 11 7	£22,332 14 7	£23,357 19 11
Do. rates	3,619 4 6	4,652 3 0	4,679 0 10

At the close of the year 1874 the numbers under detention in reformatories—Protestant and Roman Catholic—in England and Scotland were 4545 boys and 1143 girls, of whom 1163 boys and 305 girls, being nearly one-fourth of the entire number, were Romanists, whilst the Romanists are only one-twentieth of the population of England, and about one-fourteenth of the entire population of Great Britain.

The re-convictions from Protestant reformatories in England amounted for boys to 13 per cent., and for girls to 6, but from the Romish reformatories they amounted for boys to 18·26 per cent., and for girls to 12·28; and in Scotland the number of re-convictions from Protestant reformatories amounted for boys to 9·92 per cent., and for girls to 9·70, but from the Romish they amounted for boys to 30 per cent., and for girls to 7·46.

In the report alluded to, Her Majesty's Inspector remarks: "As a rule, the failures and re-convictions from Roman Catholic schools are considerably more than those from the Protestant institutions, whose inmates belong to a more orderly and settled class of our population;" and adds: "My observation of the Protestant and Roman Catholic

schools leads me to think that there is too little attention given in the latter to the arousing and increasing in the inmates of a spirit of self-exertion and self-control—too little encouragement to independence of thought and action, which might keep them steady when they leave the schools; and, especially, too little care and interest as to their disposal and their after oversight and guardianship. In some schools they have been kept too long under a strict and often too childish discipline, and, when turned out into the world, have been liable to fall from not having been sufficiently led on and encouraged to stand alone, and no sufficient agency has been maintained for their supervision and assistance in the new positions they have to fill. I doubt, too, very much whether the management of the schools by clergymen or members of religious orders—who are of necessity unmarried, and have little practical experience of the common working life of the world, and of the difficulty of keeping up the active personal intercourse with it, which opens the door to employment to so many Protestant schools—is favourable to success as to results.”

In reference to Mount St Bernard Roman Catholic Reformatory, the Inspector states: “The report showed, as in former years, a large number of cases of misconduct, and somewhat severe punishment. There had been thirty desertions. He attributed this chiefly to the want of a well-methodised system of rewards or encouragements for either work or conduct;” and adds: “The general educational standard is below the average.” In reference to the Parkhead Reformatory, the Inspector reports: “The management of the institution has passed in the last two years into the hands of a committee, chiefly of Roman Catholic clergymen, and Mr Robertson (the manager) was not responsible for the defective state in which he found the industrial department.” He also remarks that “68 convicted out of 230 discharged is a very discouraging result of the operations of the school.”

INDUSTRIAL SCHOOLS UNDER ROMISH MANAGEMENT.—The report also shows a similar increase in the amount paid out of the public funds for the support of industrial schools:—

	1872.	1873.	1874.
Payments from Treasury	£27,834 15 10	£29,382 6 7	£30,017 2 11
Do. rates			
and school-boards	5,747 17 8	6,126 10 11	7,337 19 3

In reference to industrial schools, Her Majesty's Inspector states, in his report for 1874, that “the results in the (R.) Catholic schools connected with the metropolis are discouraging.” That “Ilford returned only 84 boys doing well, and 19 convicted and 44 unknown, out of 170 discharged. Walthamstow, 5 boys doing well and 6 unknown, out of 14. St Margaret's (Mill Hill), 18 girls doing well, out of 37, and 16 unknown.” He states: “The Roman Catholic Industrial School at Brook Green, Hammersmith, has given, and continues to give, serious cause for anxiety, chiefly, he cannot but think, from the want of more experience and capacity in the former superintendent.” In the Roman Catholic Industrial School at Fairfield, Liverpool, he states he “was not satisfied with the appearance of the elder girls, the laxity of discipline, and the low standard of attainment.” And of Blyth House, Brook Green, he reports that “there had been no regular schoolmaster at work

for several weeks, the boys were in a wild and undisciplined state, numbers suffering from ophthalmia, sore heads, &c. ; and boys and premises alike suffering from the want of sufficient care and attention." The Inspector also reports upon the annual death-rate in reformatories and industrial schools, and observes : "A disproportionately large share was debited as usual to some of the Roman Catholic boys' schools, which he believes to be chiefly due to the want of female service and supervision." All the Roman Catholic reformatories and industrial schools are under the management of members of brotherhoods and sisterhoods of various religious orders.

DISGRACEFUL STATE OF A ROMAN CATHOLIC INDUSTRIAL SCHOOL.—The *Standard*, April 15, contains a report presented to the Salford School Board by a committee appointed to investigate the state of St Joseph's Roman Catholic School, Manchester. "The report stated that a large number of the boys were found to be affected with sore eyes, and their physical appearance was unsatisfactory. A close examination of two boys, whose parents had waited upon the committee to lay a complaint, revealed the fact that their hair and clothing were thickly infested with vermin, and that there was a general want of cleanliness in their personal condition. This was found to be the case also in others who were inspected. The bedding in the boys' dormitories was found swarming with fleas, and some of the linen was in a very dirty state. In the sick ward there were five boys, but they were all out of bed and dressed. There was no special attendant for the sick-room, and the boys, one of whom seemed in a very weak state, were standing, as there was not a seat of any kind in the room, nor any furniture except the beds. It was afterwards ascertained that boys were sent out every Saturday afternoon to collect money in aid of the institution, and that they were in the habit of going for money to public-houses." The girls in an adjoining room presented a better appearance than the boys, but were found to be suffering from vermin in their heads. One girl, sent by the Salford School Board, was in bed, apparently in a dying state, and in the same room were four convalescent girls. The condition of the school was declared by several members of the Board to be a disgrace to civilisation ; and a leading Roman Catholic member, Dr Somers, said he felt overpowered with shame at the revelation which had been made. The report further urged the necessity of providing for the removal of sick cases to hospital, expressed disapproval of the practice of sending out boys to solicit alms, and especially the visiting of public-houses, where the boys are led into scenes and accustomed to habits from which it was the object to protect and reclaim them when they were sent to the institution."

The Alliance feels the importance of frequently referring to the statistics furnished by Her Majesty's Inspector on the results of the management of Reformatories and Industrial Schools by the Romish authorities. As the support of these institutions is mainly a charge on the rates and taxation of the country, it is a fair condition to require that they shall be cleanly, healthful, and efficient; and that the inmates should be protected from the vices incident to youths being led to visit public-houses, as reported in the above extracts.

POPERY AND RATEPAYERS.—The amount of taxation which the support of Popery entails is a subject which calls for the serious attention

of ratepayers. The case of Liverpool will serve to show how heavy is the financial burden which Protestants have to endure from this cause. A letter in the *Liverpool Daily Courier* (Jan. 4) states:—

“During last year the commitments to the borough gaol were 13,683, of which number 9397 were Romanists and 4286 Protestants. But the Romish population is only one-fifth of the whole, while they furnish criminals to the extent of nearly four-fifths. The borough gaol expenses were £17,702, of which the proportion incurred by the Romish prisoners was £12,981, being \$9441 more than would have been spent had the people of Liverpool been all Protestants. At a moderate computation, the police force of Liverpool costs £60,000 a year. But if the inhabitants were all Protestant, it need cost no more than £28,000. So we have a sum of £32,000 a year drained from the pockets of the ratepayers by Romish criminality. These two items amount to £41,441 a year. If you add to them the extra poor-rate and other expenses caused by this sect, it will be found that the people of Liverpool are poorer by £100,000 a year through the demoralising influence exercised by the religion of Rome. It may be said, in excuse that these people are exceptionally ignorant and degraded. But no! The Rev. Mr. Nugent himself has been at pains to tell us that they are well-instructed in the principles of their religion. He has spoken of the notorious corner-men of Tithebarn Street and Scotland Road as being well-taught members of the Romish Church.”

The (R.) Catholic Union of Great Britain has established an extensive organisation throughout the country for obtaining the representation of Roman Catholics at municipal, school board, and parliamentary elections. After the figures and authentic reports quoted in the previous paragraphs, it is to be hoped that the Protestant electors will know how to act when asked to give their votes for such representatives.

ROMANISM IN THE UNITED STATES.—The *New York Observer*, in announcing that the sum of 200,000 dollars has been asked for in the New York Legislature for the support of the Roman Catholic Protectory, says:—“Other sects do not ask the Legislature to give them 200,000 dollars for their institutions. Presbyterians support their own schools, hospitals, and nurseries; and so do the Baptists. Why should not Roman Catholics do the same? They open a school and call it a Protectory, and into it they put, as teachers and nurses and keepers, their Sisters and Brothers, and as these Religious are under vows of poverty, working for nothing but their food and clothes, if the State grants 200,000 dollars a year to its support, the whole establishment is supported at the expense of the people of the State of New York. As Protestants pay the overwhelming majority of the taxes, it comes to pass that this institution, designed exclusively to train up children in the Roman Catholic religion, is supported by the enforced contributions of the Protestant population. So it results that the Protestants first voluntarily support their own charitable institutions, and are next compelled, by the politicians in the Legislature, to support the Roman Catholic charities besides.”—*Record*, March 24.

TRANSFER OF PAUPER CHILDREN TO ROMAN CATHOLIC CUSTODY.—The Alliance has frequently directed attention to the efforts continuously made by Romish Ecclesiastics to obtain the custody of pauper children.

In the *Monthly Letter* for March 1873, reference was made to the report on the state of Roman Catholic schools presented by a committee of inquiry appointed by the Guardians of the City of London Union (Feb. 25, 1873), in which it is stated that "the committee have reason to believe that applications have been, and are being made, through Roman Catholic clerical authorities, by persons not relatives, for the transfer of children to Roman Catholic schools." A circular was forwarded by the Alliance to the several Boards of Guardians to explain the state of the law upon the subject, and showing that there is no authority under the statutes empowering the guardians to hand over to Romish ecclesiastics either the custody or the education of pauper children. The *Standard*, April 17, reports a recent case, which illustrates the necessity of great care being exercised in transferring pauper children from Protestant to Roman Catholic custody. "The Guardians of the Croydon Union received a formal application for the transfer of a girl named Ellen Peters from the Anerley School to the Roman Catholic Orphanage at Upper Norwood. It was represented by the girl's grandmother that the girl had been brought up in the Catholic faith, and upon this representation, supported by a baptismal certificate, the Guardians made an order for the girl to be transferred. Two members of the Board of Managers of the Anerley School, however, upon questioning the girl, found that she was strongly attached to the Protestant faith; that she knew nothing of (R.) Catholic doctrine, and had never received any (R.) Catholic instruction or been in a (R.) Catholic place of worship. She had, moreover, a great aversion to being immersed in the (R.) Catholic Orphanage. The managers therefore detained her, and obtained the certificate of her baptism in the Protestant faith, this document bearing date four years prior to that of the (R.) Catholic certificate. It appeared that after the girl's father died her mother married a Romanist; who wished the children to be sent to a conventual establishment, and upon the mother's refusal, the man ill-used her, for which he was sent to prison. After the woman's death, the children were sent to the Anerley School. A half-sister of the girl Peters, however, was transferred to the Catholic Orphanage at Norwood, and there seems to have been a great desire on the part of the authorities of that establishment to get Peters also transferred there. The production of the two certificates of baptism caused some surprise among the Guardians. On reference to the Poor-law regulations, it was found that the girl, being over the age of twelve years, had a perfect right to decide for herself as to what religious faith she should belong to, and as she has decided to remain a Protestant, she will be allowed to remain in the Anerley School until fit to be sent to service."—*Protestant Alliance Monthly Letter*.

V.—NOTES OF A PILGRIM.

(From the *Edinburgh Courant*.)

IN my last I spoke of the Church life of Papal-Catholicism as being marked by "intense duplicity." Strong as the term is, it is forced upon a close observer of the Papal-Catholic Church, and of men and of things connected with it. Its myths and legends, its miracles and fables, connected either with honoured names or with places that men of enlightened mind would be disposed to regard with much

reverence, are in evidence as to this. The house of Clement (*e.g.*) is an evidence of this. Who can fail to regard without a solemn awe gathering over the soul the ancient oratory, built by the Christian patrician within his own grounds, as a school, and an asylum also, for the persecuted brethren of his Lord and theirs? Who would be disposed to throw a doubt upon his connection with the great Apostle of the Gentiles, and upon the influence which, by his steadfast adherence to the truth, and his generous kindness to the poor, he acquired in the Church in Rome—an influence which aroused the jealousy of Trajan, and procured the imperial edict for the Christian teacher's expulsion to the marble quarries of the Chersonesi? Who would hesitate to follow him in his rough labours there, a branded man, compelled to associate with the meanest slaves at the very hardest toil? Who would refuse the tear of sympathy, when, condemned to die, he was carried out some distance from the shore, and with an anchor fastened round his neck was thrown into the sea? No Christian heart but would follow Paul's companion and fellow-labourer through all these vicissitudes, most trying to a sensitive nature like his, with deep emotion and with unfeigned sympathy. But the whole case is altered, or rather, I should say, very much modified, when one is called upon to believe concerning this very martyred Clement that angels built at the bottom of the sea a magnificent marble tomb in which his remains or "relics" were miraculously preserved, and that on every anniversary of his martyrdom for two hundred years, the sea withdrew its waters from the shore to beyond the marble keep that the faithful might go over dryshod, and worship before the sacred relics; and this is vouched for and believed professionally by the keepers of Papal-Catholic consciences. Another case of the same kind, and exhibitivè of the same intense duplicity, is apparent in the "Church of the Three Fountains," reputed to have been built over the spot on which Paul the Apostle was beheaded. There, in a corner, stands the block of marble on whose rounded top the servant of Christ, "ready to be offered," and assured of "the crown of righteousness," leaned his neck, received the stroke, and rose to life unending. It may have been the very block. Tradition—not old, however—says that it is; and it does not much matter, save as to the principle that is bound up with it, whether it be so or not. We can afford to leave its authenticity an open question, and give all discussion about it the go-by. But a few feet to the left of the block gushes forth from marble lips a stream of pellucid water, and whether cooled by a three-mile drive from the city, or heated by a walk under the rays of an Italian sun, a pilgrim welcomes the refreshing beverage. At the bidding of the attendant monk you raise it to your lips; you are asked to take note of how warm it is; and having swallowed the water, you are at no loss to swallow also the report of its warmth, for it is warmer now than when you put it to your lips. About five or six feet to the left of fountain No. 1, and on a straight line with it, you are led to fountain No. 2, and as you are putting the water drawn from it to your lips, you are asked to take notice that it is colder than that of No. 1; and so a little farther on in the same line is fountain No. 3, the water of which is colder still, and you are asked to note that "it is quite cold." What is the meaning of all this? Simply this: When the head of the apostle was severed from his body by the sword of his

executioner, it struck the ground and then bounded off; struck the ground again, and again bounded off; and finally, at point No. 3, lay still dead—"quite cold;" and immediately from points Nos. 1, 2, and 3, there gushed forth three several streams of clear water—warm, tepid, and "quite cold." They flow still, and, as the monk assures you, will so flow on for ever; and I was asked to believe this; and multitudes there are of children of no young growth who do believe this, on the word of their spiritual guides, and come now and then to bow the knee, and to use a form of words at a spot believed to be so wonderful, so sacred—and they call that religion and faith. But what conscience can religion like this affect, otherwise than to harden and sear it? Or, what life has it power to renew and devote to the life-giving holy Lord God? I have a strong affection for the legends and myths of my fatherland; I would not willingly see them die; but to my mind they are but dim shadows of the truth, or, rather, they are parasites that have clung to it in this and in that locality—in these or in those conditions—through the centuries. They are no part of the truth itself; and are never to be exhibited as truth, and cannot be without there being incurred the sin of duplicity and lying. Yet, through every part of the Papal-Catholic system this tendency—or rather, I should say, this habit—prevails: in its relics, its graphites, its inscriptions, its sculptures, and it is hardly possible to hesitate to name even its manuscripts. Its very plans to waylay unstable souls, and its snares laid to catch rich birds, betray this.

I declare what I know, and testify as to what I have seen, when I say that the emissaries of Papal-Catholicism frequent the hotels and *pensions*; that they change their attire, their names even, and their abodes when under the spell of this preselytising genius; and among these a certain class of the more recent perversa from Prelacy are conspicuous. They are the decoy-birds employed in this nefarious work. Let me record this single Papal-Catholic *séance*. Scene—The corner of a sitting parlour in a fashionable hotel. Present—Four ladies, two of whom are at their embroideries; the other two—one belonging to the Italian *noblesse*, the other to one of the higher grades of Scottish life (so she said)—are in earnest conversation. The two who are engaged in conversation are fully aware of the presence of the two silent embroideresses, and by one of the speakers at least it is the intention that the conversation should be overheard and lodged in the heart. "You are, then, from heretic Scotland?" said the Marchioness. "I am, dearest," was the reply; "but I can hardly say that I came from heretical Scotland, for I belonged to the Scottish Episcopal Church, which occupies the borderland to the Holy Apostolic Church of Rome, and it was there that my eyes were opened to see the true light. I did not belong to the heretics who gave up the beautiful and blessed Queen Mary, and who in after years sold their king for gold." "Are there very many of those heretics yet in Scotland?" "Oh yes, dearest; too many still! Their numbers are diminishing very rapidly, however. Their chief men are fast coming over to the Church. Some of their nobles have already been won over, and others of them are on the way. To-day there arrived in the city one of their baronets, who is just about to make his profession. His family history is not an old one, but for honour and for wealth is of the first water; but now its scion is on

the road to life ; and the blessed day for Scotland is not far off when all her sons and daughters shall come and seek salvation from our Holy Father in Rome." "Let me understand. You call the greater number of people in Scotland Presbyterians, and you call the Church to which you once belonged, 'the Scottish Episcopal Church.' Is the difference between them very great?" "Yes, dearest ; very great—very great. There is between them all the difference that there is between light and darkness. Indeed, the one is darkness, the other is light ; and oh ! that it may soon lighten the way of all dear Scotland back to the only asylum where the weary can find rest." "But let me understand this now. Is there a very great difference between what you call the Scottish Episcopal Church and the true Church?" "Not much, dearest ; a step—only a step. But I must go. At two o'clock, the dear baronet, who has just arrived, is to visit the Vatican along with dear Father —, who, you know, dearest, is much in favour with the Holy Father just now ; and I am to accompany them ; and oh ! dearest, I do wish you would go with us. The excitement would do you good." "No, no ; I cannot go outside the door to-day. This moist atmosphere will be my death." The silent lips of the two listening embroideresses are instantaneously opened, and "Oh, dear, dear Miss —, I will go with you—I will go with you ;" and flinging down their embroideries, they hastened to prepare to accompany their friend. Returning to the parlour, they were somewhat surprised to see a change over the whole countenance of Miss —. She at once proceeded to acquaint them with the etiquette to be observed on their being introduced to Father — ; the kissing of his hand ; the proper posture in obeisance ; the necessary repetitions of the same ; their demeanour on entering the sacred courts of St Peter's ; closing her long and subdued address with a winning description of the youthful scion of Scottish aristocratic life whom they were about to meet, and whose conversion was so desirable and just about to take place, and of the pleasure they ought to find in the company of one who was so near the kingdom of heaven as he ; and asking in a scarcely audible whisper, and with her hands clasped over her breast, "Who can tell but that this may be your birthday, joining you both in heart and soul for ever to Holy Mother Church?" And they went their way together—the decoy-duck with the birds she had lured from the free, wild, joyous flock to the cage in which mind is locked in darkness, in which conscience is deadened to the voice of truth, in which the will and the judgment are perverted, and the whole body, soul, and spirit are reduced to perpetual bondage.

In this brief record the characters are real, the conversation is given almost entirely in its *ipsissima verba*, and the end is not yet. Were it the right thing, I could record on these pages names and surnames ; meanwhile, however, they must be allowed to remain engraven on the fleshy tablet of my own heart. And what is all this but a proof of intense duplicity ? One cannot but see how it runs through the whole system, and has from very early times. It comes out unexpectedly, to what point soever of her plastic economy one turns in order to give it a sifting examination. Walk through the streets of Rome, and in almost every shop-window, among the most diverse and heterogeneous wares, you find photographs of the Pope of all sizes and in manifold attitudes. The transactions at the Vatican are published in America

before they are known at Rome. The gout of the Holy Father and the rapid sinking of Monsignor Antonelli are known in London and in Paris before the Roman heart can be grieved or gladdened by the news. Discussions on the election of a new Pope that were suggested but were not carried through by the assembled cardinals are announced by telegram in all the capitals of Europe, and even across the Atlantic, before the capital of Italy hears aught about them. How comes this? "Pilgrim" has learned from good authority that the Vatican has a private wire in the Italian telegraphic system—a wire that connects not Italy, not Rome, with the Vatican, but the Vatican alone with the world outside of Rome, and a wire that an over-respectful King and Parliament have made it "treason against the State" for any one but a Vatican-appointed hand to tamper with or touch. Surely it should be known to the British and American press that telegrams from the Vatican are are not telegrams from Rome, or telegrams from Italy, but that they are telegrams from the Jesuits who now lord it at the Vatican, and who are doing their utmost in Germany and France, and quietly and in an underbreath even in Britain and America, to foment discord, to keep alive national animosities, and, as is their nature, to turn Europe especially into a vast battlefield.

It is to me a very marvellous thing that so many of our Scottish and English visitors to Rome desire to see the Pope, and as they sometimes term it, "to be introduced to him." It should be known that they cannot be introduced to the Pope without having first made the request to be so, and without having their request guaranteed by the ambassador of their country residing in Rome and accredited to the Court of the King (and this, in the nature of the case, is now very seldom asked for), or by some prominent clerical in some way or other attached to the Vatican. There are agents also employed, who consort with strangers to drum up applicants for the coveted privilege. One of their first questions to the stranger is, "Would you like to be introduced to the Pope?" If an affirmative answer is given, then it is added, "I can secure you that;" and forthwith, at a given day and hour, the levee is held, and the applicants for the honour are drawn up in lines in one of the long chambers of the Vatican. The Pope enters, passes along the line, receives the homage of each one in many various ways—some kiss his hand, some stoop down and kiss his foot, some place their heads so as to receive his benediction, and others, besides receiving his benediction, bring beads and various ornaments to have his benison laid on them; while all must bow the knees to him, thus, whether they will or no—whether they mean it so or not—doing him homage. Query—What does Britain north or south owe to the Pope, that her people, loyal subjects of good Queen Victoria, owners of free Bibles and possessors of civil and religious liberty, should do fealty to him, or by their silly curiosity seek to impose upon an old man, and have him believe that they are his obedient servants? America, indeed, is under an obligation to him—the southern portion of the United States at least. He was the first and only European sovereign (for in 1861 the Pope was the head of a petty sovereignty) that recognised the Confederate States as a belligerent power, and if my memory serves me right, sent them therewith his apostolic benediction.

But passing from that, what does Britain owe him or the system he

represents? Nothing but earnest desire and fervent prayer to God for his conversion to the truth as it is in Jesus, and that the system which he represents may speedily be consumed by the breath of God's mouth, and destroyed by the brightness of His coming. By the priest party he is kindly, and in a seemingly familiar way, spoken of as "a dear, good old man." I have so spoken of him to Italians of all political parties. They have looked into my face with an almost terror swimming in their eyes, and said, "Signor, you do not know him. He gave us a constitution; it was a lure, nothing more; and when his end was gained he withdrew it. Good! benevolent! No, Signor. Uga Bassi's hands were flayed, and the patriot died. The Pope could have saved him. Did he? No. Good! benevolent! No. You do not know him." And yet one will hear from those who have been in the priests' leading-strings such sentiments as these—"Oh, after all, he is a good, benevolent old man; and, Presbyterians as we are, the old man's benediction can do us no harm." When "Pilgrim" hears such language, he almost wishes it were his fortune to carry a sword, that he might smite with the flat of it the silly soul that can calmly give utterance to it. The Pope is no temporal sovereign, and never shall be any more for ever. That horn of his is wounded unto death, and not a few little horns around it are in like manner destroyed. Why, then, do obeisance to him as if he were? You do not acknowledge him as Christ's vicar—as visible head of the Church—why then do obeisance to him as if you did? You either knowingly and willingly practise an imposition upon him, or you willingly and wickedly impose upon your own selves. And then, by your act toward him, you do virtually accuse the Italian people, who have with marvellous leniency quietly constrained him to give place, to stand aside, of injustice and wrong done toward him. Italians are amazed at it; they are not angry; but they wonder at the blind perversity of those who, versed in the history of their own country, and professedly the advocates of civil and religious liberty, yet come to the Trastevere to do homage to the man and to the system, that, had it but the power, would dethrone their legitimated sovereign and trample all their vaunted liberties in the dust.

In this connection I may record a little more of my experience. The priests grow eloquent when they come to speak to the stranger who has been introduced or drawn to their company of the hardships to which the poor people and the poor monks and nuns have been subjected by what they are pleased to call "the revolution." In no measured terms they berate the King and the Parliament for their cruelty to the inmates of the monasteries and convents, in depriving them of their habitations, and throwing them loose upon the world unprovided for and helpless. It is indeed true that ecclesiastical properties have been confiscated, and that such monasteries and convents as have been found necessary for State purposes, in the cities and through the country, have been cleared out of all that belonged to the old *régime*, and adapted to the wants and purposes of the new order of things, in which the whole country has an equal share. Right or wrong, this has been done.

The Church property is now held of the State; but nine-tenths of the old ecclesiastical buildings are yet in possession of their old occupants, who are thus far tolerated by the State, and allowed to remain until the several fraternities or sisterhoods shall die out, or until the

properties they occupy shall be wanted for national purposes. There is no great hardship entailed by this. An uncertainty, but a very remote one, very probably beyond the term of the life of any of their members, does hang over them; but it is evidently a matter that gives them very little concern. As to those who have been deprived of their habitations by the actual seizure of their monasteries and convents and the conversion of them to other and national uses, they receive a pension of from 6d. to 8d. in our money a day—a miserable pittance enough, especially for the few among them that are aged and infirm, but still, in any part of Italy, a very far larger allowance than the maimed and wounded soldier receives who is retired from the British army on a pension of 1s. per day. Besides, in the fair settlement of this question it may well be asked what benefits have the occupants of these monasteries and convents conferred upon the State that they should receive even such a pension as that I have mentioned? In the best parts of the country they have literally swarmed; but what conceivable benefit has the country, or even their own neighbourhoods, received from them? It were hard to tell. Forgetful of their great numbers, and of their utter imbecility and laziness, and of their being a very incubus upon the entire national life, it is easy for their more fortunate brethren attached to this, that, or the other Church, to commiserate their distressed condition, and to weep over the sorrows that Victor Emmanuel's government has sown over the holy places of the land. But all this commiseration is seen to be wasted when the question is persistently urged, but "what good did they accomplish for and among the people?"

Happily we have certain hard, dry, and stubborn things called "Statistics" at hand, which, showing the condition of things in 1871 in Rome, the very centre of clerical power and strength, may well serve to exhibit the condition of things at that time through all the States of the Church. By the census taken in that year by order of the Italian Government, the population of Rome was found to be a little over two hundred thousand. The number of priests, monks, friars, nuns, &c., all ecclesiastical persons, was close upon six thousand—six thousand out of about two hundred and twenty thousand,—giving one ecclesiastical person to every forty of the population. I give a wide margin, it is evident, but all in favour of the dominant power. That staff of about six thousand ecclesiastical workers, male and female, claimed and held sole supervision of the spiritual and moral and educational interests of the people, and were eager to repress, even with cruelty, any efforts or endeavours from without their own orders either to rectify abuses, to reform what was wrong, or in any way to interfere with the existing state of things. What then? With this large and workable staff the census reveals the astounding fact that there was in Rome, in 1871, with two hundred and twenty thousand of a population, one hundred and fifteen thousand who could neither read nor write. In this thing Rome makes it appear that "Papal regimen" has not changed for the better, for the condition of things in Rome in the nineteenth century was paralleled by the state of things which our Reformation fathers found in Scotland in the sixteenth, by which their righteous souls were sore vexed, when their lairds could "thank God that they were not clerks," i.e., that they were unable to read. It is a happy and significant omen when a people

are awakened to such a measure of light as to be able to discover their own wants, and diligently to seek about them for a supply for the same. Such were our forefathers under the leadership of Knox. They were witnesses of many of the evils that the want of education entails, and very largely bearers of the burden. But they were raised up to see that education, not riches, makes not only "a full man," but "a full nation;" and this with them was one of the first steps towards human and national completeness. So now in Italy, and very early in her regenerated life, education is the cry of her people, and the aim of her constitutional Government.

If the Papal-Catholic Church will not transform itself to meet the wants and the cravings of modern life, the genius of United Italy is bent on its own national transformation, and schools are being established of various grades in every direction through the country. But after this digression I come again to the point: With such an exhibition as the census of 1871 reveals as to the number of "ecclesiastical persons" within the city of Rome, with a population of nearly a quarter of a million, and with only about one-half of the people able to read and write, what had these ecclesiastics done to entitle them even to a pension of sixpence a day, yea, even of a penny a day? Instead of a premium of that small amount, they deserved a punishment of a far more severe character. They had kept back the key of knowledge from the people, and so incurred the divine woe. Much as we pity them, we cannot help them. Where they have sowed there they must reap. But, finally, on this occasion the priests and their dupes are down upon the heavy taxation that the revolution has entailed on the Italian people; and their cry in the ear of the stranger is, that the poor of the people are suffering from it, and that such and so heavy is the burden that presses upon them, that they are no longer able to bear it—that the taxes are so heavy that another revolution that shall restore to the Pope his patrimony or his sovereignty is any day and every day imminent. This is dunned into the ear of every stranger with whom the priests bring themselves into contact; and many do leave Rome with the impression that it is even so, and that the present order of things is very unstable, and liable at any moment to be overturned by another uprising of an overtaxed and indignant people. But allowing, not all, but very much of this, so much, at least, that taxation is heavy, and not as yet rightly distributed, and that as yet it presses unequally on some classes of the population more than upon others—these things are as yet in a tentative condition; and considering that the Italian people themselves have undertaken the burden of all—have borne it without complaining, are willing to bear it until a more equable distribution can be determined on, and are resolved on attaining to it—what can one make of all those sacerdotal jeremiads over the instability and uncertainty of present arrangements but that *the wish is father to the thought*, and that it is the desire and aim of those seers of coming disaster to hasten on the day when discord and dissension shall have alienated the people from their sovereign, and prepared the way for the Pope's return from the Vatican to the Quirinal in triumph?

But granting that taxes under the regal sway have largely increased from what they were under the sway of the Pope, will the Jeremiahs of the Vatican inform the world as to the rise in the value of real estate

within the same limits? Will they inform the outside world as to the rate of wages earned even by the commonest labourer? If they will do this—if they will tell that real estate has increased in Rome at least fifty per cent., that house-rent has increased proportionately, and that houses can be had with difficulty even at the increased rental, and that few are to be found unoccupied—that even strangers, generally so easily imposed upon, may be made to understand that the present rate of taxation is not as yet the intolerable burden that their priestly informants would have them believe, and that the Italian people are not as yet wearied of their recently-obtained liberties, nor at all disposed to barter them, heavy though they be, for a return to the old state of sacerdotal bondage. I do not envy the man who could read the article translated from the Roman *Liberta*, and admitted to your columns a few days ago, without feeling that it gave forth indeed the cry of an awakened and living people, or who could refuse to admire the sentiments expressed towards the old Papal régime so respectfully and almost reverently. Its evils, felt at the very heart of Italy; its wrongs admitted, but shaded over, as if one ought rather to seek to conceal them through very shame, than vauntingly to parade them before the public eye; and yet its whispered but deeply-felt longings for a simpler religion and a robuster faith than most Catholics possess—that tells the story of Italy of to-day more graphically than priestly lips can or will reveal it; and my hope is, that Scotland, which has felt the heavy weight of Italy's present burden, and dealt to it with a sterner hand its death-blow, knowing what Papal-Catholicism was, and what it proves itself still to be, may rise in the loving ardour of a true faith in the treasure she has found for her people in the gospel of the grace of God; and, hearing Italy's crying and sighing—a long-delayed echo of her own old utterances—may come to her help, and hold out to her the living olive branch, not only of international courtesy, but of that "liberty wherewith Christ makes His people free."

VI.—ROMISH FABLES.

THE complete and slavish subjection in which the minds of Roman Catholics, even such of them as are otherwise persons of strong and cultivated intellects and shrewd common sense, are held, has often been the subject of remark and surprise to Protestants who are in the habit of judging for themselves as to the credibility or otherwise of the marvellous stories and apocryphal—often silly and absurd—miracles which they are required to believe. A remarkable instance of this is to be found in a lately published work by Mrs Burton* (wife of Capt. Burton, for some time British Consul at Beyrout), which in other respects displays not only much research and observation, but a more than ordinary amount of judgment and common sense, which makes it all the more lamentable that a person of such superior intellect and education should be so besotted by her peculiar religious belief as to attach the slightest credit to such "old wives' fables" as the following, which will be found in her book (vol. ii., page 48):—"A curious and

* "The Inner Life of Syria, Palestine, and the Holy Land." By Isabel Burton. Henry S. King & Co. : London : 1876.

interesting tradition was found in a tomb in Jerusalem, and was brought to England, it is told to me, by one of my ancestors, a Lady Arundell of Wardour, which appears to have been ratified by a Saint called the blessed Ingleton (!). It was supposed to have been a revelation to St Bridget, a daughter of Briger, Prince of Sweden, Legislator of Upland and Sigrida, and descended from the King of the Goths. It is no article of faith, but it is so interesting that I insert it. It may convey to our minds some idea of what Christ bore for our salvation, for we may add to it the inventive cruelty of the Eastern, the barbarous times, and the licentiousness of soldiery supported by the local authorities:—

- ‘1. When I was apprehended in the Garden, I received thirty cuffs and 820 blows.
2. When I was going to Annas, I had seven falls.
3. They gave me 550 blows upon my breast.
4. They gave me five cruel blows upon my shoulders.
5. They raised me from the ground by the hair of my head 30 times.
6. They gave me thirty blows upon my mouth.
7. With anguish I sighed 880 sighs.
8. They drew me by the beard 388 times.
9. They gave me 6666 cruel stripes with whips, when I was bound to the pillar of stone.
10. They spat on my face 68 times.
11. They put three crowns of thorns upon my head.
12. The soldiers gave me 558 stripes with whips, whilst I carried my cross.
13. Falling under my cross repeatedly, I received a mortal wound upon my shoulder, and many kicks and blows.
14. They gave me vinegar and gall in my thirst to drink.
15. Whilst hanging on the cross, I received five mortal wounds.’”

The minute cataloguing and materialising of the sufferings of our blessed Saviour, given in this extraordinary document, one would think ought to shock and disgust, in place of producing devotional feelings; and even Mrs Burton seems to have felt somewhat dubious as to the authenticity of the production, for she takes care to tell us: “This revelation is in no way *guaranteed by our Church authorities*, but at the end of these sentences *great blessings are promised to those who wear it in remembrance of our Saviour, and many of us carry a printed copy round our necks in a locket or little bag!*”

Further comment on this extraordinary piece of superstition would be superfluous. The italics are not Mrs Burton’s.

VII.—SCOTTISH REFORMATION SOCIETY.

DUNDEE BRANCH.

THE annual meeting of this Society was held on Wednesday evening, 3d May, in Free Chapelshade Classroom—Rev. William Robertson presiding. The treasurer and secretary submitted their reports for the past year, from which it appeared that the educational efforts of the Society had been attended with considerable success, and that the

membership of the Protestant Class had favourably increased. The following office-bearers were re-elected :—President, Mr George Jack ; Vice-Presidents, Mr A. H. Moncur, Captain Falconer, and Messrs John Matthew and Rose Panton ; Corresponding Secretary, Mr D. M'Donald ; Recording Secretary, Mr William Kyd ; Treasurer, Mr John W. Campbell ; Convener of *Bulwark* Committee, Mr Ross Panton ; Librarians, Messrs David Kirk and John W. Campbell. Rev. Thomas Hill, on behalf of the adjudicators on the competitive papers, reported that the questions had, upon the whole, been correctly answered, and that all the papers showed their writers to have given much attention to the subjects taught in the class. On opening the sealed envelopes, the writers of the three best papers were found to be as follows, and the prizes awarded accordingly :—Mr John W. Campbell, 1st prize, £2, 10s. ; Mrs D. M'Donald, 2d prize, £1, 10s. ; Mr Thomas Pstrie, 3d prize, £1. Fifteen volumes were also awarded for regular attendance at the class. After votes of thanks to the ministers who had imparted instruction to the class, to the adjudicators on the examination papers, and to the parent Society in Edinburgh for the prizes—whose gift they are—the meeting was closed with the benediction.

VIII.—GREENOCK YOUNG MEN'S PROTESTANT ASSOCIATION.

THE thirteenth annual meeting and soiree of this society took place in the Temperance Institute, on Tuesday evening, April 25. On the platform we observed Rev. A. Fullarton, Rev. J. K. Campbell, Rev. James Kerr, Rev. H. P. Charlton, Councillor Lang ; Major Chiene, Helensburgh ; Messrs Lithgow and Learie, of the Port-Glasgow Young Men's Christian Association ; Messrs Galbraith and M'Aulay, of the Greenock Young Men's Christian Association ; Messrs A. Swan, M'Arthur, Sharp, &c. In the absence of Captain Edward Scott, K.C.I., the chair was taken by Major Chiene of Helensburgh. After praise, the Rev. Mr Charlton opened the meeting with prayer. The company partook of an excellent tea, served by members of the association.

The chairman, in his opening remarks, alluded to the absence of Captain Scott, who had been called to Liverpool on business, and he said, though a stranger amongst them, he felt deeply interested in the objects and operations of the Protestant Association. He thought more interest should be taken in this work by all the Protestant Churches, as the old enemy Romanism was active in our day. He considered it valuable to have a Young Men's Protestant Association in all our cities and towns to draw attention to the evils of this political-religious system, and to educate and awaken careless and nominal Protestants. As the association was carried on in a Christian spirit, he hoped their efforts would be warmly supported in opposing the evils of Popery and infidelity in their various aspects, and urged young men especially to join their ranks.

Mr Joseph Sharp read the secretary's report, which enumerated the operations of the past year. The work had been carried on by means of lectures, prizes to successful competitors at Protestant classes, the circulation of publications, pamphlets, reports, and tracts, and by

the library of the association. Owing to the many changes by removals and death in our local ministers, the course of lectures was curtailed, especially as a course of lectures on Vaticanism was delivered by Mr George Hay, of the Protestant Reformation Society. The lectures in connection with the association by our able and learned friend Dr Wylie of Edinburgh, and by Dr Potter of Sheffield, had been well attended, and calculated to do good. Owing to the Protestant class of the West of Scotland Association under the Rev. J. Kerr, with which this association co-operates, and Mr Hay's class, the committee recommended the members to attend, and contributed a number of valuable prizes. One new feature in connection with the association is the opening of central rooms at 38 Hamilton Street, where meetings, classes, and the library of the association will be located. The want of this has hampered the work during the past year, and now that the rooms are opened, the committee hoped many friends, especially young men, would take an interest in the work and join the association. The report closed with thanks to numerous friends for their kindness, and the desire that such agencies may be productive of good in contending for the faith once delivered to the saints, speaking the truth in love.

The treasurer (Mr J. Robinson) submitted the financial statement, which showed an income from honorary and other members, lectures, publications, &c., of £37, 11s. 7d., and the expenditure for printing, prizes, publications, &c., of £36, 1s. 10d., leaving a balance in favour of the association of £1, 9s. 9d.

Mr D. McArthur, librarian, gave the report of the library, circulation of publications, and other printed matter. The books had been well read, and two donations of valuable works on the Romish controversy had been received from T. H. Aston, Esq., Birmingham. He said that as the library was now in a suitable place, and more accessible, the committee hoped members and others would avail themselves of the valuable books, Protestant and Romish, which the library contains. Any donations of suitable works will also be thankfully received. The circulation of publications, pamphlets, reports, and tracts to the extent of about 10,000, through the instrumentality of the association, was calculated to do good, as they are read by many who do not attend lectures and meetings. He thought the great power of the Christian press is much overlooked, and it should be more taken advantage of in diffusing useful information on important questions.

Mr R. M. Lithgow, of the Port-Glasgow Young Men's Christian Association, moved the adoption of the reports read. He said it was valuable to have such a society opposing anti-Christian error on the basis of the Word of God, and he hoped the judicious management of the association would be blessed in spreading Christian truth among the community.

Rev. A. Fullarton, in seconding the adoption of the reports, gave an excellent address on Protestant work, and urged all to be alive to the deceit and duplicity of the agents of Romanism, as he had little faith in those who represented the Romish system. A glance at Denz' Theology, Ligouri, and more modern apologists of Popery, showed that it was not the Gospel of truth; and information diffused among the people by the light of God's Word read and studied, as also Christian literature such as this association seeks to circulate, will be the means

of imparting true and sound principles. He had the pleasure of co-operating with their late founder and chairman, Mr Gunn, and would like to see able men, well versed in the controversy as he was, taking an active part in such work in our town.

The reports were unanimously adopted.

The list of office-bearers was proposed by Mr J. K. Campbell, who gave an appropriate address, and read the following:—President, Robert Shankland, Esq.; Vice-President, Bailie Paton; Hon. Chairman, Rev. J. Kerr; Acting Chairman, Mr Thomas Adams; Secretary, Mr D. McArthur; Cor. Secy., Mr J. Sharp; Treasurer, Mr John Robinson; Librarian, Mr J. Buchan; with Messrs H. Wood and J. Clark, members of Committee.

Mr Galbraith, of the Greenock Young Men's Christian Association, seconded, and made a few suitable remarks on the duty of office-bearers of the association. He hoped they would carry on the work successfully, and add to the efficiency and usefulness of this society.

The list was unanimously approved of.

Mr J. Rattray, of the Protestant Reformation Society, addressed the meeting at some length in an able manner. He alluded to the dislike evinced by many to religious controversy, which, he said, should be conducted in a Christian spirit. Some people who do not object to controversy in ordinary affairs, whether it be from Parliament down to the society, or to the family circle at the fireside, are averse to controversy in religious matters. He could not understand this objection, as there was controversy in the time of the prophets, our Saviour and His apostles, and the noble army of martyrs, reformers, and others who contended against error in their day. It should cause no ill feeling if rightly conducted, and he considered that controversy was necessary to get at the truth. He had much pleasure in being present, and in co-operating with the association against the errors of Popery and infidelity.—From *Greenock Telegraph*, April 25, 1876.

IX.—SCRIPTURE-INFALLIBILITY.

No additional Revelation is to be made until the Second Advent of Messiah.

THE Papacy is putting forth claims with aggressive energy. The unadulterated Word of God, expounded in simple language, has been made a blessing to many who have been called upon to believe in the dogma of Papal Infallibility. It is of great importance to bring Scripture to bear upon this question. Holy Scripture can put an end to this very irritating and very mischievous cause of schism. Rev. ii. 18-29 is observable. Through Thyatira, the Amen, the Faithful and True, saith to all Churches—"I will make you no new revelations, I will enjoin upon you no new observances; until my second advent." Our Lord addresses the faithful members of the Church, and tells them that the canon of Scripture was closed with this apocalypse, and that all pretences to new revelations would be satanic. The Pope has lost sight of his responsibility towards divine truth, as taught in Holy Scripture. He acts like a Gnostic. The Gnostics, whether heathen or Christian, professed to have a deeper *knowledge* of things than ordinary persons, and to see depths in ordinary facts and

language. Such claims would be very attractive to some minds, but He who searcheth the reins and the hearts calls them of Satan as they speak—i.e., what they boast of being profundities, are infallibly satanic delusions. Vaticanism really belongs to that class of Gnosticism which professed to admit the Christian revelation, but would pretend to see spiritual depths really contradictory to it. Ultramontaniam is a copy of Montanism. Montanus, like Mastai Ferretti, was a vain and superstitious enthusiast, A.D. 170. He gave out in different provinces of Asia that he was the Paraclete or Comforter, the "*Paracletus Christi*," whose return on earth, before the second coming of Christ, was expected by many Christians. Montanus had many followers, and his success is attributed chiefly to his association with two prophetesses who confirmed his mission.

The chief pastor of Thyatira, tolerated a false prophetess, whose efforts resembled those of Jezebel in endeavouring to corrupt the true religion, perverting people to immoral practices and idolatrous worship. The threatened judgment was terrible (Rev. ii. 22)—"Behold I will cast her into a bed; and them that commit adultery with her into great tribulation, unless they repent of their deeds." The language is metaphorical; the adultery is spiritual—i.e., a departure from true fidelity to Christ, the covenant Head of the Church. The threat is that of severe judgment, unless they repented. The Lord's awful threat was literally fulfilled. He turns towards the faithful members of the household of God, and saith—"But to you I say, and to the rest in Thyatira, who have not this teaching, who have not known the depths of Satan as they speak, I will put upon you none other burden: But what ye have already, hold fast till I come" (24, 25). The disciples of this Jezebel, metaphorically her children, looked down upon those simple-hearted believers as persons of inferior minds, who were not clever enough to understand the mysteries of a Nicolaitan prophetess. How different our Lord's judgment! He accepts and blesses them, and threatens destruction to those proud, self-sufficient heretics who qualified satanic doctrine with the name of great and deep mysteries of God's Spirit (1 Cor. ii. 10), though indeed there be nothing but gulfs of abomination and hollow illusions of the devil. The Lord had given to Jezebel's disciples space for repentance, but they were not willing to repent. Rev. ii. 20, 21, He admonishes the faithful that no additional revelation was to be made until His second advent—"I will put upon you none other burden." "Burden" is a proper word for a prophetic announcement. In Acts xv. 28, the things laid on the Gentiles to be observed as of Divine authority are called by the same name—a burden.

Its use in the prophecies is the message which God gave to true prophets to bear to His people. In Prov. xxx. 1, xxxi. 1, our translators render the word "prophecy." See also Isaiah xiii. 1, xiv. 28, xv. 1, xvii. 1, xix. 1, xxi. 1, 11, 13, xxii. 1, xxiii. 1, xxx. 6; Jer. xxiii. 33, xxxiv. 38; Ezek. xii. 10; Nahum i. 1.; Hab. i. 1; Zech. ix. 1, xii. 1; Mal. i. 1. "But that which ye have, hold fast till I come." Keep close to the written revelation now completed. Reject all additions, for I shall give nothing additional until My second coming. Reject all traditions of men, for that inspired Word which is now completed is fitted to instruct the child, and to make the minister

of God perfect. As the dangers of the Church of this day are complicated, and have also the peculiarity of a pretended infallibility, which leads Papalism away from the written Word, we are reminded by this admonitory message to Thyatira of the necessity of keeping close to Christ and to His Word (Rev. xii. 18, 19), and to have recourse to the form of doctrine that was delivered by apostles and apostolical men; for it is a good canon, "*Quicquid primum, illud verum.*" "Remember therefore how thou hast received, and heard, and hold fast," chap. iii. 3. Preserved it in truth until the second advent. "Who is worthy to open the book, and to loose the seals thereof?" (Rev. v. 2). Here is God's challenge to all creatures? Can any creature tell God's counsels until He please to reveal them? This is the challenge to all pretended gods! (Isaiah xliii. 9).

X.—ITEMS.

SPAIN.—At Madrid the discussions in the Cortes during the past week have been mainly on the religious question. Perhaps the most significant incident in the debate was that which occurred at the close of the great speech of Senor Ortiz, when he demanded to know of the Ultramontane members whether their party would close all the Protestant places of worship at present existing in Spain, and expel all Protestants from the country. To this question Senor Ferdinand Alvarez replied with brutal frankness, that they would. For an amendment proposing that Dissenters should be restricted to private worship, only twelve votes could be mustered, the majority which thrust out the hateful thing numbering 163.—*Christian World*.

A DREAM.—A traveller was at Rome during the last illness of Pío Nono, he went daily to the Vatican to ascertain what chance he had of enjoying the spectacle of an installation. The bulletins were variously expressed, but each more alarming than its predecessor. First, "His Holiness is very ill;" next "His Excellency is worse;" then "His Eminence is in a very low state;" and at last, the day before the Pope expired, came forth the startling announcement "*His Infallibility is delirious.*" That traveller is now awake.

At the meeting of the Religious Tract Society, Mr Baxter said, "The elements of strife appear to me to be gathering all over the world. In Germany, you have the Parliament of the nation and the Ultramontanes at open war; in France, the new Administration, at its very outset, has had to encounter the rabid hostility of the Romish hierarchy on the subject of university degrees; in Spain, you observe the clergy are moving heaven and earth to get quit of the miserable rag of toleration which the Government are endeavouring to pass; in the United States, the Romish clergy are endeavouring to break down the magnificent school system; and in Austria, the Parliament and the dominant Church are at variance."

IN BRITANNY.—"Let the Puritan growl and grumble as he may, there is something of a very exalted sublimity in the devotion of the

people of Brittany to their patron saint—St Anne. The solitary Breton—soldier, sailor, farmer, or peasant—often walks a distance of fifty, sixty, or even eighty miles, to make his devotions here. Even now-a-days this is done, when the pilgrim cannot afford the railway fare. Should he arrive, as sometimes happens, in the middle of the night, he lays himself down to sleep on the flagstone outside the chapel door—happy in believing that he is under the protection of his holy patroness. This for him is far more agreeable than the comfort or luxury of the best bed at hotel or lodging-house.”

“In fact, there is scarcely a single square mile in Brittany, more especially in Basse Bretagne, where one does not find these simple religious festivals of visiting holy wells, shrines sacred by miracles, and statues* of which legends are handed down from generation to generation. To know all about the many saints of this part of the world, consult ‘Les Vies des Saintes de Bretagne,’ by Albert Le Grand, native of Morlaix.” So writes Mr J. T. Hutchinson in his book entitled “Summer Holidays in Brittany.”

PARDONS AND PILGRIMAGES IN BRITTANY.—“In no part of France is the principle of religious pilgrimages so assiduously and extensively practised as in Brittany. Nearly every village in the Basse Bretagne has a fountain, a church, or a miraculous statue, at which an annual gathering is held. To this the title *Pardôn* is given.

“At Guingamp one is held annually on the Saturday before the first Sunday in July. The chief characteristics of the function here are the immense crowds of people clattering and getting entangled amongst the thousands of fair stalls that fill the streets—drinking the consecrated water of the fountain—and making their homages to the statue of the Virgin. The last named, enrobed in silk and surrounded by archangels, on a platform covered by ermine, is placed at the church door. As night comes on, begins the dancing to the music of the Armorician bagpipes; and at 9 P.M., the statue of the Virgin is conducted in solemn procession to the principal square of the town, where three immense bonfires are lighted, and dancing is again commenced. At midnight a solemn mass is celebrated; the *Pardôn* for the year is terminated, and the pilgrims return to their homes.

“As a proof of the importance of the celebration here, it appears that on the 8th of September 1857, the grand feast of the Virgin’s nativity, the Madonna of Guingamp received the particular homage of a crown of gold, offered by the Chapter of St Peter’s at Rome, in the name of the Sovereign Pontiff, to such images of the Virgin as conjoined the triple conditions of antiquity, popularity, and miracles.

“Another annual *Pardôn* is held at the Chapel of St Lawrence of Pouldour. Here the devotees crawl into a heated oven, to recall the martyrdom of St Lawrence. They kiss the scorched stone, and after rubbing their hands and bodies at the feet of the saint’s statue, they wash themselves in the sacred fountain which is hard by.

“Near Morlaix is the Chapel of St Languy, to which a pilgrimage is

* Many of the statues have been canonised in Rome.

made. Close to this is a fountain, whereto the country people come, in order to wash therein the inner garments of children suffering from debility.

"Annually on the 24th of June—the feast day, large numbers assemble at the Chapel of St John of Plougastel—one portion of the festivity is dancing to the music of the bagpipes by the peasantry, who continue this saltatory action in a fast and furious manner without ever exchanging a word. As soon as the first mass is finished, a fair for the sale of birds is carried on. These are brought in by young boys, who have gone the rounds of the country on the previous day, and whose success in pillaging birds' nests is displayed by the numbers they have to sell in rough cages made of osier twigs. The traffic instituted by these ornithological brigands gives to the festival the name of the 'Pardón des Oiseaux.'"—"Summer Holidays in Brittany," by J. T. Hutchinson.

ESCAPE OF A NUN.—Not a little curiosity was manifested in town at the statement which appeared in Tuesday's issue of the *Advertiser*, to the effect that a nun named Mary Thomas had escaped from the Dominican Convent in Franklin Street, and that she had turned a deaf ear to all the entreaties of the priesthood to go back to the house of bondage. Our contemporary, it appears, was at first rather doubtful of the truth of the report which reached him anent the matter, and sent to the Vicar-General for an explanation, which that reverend official, no doubt glad of the opportunity afforded him to place his own version of the affair before the public, very obligingly gave. The nun had, in truth, escaped, but would on no account be received back at the convent, as she had broken her vows! Hearing that she had gone to reside at a low public-house, the Church authorities sought to get her away from there in order to send her to her friends, but ascertaining that she had already gone, they ceased to inquire about her. This report, with the Vicar-General's plausible addenda, accordingly appeared, and was doubtless satisfactory to all whose knowledge of the Romish system is confined to an occasional look at the outside of a priest. On reading the statement in the *Advertiser*, and in view of the various contradictory reports in circulation, we made inquiries, the result of which we place before our readers. It appears that Sister Mary Thomas, who is said to be a highly accomplished and very handsome young lady, committed a breach of conventual discipline in writing a letter to a lady friend, which she omitted to show to the Superioress before despatching, and was sentenced to perform a very degrading penance for her fault. This the Sister—and small blame to her—determined to avoid, and at the hour of evening prayer, when the rest of the sisterhood were too busy counting their beads to watch her movements, she stepped out of her prison and took refuge at the Metropolitan Hotel in Grote Street, kept by Mrs M'Fie, one of whose daughters had been a pupil of the fair escapee. On ascertaining her whereabouts, the authorities at West Terrace tried their utmost to obtain an interview with "Sister Mary," which, however, she steadily refused to give, and eventually she was compelled, in order to escape from her would-be custodians, to quit the house and take refuge at Mr Varley's, the well-known magistrate of Kapunda, and father to the young lady to whom the letter which had brought her into trouble was addressed. Father Byrne's statement that

Sister Mary Thomas would not be received again at the convent because she had broken her vows, was as preposterous as his further statement that she had taken refuge in a public-house of not very good repute was disgraceful. But such is the usual practice of the Romish ecclesiastics towards those who renounce connection with the Church. Throw plenty of mud at the offender, is the word of command; some of it is sure to stick. We should rejoice to hear that the rest of the sisterhood had followed the excellent example set them by Sister Mary Thomas.—*Protestant Advocate (Adelaide)*.

XL—THE NOVICE TO HER FEMALE FRIEND.

BY THE AUTHORESS OF "IMOGENE," "LATAHRA," &c.

FARE thee well, my Rosette!
Every blessing with thee dwell
In thy hall of gladness.
On thy not far distant bower,
Oft I gaze at evening's hour,
When oppressed by sorrow's power
In my cell of sadness.

Brightly beams the morning sun
Where the rose and myrtle twine
O'er thy bower of gladness—
Cold and feeble seem the rays
Which through grated window strays,
Emblem of the cheerless days
In this home of sadness.

When the shades of night prevail,
Oft the brilliant lights that beam
From thy hall of gladness,
Tell that friendship's happy train,
Guests beneath thy roof remain;
Social joys no entrance gain
To this home of sadness.

We were friends in early days—
Thou art now a happy bride
In thy hall of gladness:
Love, and joy, and peace, are thine,
Treatment harsh and cold is mine,
Neath oppression doomed to pine,
In this home of sadness.

When the death of parents dear,
And the woes of poverty,
Chased my youthful gladness,
Kindred (but devoid of love),
Lest I should a burden prove,
Bid me from the world remove
To this home of sadness.

Think not 'tis a life of ease—
Weary tasks are often ours,
All uncheered by gladness:

To rebel we know were vain,
'T would but bring us torture's pain,
Discipline its specious name,
In this home of sadness.

Many early fade and die,
Or beneath depression sink,
Till it ends in madness—
Many a hapless suicide
At the midnight hour they hide
Where the graves lie side by side,
'Mid these walls of sadness.

But no inquests here are held,
And no state inspector comes,
Bringing hope and gladness.
No! the dead forgotten sleep,
And the living vainly weep,
When their vigils lone they keep,
In their cells of sadness.

Little cares the heartless world
What the convent prisoner's fate
(So their own be gladness),
Save a philanthropic few,
To compassion ever true,
Who their efforts still renew
To redress our sadness.

May Heaven's blessing on them rest,
And their Christian love reward
With success and gladness—
Well may Rome their zeal oppose,
For the artful Jesuit knows
What inspection would disclose
In these homes of sadness.

By a trusted messenger,
Secretly these lines I send
To thy hall of gladness;
For of letters written here,
Many are suppressed, I fear,
If to friendship's faithful ear
They reveal our sadness.

THE BULWARK;

OR,

REFORMATION JOURNAL.

JULY 1876.

I.—SCOTTISH REFORMATION SOCIETY.

NEVER since the Reformation in the sixteenth century has there been a more clamant necessity than in the present day for the existence and labours of this Society. The progress of Romanism in this country, noted specially as dating from the "Papal Aggression" in 1850, has more than realised the worst anticipations of not a few men of God, now gone to their rest, as well as of many who still remain to witness the full reality of what they ventured then to forecast. The old enemy of Bible truth and Christian liberty has recovered a degree of power and influence which is fitted to awaken the gravest apprehensions on the part of all true friends of the Reformation. A power has got itself intrenched in the land, which, if not immediately and strenuously resisted, must in the very nature of things work ruin and disaster to the best interests of the country. The most effectual service that can, in the present crisis of things, be rendered, is that to which the Scottish Reformation Society is giving itself in its efforts to take hold of the young, securing through the labours of ministers and other teachers of Bible-classes, that the youth of the country be instructed specially in those parts of the Word of God which bear directly on the dangerous pretensions and deadly errors of the Romish Antichrist. Many and gratifying are the testimonies to the value of these efforts which reach the Society from time to time. The following, which is only a specimen, has just been received by the Secretary from one of the ministers who has conducted a class for several years in connection with the Society. He says: "The class was very successful all the winter. The interest was thoroughly maintained throughout to the very close of the class. I cannot say I had even one who was careless, or lacking attention or interest. In many the interest was very keen. To work with this class was a service of constant pleasure to me all the winter. The interest has widened very considerably. I attribute this chiefly to the books sent by you from time to time, all of which have been well and largely read. It would have gratified any member of your Society to see the eagerness with which the Annual Reports sent last were read by wide and interested circles." This minister, who is leaving his present charge for a distant sphere of labour, further says: "There I will come into contact with Popery in a different sphere of her working,

and may have to communicate with you in the same work still. Meantime I must be allowed to express my deep sense of your kindness to me. Your uniformly kind and considerate attention to all matters brought before you by me has won my deepest respect and sincerest gratitude. . . . I trust the work you are engaged in may, under God, be eminently successful." Other and similar proofs could be given in abundance that the work of the Society is greatly appreciated. Were sufficient means placed at its disposal, its labours might be indefinitely extended. The operations of the past winter exhausted the funds for the year, and it is earnestly hoped that, through the Christian liberality of the friends of the Reformation, the Society will be encouraged to undertake yet greater operations for the ensuing winter.

DUNDEE BRANCH SOCIETY.

Last number contained a notice of the annual meeting of the Dundee Branch; the following gives a detailed account of the work during the past winter, as forwarded by the local secretary :—

The Society has endeavoured, so far as it has been able, to support sound doctrine as contended for at the Reformation, and to expose the machinations of the Man of Sin by public lectures, essays, and principally by a course of vigorous teaching in the Protestant class, the dissemination of Protestant literature, petitions to the House of Commons in favour of civil and religious liberty, and correspondence with societies for mutual support and encouragement. We would shortly advert to these in their order.

We have had two public meetings during the year directly connected with the Society (and one public lecture, of which the Society undertook the arrangements, by Dr. Potter of Sheffield, on "The Contemplated Roman Conquest of Britain," in Free St. Andrew's Church, on 11th October); a public lecture by Rev. Dr. Wylie, Edinburgh, on Sabbath evening, 7th November, in Chapelshade Free Church, on Patrick Hamilton, the Protomartyr of the Scottish Reformation; and then a public meeting on Monday evening, 8th November, in the same place, presided over by Rev. Dr. Wilson, and addressed by Rev. Dr. Wylie, Rev. Neil Taylor, Rev. Wm. Robertson, Rev. John Wylie, Rev. Joseph Mulkerris, Capt. Falconer, Messrs. R. J. Niven and D. M'Donald. The purpose of these meetings was to inaugurate the Protestant class, and enlist the sympathy and support of the Christian public in its behalf, so as to secure a better attendance. We are very thankful to report that our object was so far successful.

The essays written by members and read at the monthly meetings were fewer this year than usual. At one meeting Mr. John Campbell read a paper "On the Ultramontane War in Germany," which was a very clear statement of the facts and of the questions at issue.

At another meeting there was a general conversation on the question, "Is Popery Christianity?" each member being allowed ten minutes to speak upon the subject. The parent Society, through the liberality of a friend, offered a prize of £5, 5s. for the best essay on "The Design and Tendency of introducing Popish Symbols among Protestants, including the Wearing of the Cross as an ornament of the Person," the competition being open to those who attend classes in connection with the Scottish Reformation Society throughout Scotland for the session then

current. Several members of our Society wrote essays, and we are proud to report that the prize has been gained by two of them, it having been equally divided between Mr. D. M'Donald and Mr. John W. Campbell. Last year Mr. M'Donald gained a first prize for Dr. Duff's prize, and Mr. Campbell stood high in the order of merit, and received "The Papacy," by Rev. Dr. Wylie, from the parent Society for his essay. It must be a source of satisfaction to the teachers of our Protestant class to know that their students have made such progress in their studies, and we must all congratulate them on their success, and for maintaining the honour of the Dundee Branch of the Society.

We have to report that the Protestant Class in its twelfth session has been better attended than it has been for the last ten years. This year the syllabus embraced the doctrinal part of the subject, and the meetings extended from 10th November 1875 to 15th March 1876, including the examination. The class was taught by the following ministers—Revs. Thomas Hill, William Robertson, Alex. O. Laird, James Wilson, Joseph Mulkerris, John Wylie, Neil Taylor, John F. Ewing, James Ewing, and David Hay. The attendance kept up well, although it fell off a little towards the close. Forty-two enrolled themselves as members of the class. The highest number at one meeting was 35, and the lowest 19; the average attendance was 28. Thirty attended more than half the session, and 15 the entire session. These 15 are consequently entitled to books for regular attendance. Regarding the examination, we have to report that there were 8 competitors for the £5 which the parent Society offered as usual for prizes. We hope the number of competitors will be larger in the future, as the exercise is most beneficial to those who take part in it. To attend the class is to do well, but to be able to comprehend the subjects taught, and to retain them in the mind, is still better.

This year we again published and distributed 1000 copies of our syllabus, with an address to the Christian public on the back; and sold about 100 copies of Mr. Salmond's prize essay "On Bismarck's Policy," to members of the class and others. The "Bulwark" still continues to be circulated among members of the Society, but the number of copies is not what it might be in a town like this.

We have also to report that a petition in name of the Society was sent to the First Lord of the Treasury against the establishment of the Romish Church in Gibraltar, and that the Society petitioned Parliament in favour of Mr. Newdegate's Convent Inquiry Bill, and prompted several others from Kirk Sessions and Deacons' Courts. We regret that it is necessary to have to do this year after year. Why should we, who as a nation paid so dear for our civil and religious liberty, nurse that system which is the worst enemy of that liberty? Rome has renounced none of her horrid dogmas, and one is, that "no faith is to be kept with heretics." Why should treason be taught at the nation's expense? The crisis is now. What will the catastrophe be?

We keep up a regular official correspondence with the parent Society; and besides, we have had correspondence with a Society at Glossep. But while we, as individuals, could sympathise with its object, we could not, as a Society, accept of its programme. Its action is purely political, while ours is educational; and besides, we are only a branch, and could not commit the Society to any particular course of action.

In conclusion, we have first to return our sincere thanks to those ministers who have taught the Protestant Class, and specially to Rev. Thomas Hill, Rev. William Robertson, and Rev. John Wylie, who have for so many years given us their services both as teachers and examiners; to Dr. Wylie, Edinburgh, for his lecture and for his address at the public meeting; and to the parent Society for the prizes which have now become an annual institution. And now we would say our work as a Society was never more necessary. "The enemy is coming in like a flood: let us pray that the Spirit of God would lift up a standard against him." The School Board elections show how thoroughly prepared the Papists are for every political advantage. Is it not a disgrace to Dundee to have three Papists on the School Board, and one of them at the top of the poll, who glories in being the nominee of the priests of Dundee, and who considers it the greatest honour he could leave to his family, that he represented the priests of Dundee at the School Board, and who sneers at our country as "the land of whisky, Bibles, kail, and cant." The battle assumes many forms, and there is none more to be dreaded than the expulsion of the Bible from the public schools. Infidelity and superstition go together, and coalesce for the suppression of the truth, because they both hate the light, seeing their deeds are evil. So secularists and Romanists combine for the same dark purpose.

We cannot conclude without expressing our thanks to the God of our fathers for whatever good work our Society has in these past years been enabled to do. We mourn that it is so small, but we believe that it is the Lord's work, and we call upon all who love His name "to come to the help of the Lord against the mighty."

WILLIAM KYD, *Recording Secretary.*

DUNDEE, 3d May 1876.

II.—THE RITUALISTIC PARTY IN THE CHURCH OF ENGLAND.

THE Bishop of Ripon (Dr. Bickersteth) delivered his Triennial charge on Friday, 28th April, in the Parish Church, Leeds. In it he said:—"It is impossible for me to avoid noticing another of the difficulties from within with which the Church has to contend. I allude to the existence of not a few amongst the clergy whose attitude with respect to Romish doctrine and practice has justly given grave offence to every loyal member of our Protestant and Reformed Church. Happily I can speak on this topic without intending any special reference to this diocese. With comparatively few exceptions we have been—I pray God we may continue—free as a diocese from this particular form of trouble. But it is a fact which admits of no contradiction that there are a number of clergymen belonging to our Church who show a transparent sympathy with what is Romish in practice and in doctrine. In the churches where they minister changes have been introduced in the furniture and in the mode of conducting worship, which approximate so nearly to Romish ceremonial that it is difficult to distinguish the simplicity of our reformed worship amidst the mass of ornate ritual borrowed from Roman Catholic chapels. Nor is this all. Ritual

symbolises doctrine ; and it is not to be supposed that what is studiously inculcated by ritual in worship will be excluded from the teaching in the pulpit ; nor is it excluded. Doctrines are taught from some pulpits which are opposed to the whole spirit and teaching of the Reformation. The name Protestant is spoken of with contempt ; the Reformation pronounced to be an unjustifiable schism ; prayers for the dead and the invocation of saints and angels are recommended ; aspirations for reunion with Rome are fervently uttered, with no mention of any preliminary step to be taken by Rome herself in returning to primitive and apostolic truth. The holy communion is changed into the mass, and the practice of auricular confession to a priest—that fearful engine of priestly power and fount of intolerable evil in the Romish Church—is described as a religious duty. Publications are circulated which abound with Romish error, and printed manuals are supplied to the clergy for use in confession, which contain the same loathsome details which are found in books of instruction for the guidance of Romish priests in the confessional. These are indeed sore evils—I speak mournfully of them. I believe they have done more than anything else to weaken the confidence of some of the warmest friends of the Church and to strengthen the hands of her adversaries. I dare not withhold my open protest against such practices, as involving an unfaithful departure from the truth, which every clergyman of our Reformed Church stands pledged to maintain.”

III.—RELIGIOUS LIBERTY AND INTOLERANCE IN SPAIN.

(*La Perseveranza*—*Milan, May 7.*)

A RECENT parliamentary episode at Madrid shows the intensity of religious passion and hatred in Spain, and may explain and justify the slowness and caution with which Señor Canovas de Castillo proceeds. When a *Moderado* deputy is not ashamed to declare before his country and before the civilised world that, if it lay in his power, he would close the Protestant churches which lead a modest and inoffensive existence in Spain, and would drive out all the heretics who infect the pure air of the country of Loyola, we must say that the spirit of the Inquisition still lives on the other side of the Pyrenées, although the institution itself is dead, and that if the institution were to rise again by an impossible anachronism, there would be no lack of men like Torquemada and Pietro Arbues.

There are in all countries rabid and turbulent clericals, who would gladly turn Europe topsy-turvy to recover their lost power, and who make no mystery of their charitable aspirations ; but neither in France, nor in Germany, nor in Austria, nor in our country, would any one venture to proclaim the principle of religious intolerance so absolutely as Señor Fernando Alvarez did in replying to Señor Romero Ortiz. It would seem that there still exists in Spain a party—and for the credit of the country we would fain believe it to be more noisy than numerous—to whom a massacre of St. Bartholomew would appear a meritorious act in the sight of God. It is true that that party has no prospect of now prevailing against the principles of liberty, and that Article XI. of the Constitution will triumph in the Senate as it has

already done in the Chamber of Deputies. Yet it is a party whose leaders are indefatigably watchful, and whose pernicious influence must be carefully kept away from the throne, to which it would be the bearer of certain ruin.

The efforts of Señor Canovas are, no doubt, sincerely directed at this object, and at securing for Spain a system of wise and temperate liberty. Therefore, we cannot but wish him success in his policy, and we are sorry that he does not find in the Cortes all that support which he is entitled to obtain. Impatience ruins the best causes, and the constitutional minority have, in our opinion, acted with little wisdom in declaring by the mouth of Señor Ortiz that they refused to support the Government in a religious policy which did not appear to them sufficiently liberal. A very advanced policy would be unfitted for the present condition of Spain. The important point is, not to advance hastily and furiously, but to advance by the right road. Once on the right road, circumstances will determine when it is necessary to slacken, and when to hasten the pace.

(La Voce della Verità—Rome, May 6.)

GOD in His Church has been dragged through the mud at Madrid by the proclamation of liberty of public worship, which has been voted in the Spanish Chamber of Deputies by 226 against only 39. We are not frightened at this great majority of votes, which has split up the fair Catholic unity of Spain. All know how those deputies were elected, and how they represent Spain; we state the fact that God was dragged in the mud by this vote. In a nation like Spain, where Catholic unity was attained by long centuries of struggles, and where in a population of 16,000,000 there are hardly 30,000 Dissenters, this unity is the true and peculiar social law; and the attempt to dissolve it, the attempt to deprive the nation of the greatest gift of the intellect—the quiet possession of the truth—is a real and most serious crime against God.

The future of the King is in the hands of that God whom he allows to be outraged by his Parliament to-day, and whom he will himself outrage to-morrow, by appending his signature to the new Constitution. Then, forsooth, he will still claim to retain the glorious title of "His Catholic Majesty."

IV.—THE ROMISH CLERGY AND THE FRENCH ELECTIONS.

IN one country after another, within the course of a few years, a conflict has taken place between the clergy of the Church of Rome and the Government; and in no instance in which such a conflict has begun has there been any adjustment of the questions in dispute, any yielding of the one party to the other, or any cessation of strife. It is one of the most important signs of the times, and a natural consequence of the Ultramontane policy of the Vatican, of the power exercised there by the Jesuits, of the triumph of Ultramontane or Jesuit principles in the Vatican decrees, and of the prevalence of these principles among the bishops and priests of the Church. Nor is it easy to see how peace can ever be restored anywhere whilst these prin-

ciples are acted upon by the clergy, and they accordingly continue to make pretensions that if admitted would make them the real rulers of every State, and the Pope supreme and absolute sovereign over all kings and all nations. It is the same great question in different forms which agitates Germany and Austria and Spain and Brazil, the Romish clergy striving not only for independence of the civil government, but for ascendancy over it; the civil government resisting them through the very instinct of self-preservation, and sometimes driven to the necessity of repelling their aggressions by measures which they denounce as persecution. And now this question has begun to agitate France also. A conflict is going on there between the clergy and the Government, the issues of which it is not easy to foresee, but the origin of which, and its progress hitherto, are well deserving of consideration.

The chief immediate occasion of strife is the interference of the clergy in the recent elections. All the Monarchists—Legitimists, Orleanists, and Bonapartists—have been supported by the clergy against the Republicans; but the Republicans being in power, and having a majority in the Assembly, the elections for a number of departments have been pronounced null on account of undue clerical influence having been brought to bear on them, and new elections have been appointed to take place. This has produced a great outcry on the part of the clergy and those with whom they have associated themselves. The conduct of the majority of the Assembly in refusing to allow representatives of the people to take their seats who had been returned according to the forms of law, has been denounced as a tyrannic invasion of the rights both of the electors and the elected; and great indignation has been expressed because the Assembly has dared to inquire into the proceedings of prelates and priests. A strenuous effort has been made to excite popular feeling against the Government and the majority of the Assembly, by a free use of the detested name of Bismarck, and by likening their procedure to his. "The Revolutionists," says *La Patrie*, "want to pry into the conduct of the clergy in order to injure them by a thousand attacks and a thousand roundabout methods; they want to persecute the Catholic religion. Let us not be deceived in the matter. They are prepared to try to play in France, with regard to religion, the part played by M. Bismarck in Germany. We think they will fail, owing to the reprobation which their culpable conduct will excite in the country; nevertheless they have made every effort to equal, on this point, the glory of the Imperial Chancellor." The Government and the Assembly have, however, gone on unswervingly in their course; and the investigations of the commissions appointed to inquire concerning the disputed elections have proved damaging to the clergy, not only by the exclusion from the Assembly of those whose return they had specially laboured to secure, but far more by the exposures which have been made of the means employed by them for this purpose, and by the grave general questions to which they have given rise.

Grave questions have presented themselves to the minds of the most intelligent Frenchmen, questions the discussion of which may make the clergy wish that they had taken a less active part in political affairs; and not only the extreme Republicans, who are fanatical in their

attachment to that form of government, but the most moderate men who bear the name, who would prefer a constitutional monarchy if it were possible, but see no hope of it for the present in France, are resolute in their determination to put down the abuse of clerical power, and are therefore anxiously inquiring what is its extent and what are its legal limitations. M. Dufaure, the Keeper of the Seals and Minister of Public Worship, attending a meeting of the commission on M. de Mun's election, was requested to give the commission information on the following points:—"Are the clergy bound to carry out the organic articles of the Concordat and of the Declaration of the French clergy of 1682? Are these doctrines taught in the seminaries? In the event of the clergy not obeying this law, has the Government the will and the means to make them obey it?" And M. Bethmont, the president of the commission, further asked if the Government "was determined to stop the publication of writings emanating from the Roman Curia which attack the fundamental laws of the country; and if it could and would oppose the illegal and unconstitutional action of the clergy." M. Dufaure replied very guardedly that he considered an inquiry necessary to ascertain whether the teaching in the seminaries is in conformity with the laws of the country and the Concordat; but that he thought he might at once declare that the Government would show all necessary energy on the point. He added that "he considered it his duty, and that he was willing to stop the zeal of any priests who should attempt to interpret the Syllabus in a manner adverse to the constitution of the country." The publication of the Syllabus without authorisation by the Government was itself contrary to the law of France; but it was published in the reign of Napoleon III. without interference on the part of the Government; and thus, says *Le Temps*, "the Gallican doctrine was suddenly supplanted by an Ultramontane doctrine introduced in violation of our laws, and destined to batter down the foundations of our public law." But no one then seemed to think of the Concordat of 1682, which recognised Gallicanism as the doctrinal system of the French Church, and established the Gallican liberties. However M. Dufaure may think it prudent to speak of the necessity of an inquiry whether the doctrines of the Concordat and of the Declaration of the French clergy of 1682 are taught in the seminaries of France at the present time, nothing is more perfectly well known than that they are branded with the name of heresy in these seminaries, the doctrines of Bossuet being reprobated almost as much as those of Luther. Pope Pius VII. recognised the Gallican system as the legitimate basis of education in French seminaries, but it is abhorred by Pius IX.; and those who now adhere to it—which no man can well do who does not reject the Vatican decrees—are stigmatised as Liberals, and not regarded as true sons of the Church. Will the Government, with the support of the Assembly, fall back upon the old law of France, and endeavour to give effect to it? If so, a crisis has come, and the clergy themselves have precipitated it; and whatever the results may be, they cannot fail to be great and important.—*Yorkshire Post*, 6th May 1876.

V.—PILGRIMAGE OF GERMAN ROMANISTS TO LOURDES.

AT a council of Ultramontane Romanists in Germany last year, it was seriously proposed, as the best remedy for the distresses of the Church in that country, that a pilgrimage should be made by as many as possible of its devoted sons to Lourdes, in the south of France, and a great band of German pilgrims is now on a visit to that holy place, to cry for help to the Virgin Mary, who is supposed to be extremely propitious to those who make their supplications to her there. Public feeling in France is not a little excited on this occasion; those whose attachment to the Church is very strong, and who are more Romanists than Frenchmen, as the pilgrims are more Romanists than Germans, welcoming them with delight, whilst more generally the people regard it as impudent and audacious in them to set their feet upon French soil; and detestation of all Germans has found very free expression in the newspapers, both Parisian and provincial, although as yet we have heard of no insult offered to the pilgrims, and they seem to have conducted themselves most inoffensively, doing nothing to wound the extremely sensitive feelings of the French patriots through the midst of whom they have advanced to the holy shrine of the Church of the Immaculate Conception in the valley of the Gave. The French people, indeed, ought, if they were well informed and reasonable, to be glad to see them, and to lay aside, in so far as they are concerned, the antipathy to Germans, which is cherished throughout France as a patriotic sentiment. For, in fact, these Germans are the worst enemies of Germany, representatives and leaders of a party which, if it were to prevail, would destroy German unity, and prostrate the German nation at the feet of the Pope.

It is wonderful how many places in France have recently acquired celebrity as specially favoured and delighted in by the Virgin Mary, where prayers to her are made with peculiar advantage, and miracles are wrought in abundance. Lourdes is one of them, and has been for some years a great resort of pilgrims, devout Romanists from all parts of France and from all parts of the world. It is a small town, situated amidst delightful scenery, at the base of the Pyrenees. On the side of a hill called Massabielle, opposite to the town, from which it is separated by the Gave, is a grotto, the waters of which are reputed to possess marvellous healing virtues, bestowed on them by the Virgin; and here stands the Church of the Immaculate Conception, a beautiful building, with a tall spire, erected upon a spot where the Virgin is said to have appeared several times in the year 1858 to a girl named Bernadotte Souberous. The whole place is continually alive with services and processions, and little books are sold in great numbers telling of the miracles which have been wrought there, amongst which great prominence is given to the conversion of one or two English Protestants. Devout French Romanists repaired in crowds to Lourdes after the disasters of the war with Germany to invoke the aid of the Virgin on behalf of their distressed country. In 1872 a great *fête* took place, called the *Fête* of Banners, intended to win the protection of Mary for France, and to confess before her the sins of the nation.. The banners of every town and parish "beneath her sway" were laid upon

her altar, and then suspended, as if they had been trophies of victory, in the church at Massabielle. The procession of the banners took place on Sunday the 6th of October, and mass was celebrated on a meadow, the church not being able to accommodate the multitude of pilgrims. The Pope sent his blessing, and an archbishop called on Mary for mercy on bleeding France. The *fête* was very grand, and the enthusiasm of the people prodigious. Some of them, after they had left Massabielle, and were in the streets of Lourdes, could not help turning round for a last sight of the church and grotto, and exclaiming "Good night, Mary!" For it is Mary, and not God nor Jesus Christ, who is the great object of worship at Lourdes. Perhaps some, even of those Frenchmen whose superstitious devotion was displayed in the *Fête* of Banners, feel as if it were too hard that they cannot get the help of the Virgin all to themselves, or at least the help which she dispenses at Lourdes, and especially that a set of detested Germans should put in a claim for a share of it. But they may console themselves. These Germans are really on their side, sworn enemies of Bismarck, and of the unity, liberty, and independence of Germany, and, it may be added, of the liberty and independence of every nation in the world.—*Yorkshire Post*, 18th Sept. 1875.

VI.—NOTES OF A PILGRIM IN ROME.

WHATEVER may have brought the Pilgrim to this old hoary city, and whatever may detain him here—be it duty, or recreation, or pleasure—here he finds that olden memories, long forgotten many of them, are revived with a wondrous intensity, and new and lasting ones are born within him, which he devoutly resolves never willingly to allow to die. In the dust and the stones beneath his feet; in the monuments and masses of compact masonry, that seem so huge in their unshapely mazininess of ruin as to suggest the idea that some Titanic hand must needs have raised them; in the fountains that play in every piazza through which he passes, with their river gods and goddesses, their "chimeras dire," their dragons and hydras, of all conceivable and almost inconceivable shapes and forms; he reads in new characters the lives and histories, and songs and satires, and the old grand mythologies with which the schools and readings of his earlier years made him once so familiar. Every step he takes across the dusty street gives back an echo that seems to come from the far-away past. Every object almost that meets his gaze has a weird look about it. The very bats that almost darken the air when the shadows of the evening so suddenly fall, with their rapid whirling evolutions and the short, sharp click of their leathery wings, almost seem as if they were the spirits of the past revisiting their old haunts, and unwilling to relinquish them entirely to the utilitarianism of such an age as ours. To the Christian ear the echoes of apostolic voices and martyr chants yet linger here. One almost hopes to hear the voice of Paul at this corner or that—from his prison school adjoining the ghetto, the old cavernous abode of the historic Hebrews, or from the basilica of San Clemente in the low valley between the Coelian and Esquiline hills, and in the street that stretches from St. John Lateran to the vast Flavian amphitheatre.

There he pauses. The lion's hungry roar for flesh and blood is not heard there now; no gladiators stride along those mighty corridors; no Cæsar occupies that balcony yonder; no patrician families fill those long-drawn galleries, nor throngs of "freedmen and of the vulgar crowd" those tires of seats—all commanding a view of the battle-ground between man and man, or between man and beast—on the great floor below. The Cæsars are gone for ever; the crown is fallen from their heads; the arm of their strength is broken. Those thousands that fattened on their smile and died at their behest have followed in the ghastly train; the place that knew them knows them no more; their glory is departed. As a few of us stood one calm, lovely night in the shade of one of the upper arches, and all wrapped in silence, no one, young or old, of the party disposed to break in upon it, the thought of each wandering in a way all its own, perhaps backward in wonder or perhaps forward in hope, or upward in deep devotion, we all became alive to the presence of others than ourselves within the vast ellipse. Away at yon further bend of the arch, the outlines of human forms were seen. They, too, were in the shade, so that whether they were males or females we could not well determine; but suddenly there greeted our eager ears sweet sounds, not of "revelry by night," but of calm Christian worship—sounds that, while they awoke in us familiar memories, told us that Christian brethren and sisters were yonder—

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice,"—

sung to the "Old Hundred." A moment of holy silence ensued, broken at length by the proposal to sing as our response to the sacred strain the inspiring words—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

And were not the noble army of martyrs and the goodly company of the apostles in unison with that hymn of praise? Around, it seemed to us as if the martyr spirits might there be floating, hailing with loud hallelujahs the speedy approach of the King in His glory, and that the company of such everywhere as wait for His coming might be joining with us. That evening hour—or rather those evening hours—spent in wandering through the traceries of the Colosseum in the stillness that broods there—I do not call it silence, but the simple stillness that fills all things above, around, and beneath it—are hours never to be forgotten; and with the Italian air, sky, and moon, bright shining through arches, through rifts in the long surrounding tiers, as if each moonbeam were an eye, and had a mind to unveil the glories, and the cruelties, and those deemed glories of the past, but was not allowed, leaving some corners dark, and throwing a flood of light over others, like the lights and shadows on a Highland hillside at high noon, when the lift is much beclouded and the sun is at its height—all seemed to hang around the chambers of the soul—pictures that surely no mortal artist ever painted, and that shall hang *in situ* long, long as memory has power to retain

what it has seen. Thus it is that sense blends with sense—hearing with seeing, and seeing with memory, and memory with its near and far-removed relations—until the house, thoroughly furnished, is found to be a meet temple for the indwelling Lord of all. But what I want most of all to get at here is the relation of Paul and Peter to Rome. I do not know that I shall succeed to the entire satisfaction of all my readers, nor entirely to the satisfaction of my own mind. Indeed I doubt very much if I shall; but the subject is a very interesting one, and on one side or other is dear to every Christian heart. With the Roman Catholic Church Peter in Rome is now, and has ever been, up from the very borderland of the apostolic age, a favourite and cherished tradition—a grand legend. Peter's having been Bishop of Rome, the first Pope, his having ordained his successor, his teaching there, his imprisonment, his miraculous arrestment and return, and his martyrdom—all are based on the traditions of the Roman Church. And by those who, out of blind antipathy to Romanism, deny all this, the question is still from time to time put, but seldom, if ever, carefully answered—But was Peter ever really in Rome at all? From the fathers of the Church, as they are sometimes called, I can find no clear, unquestionable proof that he was. From Paul's canonical and unquestioned letters written from Rome, in which a number of the names of Roman Christians who send their salutations to the several churches are given, I can gain no information as to Peter's having any prominence as a teacher or preacher there, or of his being there at that time. Then, in the book of the Acts of the Apostles it is distinctly stated that while Paul was ordained as Christ's ambassador to the Gentiles, Peter was appointed His ambassador to the circumcision, or to the Jews. Whatever weight we may be disposed to attach to the silence of Paul as to Peter's having been or being in Rome during his sojourn there, it must be evident that not much weight can be attached to Peter's having been the ambassador of Christ to the Jews only or mainly, seeing that in that age no city in the known world out of Judea could show so large a Jewish population as Rome did. Scattered throughout other cities and countries, both north and east, in Rome they were concentrated, so to speak, and their condition was very low and degraded, yet they were gathered together in one place, enslaved, despised, peeled. It would be wholly like Peter, as we know Peter to have been even after Pentecost, just to seek out for himself a field like that which Rome, and no other place than Rome, presented. The closing verses of the first epistle that bears his name purports to have been written from Babylon; but Babylon was a mystical name of Rome, and is so regarded by Roman writers. So at least it is generally accounted, and by writers on the Roman side with a strange obliquity of vision. To those whom he addresses in that epistle he sends the salutations of Marcus—a Romanised Hebrew name—and he sends it “by Salvanus,” who also bore a Romanised Hebrew name, so that the presumption is, I think, in favour of Peter having made Rome, or rather the Jews domiciled in Rome, his special and chosen field of labour. This opinion is strengthened by what we read (assuming it to be genuine) in the second epistle that bears his name—“Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you,” &c. This, not taken by itself, but taken in connection with what I have before stated, seems to strengthen my

position that Peter was in Rome at the same time as Paul; and now, without going further into detail, let me only add that which all but satisfies me that the presumption, so confirmed, is fact—viz., that the Eastern Church is at one with the Latin Church in this belief. Could there have been reason shown by the former to the effect that the faith of the latter in this matter is void of all foundation, that would long ere now have been brought forward. The assent of the Greek Church to the claim of the Roman Church that Peter, the companion and apostle of the Lord, was its first pastor, is of itself a strong argument in favour of its being a truth; and there and thus I rest it. Peter's work in Rome was to the circumcision or Jews. For them and among them he must have laboured. They were in Rome even then a despised and scorned people. Their pastor, in the eyes of the pagans, would of course be made a partaker of the hatred and scorn poured upon the children of his people. Yet we can readily understand how his word, being with power, might, through the slaves, find its way into patrician families—and that it did so no doubt can be entertained; and hence also would the work go on among the enslaved Hebrews, while, at one and the same time, the way would be prepared for the advent of Paul, the Apostle of the Gentiles, to the very heart of the Roman nobility. On his first arrival, as was most natural, Paul sought unto his own and communed with them and instructed them; but his field was the Gentiles—soldiers, freedmen, or even slaves and their masters, with whom—being a prisoner—he would be likely most frequently to come into contact. It is certain that Paul found not only Jews in Rome, but Christians both of Jewish and of Gentile birth; and also that those Christians had among them a certain church order, and were in the habit of assembling themselves together for worship and instruction in Christian doctrine. It is certain also that the Lord was adding daily to their numbers, and confirming the faith of the disciples. But by whom this Christian work in Rome was begun we have no information from the New Testament. Tradition and very early history, however, assign it to Peter; and the more that all the circumstances of the case are carefully and impartially sifted, the probability that it was even so is greatly strengthened. I throw aside as wholly worthless the myths and the legends that have gathered and multiplied around Peter's *name* even, and memory and labours in Rome. One may listen to the recital of them by the attendant monk, who in his very work seems to labour under a burden of weariness which he barely endeavours to throw off. But it is only wisdom, while the dreamer is respectfully allowed to tell his dream, for the weary listeners to separate the chaff from the wheat. Peter's memory and labours need no such wreaths of legend and fable to adorn them; and it is only the meanest kind of man-worship to thrust such into a history so faithful as his was. The stranger, *e.g.*, is conducted to the Mamertine prison under the overhanging Capitol. He is shown the prison in which Peter was confined by order from Nero; the fountain that miraculously sprang forth to furnish water for the baptism of his converted jailers Processus and Martinianus; the indentation made in the wall of the staircase by his head when he was rudely thrust against it by the officers. Now, it is in history that that fountain played its part in that prison two centuries before Peter could have entered it; and the head of the stranger who receives the story of the

indentation in the stone made by Peter's head must be much softer than the stone itself must have been at the time when such a mark was left upon it. In another church are shown the chains with which Peter was bound in the prison at Jerusalem. Were Pilgrim, indeed, to enumerate all that is preserved in Rome as having belonged to Peter, from the hole in the stone in which the cross on which he was suspended was planted, he might, without difficulty, fill a volume. He passes, therefore, from these to note that there is no evidence whatever to show that Peter was confined in the Mamertine prison at all. The story is one of those myths that are found to float around the memory of almost every outstanding man. Affection gathers them, sympathy preserves them, and admiration, ever blind and credulous, weaves them at last into the historic web. The conclusion of the whole matter then is, that Peter lived and laboured, acknowledged of the Lord, in Rome; and that in Rome he suffered as Christ's faithful martyr, Pilgrim sees no sufficient reason to doubt. At the same time, it must be owned that Peter claimed to be no Pope, no bishop of bishops, and no head of the Church, and no sovereign. Such titles came never within the range of his holy desires; a feeder of the sheep and a feeder of the lambs he was, but the sheep and the lambs were not his, they were the Lord's. "Feed My sheep," "Feed My lambs"—thus far, and no further, the commission intrusted to Peter reached. The apostle, the witness of Christ, the man who, of all other Christian men, has his name, and labours, and memory linked with Rome, is Paul. In the Roman Breviary his name is frequently allied with that of Peter, but always in a secondary place. The formula stands thus—"The holy Apostles Peter and Paul." I do not contend for the pre-eminence of one over the other. The story of the little child set in the midst of the disciples forbids that. I state but the fact that the name of Paul in the Roman Breviary always occupies a secondary place to that of Peter. Universal faith in the Christian world is theoretically adverse to this, yet to Rome the primacy of Peter is essential and fundamental. On that is supposed to rest her title, not only to spiritual, but to temporal sovereignty. Paul could, in the Papal system, be very readily dispensed with; but Peter, never. And yet Paul's work in Rome has grander associations with Rome than authentic history accords to Peter. Peter was Christ's accredited ambassador to the Jews; Paul was intrusted with the same office among the Gentiles. Rome was then the grand focus where the rays of Gentile life were gathered together. Whatever was designed to interest the nations beyond must needs have had its starting-point at Rome. Thither the great Apostle of the Gentiles was led, at his own desire, on his own expressed choice, but not as to the way and condition which he, even as a Christian man, would have selected. He would rather have gone thither free and unfettered; but such was not the Lord's will, and Paul yields gladly, and as a little child, follows whither the Lord is pleased to lead. The how and the why are with him no questions; it is enough that the Lord is pleased to say, "This way, Paul." Such is Paul's hold of the Christian Church throughout the world, and such the place he holds in every Christian heart, that everything and every spot that can be unquestionably associated with his work and history is of surpassing interest. His life is no fable, and from the beginning has a reality about it that pervades thoroughly all that has been written about him.

Few legends have gathered around the story of his matter-of-fact life. The incidents of his voyage to Europe, his arrival there, his journey to Rome, his reception there, and the commencement of his work and its successful progress, are all so intimately connected with time and place, that one has no difficulty in tracing him across the Adriatic, by Melita to Syracuse, and thence to Rome. There the most of his epistles were written, and there he laboured. On the shore, at Pozzuoli, the ancient Puteoli, we can touch the spot where the apostle landed, and go with him in his journey thence to Rome, over the very pavement that he trod; and in the ruts, still visible, which his chariot-wheels had part in forming. Once landed in Rome, the questions occur, "Where was his lodging?" and "Where stood his own hired house?" in both of which he held his apostolic receptions, "receiving all that came unto him." Of course, Papal Catholicism claims possession at least of the latter, and yet it places it in no very prominent location. Nor is it likely to have been so, when one considers the character and the circumstances of the man—a man, like his Master, "meek and lowly in heart;" and an appellant prisoner, bound by day and by night to a soldier. The Church of Santa Maria, in the Via Lata, and the Church of San Paole della Regola—these are the Papal Catholics' claimants for the honour of having and holding St. Paul's "own hired house." The first-named of these has the support of tradition, not, however, of an ancient date, in its favour. It has a subterranean chamber, whither a conductor leads the inquiring stranger, in which are visible a number of the inevitable frescoes, said to have been painted by the Evangelist Luke; a pillar, surmounted by an urn or vase, which is said to contain the blood of martyrs; an iron chain suspended from the roof, above and below which the motto is inscribed, "*Sed verbum Dei non est allegatum*" ("The Word of God is not bound"). And that is said, upon Catholic tradition, to have been the chamber wherein Paul from morning till evening "received all that came unto him." Pilgrim does not believe it, and boldly pronounces the claim an imposture, and adds further that none know better that it is so than those who fraudulently assert it. Authentic history proves that the great military road leading from the Campus Martius to the Capitoline Hill passed close by the very spot, and that on the very site now occupied by the Church of St. Maria stood the Triumphal Arch of Agrippa. The claim does not appear to have been made until A.D. 1688, when the church as it now stands was rebuilt by Alexander VII. As for the claim preferred for the Church of St. Paole della Regola, information is not obtainable from any source whatever. It has no friends anywhere. A third claimant for the honour stands far underground, within a hundred yards of the ghetto—the ancient and also the present haunt of almost the entire Jewish population of Rome. Within its range no Roman Catholic church has ever been erected. Roman liberality of sentiment has seemingly given it, with its many thousands of a population, to the curse of perpetual barrenness. Yet there in the street, or Via Degli Stregari, and within the second house thereof, a stranger will find an erection, built on ancient Roman foundations, to which local tradition gives the honour of having been Paul's "hired house." Pilgrim can give no more than a "may be" or "or may have been" assent to this, and upon it he builds no final argument. All that it has in its support is a long-standing

local tradition, its contiguity to the ghetto, and its convenient location to the populous streets and alleys adjoining. No historian alludes to it; the Breviary does not acknowledge it; and Catholic tradition will only ignore it; and yet it may have been from that dimly-lighted chamber that words of light and life may have gone forth to gladden and cheer the coming generations; that he, the man of the brave heart and fettered hand—who, owning himself to be “debtor both to Jew and to Greek,” made both Greek and Jew eternally his debtor—in that chamber spent and was spent for the Lord’s sake. And what an audience his, and how prolonged the period of his influence! The Cæsars of his day, though the mighty of the earth, their power even then waning with their character, now and ages ago all gone, their very palaces stripped and spoiled of all their grandeur and given to salt; water dripping from their chilly walls, lizards frisking over the battered pavements where their royal feet have trod, and bats and owls haunting the chambers where imperial despotism wantoned and caroused, washing down its gluttonia with human blood, and only leaving its horrid debaucheries to feed its brutal tastes on the burning of human torches set up in their gardens of delights. And Paul, the teacher of the doctrines of Christ, their contemporary, the victim at first of their indifference and neglect and then of their pitiless jealousy, although dead yet speaketh, and liveth in thousands upon thousands of lives—not the corner-stone, but next to it, in the grand eternal temple which the Lord of glory is completing for Himself.—*Edinburgh Courant*.

VII.—WHERE THE MONEY COMES FROM.

AT the time of the disestablishment agitation in Ireland, a zealous Roman Catholic lady was sarcastically condoling with and “chaffing” a witty Protestant clergyman of the county of Cork on the approaching end of the National Church. “After all,” she said, “Mr. C—, you can look with placid resignation upon the coming event, seeing you have had for many years the advantage of an excellent living, and have had time to feather your nest.” “Quite true, madam,” was the prompt reply of the parson. “My benefice is a good one, worth six hundred a year, and Mr. A’s living at one side of me and Mr. B’s at the other bring them in respectively five and four hundred a year; *but I’d give all three for a quarter of an acre of purgatory*,” thereby intimating that for money-producing virtues the latter left all merely earthly institutions far behind. And certainly when one sees the vast piles of masonry in the shape of convents, monasteries, Catholic colleges, Catholic cathedrals, and Catholic chapels which now meet the eye everywhere in Ireland, and go on still increasing in numbers and size, the conviction is forced upon the mind that for raising pecuniary supplies no system can touch the Romish Church; doubtless because with other religious systems their influence avowedly ends with death so far as it affects the individual soul. For a country that is not a wealthy country it is surprising what immense sums the Roman Catholic clergy have at their command; so much so, that it is said to secure the legal business of a bishop of that persuasion is considered by solicitors a very lucrative matter, he has to do to so great an extent with the purchase of pro-

perty, with trusteeships, contracts, &c. And this is intelligible when you recollect that the Roman Catholic dignitaries of the several dioceses have the supervision, control, and carrying on of what may be called the religious property of their sees, and that the law of mortmain necessitates a very wily and adroit management in securing and administering such property, so as to "go between the guards" which successive legislation has set up to check the enormous growth of sacerdotal and ecclesiastical wealth.

The impression with many is that the money which is required to build and maintain the huge religious establishments that may be seen in every town of any size, at least in three of the four provinces, and which in some places not larger than good-sized villages dominate by their mere vastness over the humble secular habitations that seem to crouch at their feet—comes from England, and is supplied by the wealthy and noble converts that Rome is constantly acquiring on this side of the Channel. But although no doubt a good deal does come from their Anglican allies, we are assured and believe that by far the greater part of their resources is raised by the zeal of the Irish Roman Catholic clergy themselves from the devotion or fears of their flocks. "Almost every deathbed-side is a place for the receipt of custom, and every priest a receiver; and it is only when now and again disappointed relatives find that which they naturally expected should fall to them become the possession of the Church in one form or another, and make their discontent heard in a court of law, that you get an occasional peep through the keyhole of the chamber of the dying, and are enabled to make some sort of guess at what is going on every day in a myriad other such chambers." These were the words of one who, himself a Roman Catholic, is as a layman appalled at the growing power, wealth, and all-pervading presence of "brotherhoods" and "sisterhoods" and the various "orders" in Ireland. Even when the civil tribunals are appealed to by friends or families who object to having the fears of dying relatives worked upon to the injustice or injury of survivors, proceedings rarely go far before some iron but unseen hand—or it may be the dread of the litigants of being thought to cause "scandal against their clergy"—interposes to stay or settle the suit. Such was the case of *Murphy v. Whearty*, tried a few days ago in Dublin before Judge Warren and a special city jury—a case which is an illustrative one, and helps to throw light upon Roman Catholic modes of raising money, and the sources whence it is raised, in order to build up great houses everywhere for monks and nuns, which are so full of occupants that by and by a good portion of the population of Ireland may be looked for within the walls of these monster retreats. The plaintiff in this case was the Rev. Thomas Murphy, of St Peter's Roman Catholic Chapel, Drogheda, who propounded the will of the late Mrs. Catherine Reilly, of the same town, who died in July last, leaving property to the extent of £2000. The defendants, Anne Whearty and Bridget Cullen, were sisters of the testatrix, and they disputed the will on the ground that it was not duly executed, that deceased was not of sufficient capacity, and that the will was procured by the undue influence and fraud of the plaintiff.

From the statement of counsel, it appeared that the deceased was the widow of one Bernard Reilly, who had been a good many years in busi-

ness in Drogheda, and died in 1871, having amassed personal property to the extent of £12,000. By his will, which was made in 1864, he bequeathed the bulk of his possessions for charitable purposes, but provided for his wife, so that at the time of her death she had about £2000 worth of property and a contingent interest in £2000 which her husband had bequeathed to his nephew, E. B. Reilly. The nephew had gone to America, and had not since been heard of, and if it turned out he is dead, the money reverted to the widow. The will of the present testatrix was made just before her death, and by it she left only small legacies to some relatives and £20 to each of the defendants. She bequeathed to the Rev. Thomas Murphy £200, and to the Rev. Mr. Gaussen, P.P., St. Peter's, Drogheda, £1700, to be expended on the chapel of St. Peter's; to the Sisters of Charity, £100; to the Presentation Convent, £100; to the Society of St. Vincent de Paul, £50; and £100 for masses. The plaintiff, the Rev. Mr. Murphy, being examined, deposed that he was acquainted with deceased; that in June, when he called upon her, she told him she desired to make her will, as she did not feel well. Witness suggested that she should employ a solicitor, but she objected. She proposed that witness should take down the heads of the will, and he did so in pencil, as he had no pen and ink. The first bequest was to himself (£200). After the document had been drawn up, she altered some of the bequests, and increased the £200 to £300. Witness took the document to a Mr. Ternan, solicitor, and told him to put it in proper form.

It may be suggested that there is nothing remarkable in all this, since such things "are occurring every day," to use a common phrase. But it is the fact of their frequency that gives them significance, while accounting for "how the money comes" that goes in such vast sums to cover Ireland with religious houses, especially convents, which are being crowded with the daughters not only of wealthy Roman Catholics, but of farmers, there being hardly a large family of females that one or two of them do not disappear from society into some sisterhood. Bequests for masses, too, enter largely into the wills of Roman Catholics, so that "the quarter of an acre of purgatory," which the witty Protestant parson so envied his priestly neighbours the possession of, is more productive than any gold-field, as it is possible to exhaust the gold-field, but not the reproductive powers of the "portion," upon which obits are cultivated. At one time it was not unusual for the testator to give directions that a certain number should be said, but it was found (so, at least, it is reported) that heirs who had not the faith or fervour of the departed, and had in the matter of masses at least an economical turn, finding that there was a competition in this, as in every other thing, went about, and on inquiry learned that the testamentary desire of the deceased could be gratified upon terms more moderate in some places than in others—a system of keen-cutting which, however admirable in everyday commerce, was naturally not considered commendable by the local clergy against whom it operated.

We do not pretend to guess how far the public might have been edified by the revelations which must have been made had this pretty legal quarrel between plaintiff and defendants been fought out to the bitter end; but the clergy concerned, probably thinking that profane people should not have occasion given them to comment irreverently

upon the theme of "Priests, Women, and Families," consented, before the matter was further inquired into, to pay the defendants £600 and all costs, and the defendants on these conditions—that is, getting £300 each instead of £20 each—were willing to withdraw the pleas of fraud and undue influence. Enough, however, transpired to give the outside public an idea of how the resources which are so widely and unremittingly applied "to make Ireland" (as the Pope said) "the most Catholic country in the world," are raised; while cases of the kind should carry with them an admonition to Irish Protestants that if they will hold their own—now that through the efforts of Mr Gladstone their Church is disestablished—against a rival so incessant in zeal and so rich in money, they must be prepared to act, clergy and laity, with more spirit and liberality than, we are sorry to say, they are displaying in not a few localities where the ex-Premier's "Message of Peace" is likely to prove a message of death to the Reformed Faith if it continues to be as languidly represented as it now is.—*Bristol Times and Mirror*.

VIII.—THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI.

THE "ages of faith," as the Middle Ages are termed by Roman Catholic writers, or the ages of utter darkness, as they are more fitly named by unbiassed historians, produced many remarkable fanatics, amongst whom the half-crazed, and wholly unclean founder of the Order of Friars Minor held, as he deserved, a prominent place. The son of respectable parents, St. Francis was born at Assisi, in Umbria, in the year of grace 1182. Monkish historians relate that certain signs, prophetic of his future greatness, accompanied his birth. As the hour of his birth approached, his mother became so ill that her life was despaired off. Racked with pain, which she had endured for many days, she was on the point of death when an angel in the garb of a pilgrim appeared at her door and asked for alms. His request was immediately complied with, and the gratified pilgrim proceeded to inform the lady's attendants that he was commissioned by Heaven to tell them what they must do in order that their mistress might become the mother of a son whose piety and devotion to the Holy See would cause his name to be held in benediction by all good Catholics to the end of time. They were to take up her bed and carry her into the stable. The disguised angel's instructions were followed, the hand of death was arrested, miraculous strength was given to the lady, and she lived many years to bless the power that had sent the heavenly mendicant to her succour. Thus it happened that the future saint first saw the light among the "beasts." "This was the first prerogative," devoutly remarks the author of the "*Storia degli Ordini Monastici*," "in which St. Francis resembles Jesus Christ—he was born in a stable." Young Francis did not for many years show any signs of fulfilling the angel's prediction. "He grew up," says D'Emillianne, "a debauched youth, and having robbed his father, was disinherited, but he did not seem to be much affected at it." A period of profligate indulgence followed, which brought on an attack of illness of so serious a character that for some time his life was in great danger. Racked with pain, burning with fever, and tormented with the picture of his past sinful life, which conscience caused to pass continually, like an ever-moving

panorama, before the eyes of his mind, it is no wonder that Francis "saw visions and dreamed dreams" which he believed were direct manifestations of the will of God concerning him. Francis rose up from his bed of sickness a changed man. Impressed with the idea that all holiness and virtue consisted in poverty, he sold all his property and gave the proceeds to the poor. "He exchanged garments with a beggar whom he met on the highway," says Wylie in his noble history of Protestantism, "and squalid, emaciated, covered with dirt and rags, his eyes burning with a strange fire, he wandered about the country around his native town of Assisi, followed by a crowd of boys, who hooted and jeered at the madman, which they believed him to be," and which he undoubtedly was. There was method in his madness, however, as we shall presently see. Being joined by seven disciples as crazy as himself, he conceived the project of founding an Order of Mendicant Friars, and hastened to Rome to lay his scheme before the Pope. The Papal throne was then occupied by Innocent III., whom Francis found airing himself on the terrace of the Lateran palace. The appearance of Francis and his companions was not very inviting, but curious to hear what the strange-looking men had to say, Innocent permitted them to address him. In a few burning words Francis described his project, which the Pope regarded as the dream of a madman, and ordered the enthusiastic speaker and his followers to be gone. Disappointed and downcast, Francis retired from the presence of the Pontiff, believing his scheme to be nipped in the bud. He was mistaken. That night, as the Pope lay on his couch, he dreamed that the beggar from Umbria again stood before him and prayed for permission to work out his project. While Francis was speaking, a palm-tree suddenly sprang up at his feet, and grew until the top reached the clouds. The Pope awoke, but the dream had made such an impression upon him, that he gave orders to instantly seek out Francis and bring him to the palace. All the cardinals then in Rome were present at the second interview between the Pope and his dirty visitor, whose enthusiastic pleadings at length convinced his hearers that his project was good, and he left the presence of the Pope and cardinals armed with the Pontifical authority to found and set working the Order that has since given five Popes and forty-five cardinals to the Church of Rome.

The disciples of the Saint of Assisi multiplied with such amazing speed that before his death, which took place about twenty years after the foundation of his Order, Francis had the satisfaction of seeing five thousand of his monks assembled at a general chapter held at the Convent of St. Mary of the Angels, and as each convent only sent two delegates to the chapter, the assembly represented two thousand five hundred convents—an army of fanatics, each of whom united to fervent zeal for the Papacy an equally fervent abhorrence of the maxim that "cleanliness is next to godliness." St. Francis died on the 4th of October 1226, and was buried in the convent at Assisi. Two years before his death he founded the most gross imposture of the many which the Church of Rome, the mother of impostures, has invented, and which has since been reproduced in the persons of many cunning devotees, chiefly women, in Spain, France, and other Roman Catholic countries. We refer to the stigmata, or impression of the five wounds of Christ, which a Belgian peasant-girl, named Louise Lateau, is now

reported by the priesthood of her native village to bear in her hands, feet, and side, and the reality of which is vouched for by hundreds of soft-headed people who devoutly believe that the wounds they saw on the girl's body were produced by supernatural agency. The origin of this stupendous imposture is told in a book now before us, entitled, "The Little Flowers of St. Francis of Assisi. Translated from the Italian; and edited by the Right Rev. H. E. (now Cardinal) Manning." It is a collection of fabulous tales—some childish, some blasphemous, but all inculcating the Popish doctrine of absolute obedience to the commands of ecclesiastical superiors—about St. Francis and his early disciples, Bernard of Quintavalle, Peter of Monticello, Anthony of Padua, Conrad of Offida, John of Alvernia, James of Fallarone, John della Pinna, James della Massa, and others, all of whom appear to have striven to excel their fanatical leader in the performance of acts of puerile folly. A friar who rejoiced in the name of Juniper—ominous name, suggestive of Hollands gin—appears to have been the fool *par excellence* of this mediæval company of ecclesiastical comedians. Take, for example, the following act of folly, worthy only of a clown in a pantomime, which is one of many recorded of Brother Juniper in the book under notice—

"It happened once, when Brother Juniper was in a house of the brethren, that, for some reasonable cause, all the friars were obliged to go out, and Brother Juniper alone remained at home. Then the guardian said to him, 'Brother Juniper, we are all going out, and therefore, by the time we come back, I wish thee to prepare a little food for the refreshment of the brethren.' 'Most willingly,' replied Brother Juniper; 'leave it to me.' When all the brethren, as has been said, were gone out, Brother Juniper said to himself, 'What superfluous carefulness is this, that a brother should be lost in the kitchen, and deprived of all opportunity of prayer! Of a surety, as I am now left in this charge, I will cook enough to serve the brethren, were they as many more, for a fortnight to come.' So he went to the town and borrowed some large pots for cooking; then he got fresh meat and salt, chickens, eggs, and vegetables; he begged wood also, and made a great fire, upon which he set everything together to boil: the fowls in their feathers, the eggs in their shells. Meanwhile one of the friars, to whom Brother Juniper's simplicity was well known, returned to the house, and seeing the great caldrons on such an enormous fire, he sat down in amazement to watch the care and diligence with which Brother Juniper was proceeding in his cookery. And having observed him for some time to his great recreation, this friar went out of the kitchen, and told the other brethren that Brother Juniper was certainly preparing a wedding banquet. The brethren took it for a jest; but presently Brother Juniper took his caldrons off the fire, and bade them ring the bell for dinner. Then the brethren took their seats at the table, and he came into the refectory, all rubicund with his labours and with the heat of the fire, and said to the brethren, 'Eat a good dinner now, and then we will go to prayer: and no one need think of cooking for a long time to come, for I have cooked more than enough to last us all for more than a fortnight.' And so saying, he set down his hotch-potch before them, but there was never hog in the Campagna of Rome so hungry that he could have eaten it."

As an example of the absolute and unreasoning obedience which monks and nuns of every Order must render to their superiors, the following extract is significant—

“As a brother was one day praying in his cell, his superior sent him an obedience to leave his prayer and go and ask alms. The friar went forthwith to Father Giles, and said to him, ‘Father, I was in prayer, and the guardian has sent me to beg; now it seems to me far better that I should continue praying.’ Brother Giles answered, ‘My son, have you never yet known or understood what prayer is? True prayer is to do the will of our superior; and it is great pride in him who has submitted his neck to the yoke of holy obedience to desire to follow his own will in anything, in order, as he thinks, to perform a work of greater perfection. The perfectly obedient religious is like a horseman mounted on a mettled steed, which carries him swiftly and fearlessly on his way; and the disobedient religious, on the contrary, is like a man seated upon a meagre, weak, or vicious horse, who is in danger of perishing by the way, or falling into the hands of his enemies. I tell thee, that though a man were raised to so high a degree of contemplation as to hold converse with angels, yet were he interrupted in that colloquy by the voice of obedience, he ought immediately to leave communing with the angels, and obey the command of his superior.’”

St. Anthony of Padua, a friar minor, preached a sermon to the fishes at Rimini, and St. Francis, not to be outdone by his disciple, preached to an innumerable multitude of birds that crowded the trees on the wayside to see him pass by. The substance of the sermon, as recorded in the “Little Flowers,” was this:—

“My little sisters, the birds, you owe much to God, your Creator, and ought to sing His praise at all times and in all places, because He has given you liberty and the air to fly about in; and though you neither spin nor sew, He has given you a twofold and a threefold clothing for yourselves and for your offspring; and He sent two of your species into the ark with Noah that you might not be lost to the world; besides which, He feeds you, though you neither sow nor reap. He has given you fountains and rivers to quench your thirst, mountains and valleys in which to take refuge, and trees in which to build your nests; so that your Creator loves you much, having thus favoured you with such bounties. Beware, my little sisters, of the sin of ingratitude, and study always to praise the Lord.”

The chronicler adds that the birds, on hearing the words of St. Francis, opened their beaks, stretched their necks, flapped their wings, bowed their heads to the ground, and by their motions and songs endeavoured to manifest their joy at being addressed by the holy man! Having finished his sermon, St. Francis made the sign of the cross, and allowed his congregation to fly away. “Then all those birds rose up into the air, singing most sweetly, and following the sign of the cross which St. Francis had made, they divided themselves into four companies. One company flew towards the east, the others towards the west, towards the south, and towards the north; and each company went away singing most wonderfully, signifying thereby that St. Francis, the bearer of the cross of Christ, had preached to them, and had made upon them the sign of the cross.”

One would think that after witnessing such a display of veneration

on the part of the birds towards St. Francis, his followers would have regarded the minstrels of the air as being too sacred to be used for food. But, alas for human nature! the Friars Minor, albeit very holy men, were fond of bird stew, and we have seen that Brother Juniper, who, being a favourite companion of St. Francis, was doubtless present at the wayside sermon, was so unmindful of the regard entertained by his chief for his "little sisters, the birds," as to cook them by wholesale, feathers and all.

There are many other tales illustrative of the marvellous powers ascribed to St. Francis scattered through the book, but the gem of the collection is the story of the stigmata. St. Francis, so runs the story, being on Mount Alvernia keeping the fast of Lent, our Lord appeared to him in the guise of a seraph, and spoke to him certain high and sacred things, which the Saint in his lifetime would never reveal to any person, but after his death he made them known to one of his brethren. The words spoken by our Lord, says the writer of the tale, were these—

"Knowest thou," said Christ, "what I have done to thee? I have given thee the stigmata, which are the ensigns of my Passion, that thou mayest be my standard-bearer; and as on the day of my death I descended into limbo, and by virtue of my stigmata delivered thence all the souls whom I found there, so do I grant to thee that yearly on the anniversary of thy death thou mayest go to purgatory, and take with thee to the glory of paradise all the souls of thy three Orders, the Friars Minor, the Sisters, and the Penitents, and likewise all others whom thou shalt find there, who have been especially devout to thee; that so thou mayest be conformed to me in death, as thou hast been to me in life." Then, after long and secret conference together, that marvellous vision disappeared, leaving in the heart of St. Francis an excessive fire and ardour of divine love, and on his flesh a wonderful trace and image of the Passion of Christ. For upon his hands and feet began immediately to appear the figures of the nails, as he had seen them on the Body of Christ crucified, who had appeared to him in the likeness of a seraph. And thus the hands and feet appeared pierced through the midst by the nails, the heads whereof were seen outside the palms of the hands and the soles of the feet. In like manner, on the right side appeared the image of an unhealed wound, as if made by a lance, and still red and bleeding, from which drops of blood often flowed and stained the tunic of St. Francis."

By a decree of Pope Nicholas III., which was afterwards confirmed and extended by Pope Alexander, and which is still in force, whosoever expresses disbelief in the stigmata of St. Francis may be prosecuted for heresy!

We must now conclude, but we have quoted enough to show the character of the book which Cardinal Manning commends to his English co-religionists as a most "beautiful gift."—*Protestant Advocate*.

IX.—THE POPE AND THE PILGRIMS.

THE religious associations of the Romish Church which have been promoting and directing the pilgrimages for the last few years resolved on celebrating with unusual pomp, not only the birthday of the reigning Pope, but also the anniversaries of his creation and

of his coronation, when he will have completed thirty years of his Pontificate. Our Roman correspondent thus writes—

May and June will see a greater concourse of visitors in the capital of Italy than have flocked hither since the fall of the temporal power. As usual, the gifts to the Pope are extraordinarily large, and millions of francs are expected to be paid into the Treasury: a single donor from South America brings no less than one million francs, equivalent to forty thousand pounds sterling. It will be no easy matter for the Pope and his advisers to dispose wisely of the enormous sums of money which are almost daily finding their way to the Vatican. The expenditure that will be made of it must hereafter exercise a considerable influence on the fate or fortunes of the Papacy. As some few examples of the large donations that have been received of late, the following may be mentioned:—The interest of $3\frac{1}{2}$ per cent. on the pecuniary property bequeathed to his heirs by the late Duke of Modena, which interest they are required to pay to the Holy See so long as its present tribulations last, amounts to over £10,000 sterling per annum. The Italian pilgrimage to the tomb of St. Peter presented the Pope with £80, the total amount which he received on that same morning reaching £2800. Signora Gismondi left the Pope in her will £20,000. The Pius-Verein of Aix-la-Chapelle sent him £1288. Signor Agostini Quinti left him £32,000. M. de Solwyns brought him from the diocese of Ghent £8000. The list might be almost indefinitely prolonged; and when such a stream of wealth is flowing in to the Papacy, we must expect that when it flows outward it will either very quickly increase the corruption that has been long rankling in the ecclesiastical system of Rome, and thus contribute largely to its speedy dissolution, or else it will secure for some time to come the services of a large army of writers and thinkers who will help to heal the deadly wound of the Papacy, and give it such renewed life for a time as will cause thousands still to wander after it, and to prostrate themselves before its power.

ADORATION OF THE POPE.

Adoration is hardly too strong a term to employ in order to express the character of that sentiment with which many of the pilgrim class regard the Pope. This is applicable especially to the French Ultramontanes, or, at all events, to those who are their spokesmen. Monsignor Mermillod, in speaking the other day to the Seminarists of Santa Chiara, said: "Since we have the happiness of contemplating Christ upon Mount Tabor, let us also have the courage to accompany Him to Calvary. Let us think of the grace that is given us of being in Rome in the time of the passion of Pius IX." The *Rome*, commenting on the address of Monsignor Mermillod, says: "In the Vatican Christ speaks to us by the mouth of His Vicar, and shows Himself there in the splendour of His raiment." Again: "Pius IX. reproduces (*résumé*) Christ. Incomparable calm, serenity, and sweetness and glory, which those who have living faith may contemplate." Again: "Pius IX., who as Pope is inspired by God, as a man has the vastest intellect." Again, speaking of the pilgrims who have had the supreme happiness of being presented to his Holiness, the *Rome* in another number says: "They have seen a man who, although he is shut up in

a palace, is loved, venerated, and, we will say, invoked by 200,000,000 of Catholics scattered over five continents."

The following is from the *Osservatore*:—"To-day, the 5th of May, being the Feast of St. Pius V., upwards of a thousand French pilgrims had the honour and consolation of being received in solemn audience by the Holiness of our Lord. . . . After the audience, and after his Holiness had retired—accompanied by his noble Court, by several eminent cardinals, and by many prelates—the French pilgrims, in order to satisfy their feelings of profound devotion towards the Vicar of Jesus Christ, got up to the Pontifical throne, and could not cease from imprinting upon the sacred seat a kiss of affection and veneration."

This morning (May 6) I counted, at a special service at St. Peter's, nearly 300 pilgrims. The priest who addressed them said it was well to bear in mind that it became a duty at times to promote Christianity even by force of arms.

We are not either to assume that because money is being gathered in by this new method, the old methods are abandoned. The same methods that called forth the indignant remonstrances of the early Reformers are practised to the present day with the same effrontery as ever. The other day was published by the *Bersagliere*

A CURIOUS CIRCULAR

that was issued from the "Ecclesiastical Agency" in Rome in 1872 for the benefit of the clergy. In this are tabulated the prices to be paid for all briefs and Pontifical rescripts and marriage dispensations. The prices certainly are moderate, ranging from 102 francs for a private oratory and 37 francs for a dispensation for marriage between relatives of the first degree, to 3 francs for reading prohibited books. But the most curious circular is the invitation distributed lately by the parish priest of St Augustine's to his parishioners in the following terms:—"Pious Union for the accompaniment of the most holy Viaticum in the ven. Church of St. Augustine.—Honoured Sir,—In order to increase still more the worship and homage to the most loved Jesus in the Sacrament, you are invited to be of the number of those who accompany Him when He is carried in the Viaticum to the sick in the parish of St. Augustine; and if you cannot come yourself, you are requested to offer a wax taper, which you, or some one in your stead, shall carry in the usual manner, and in this way you will be made a partaker of the most abundant treasures of Holy Indulgences which Holy Mother Church has deigned to concede for this purpose." Is this what Ritualists wish to reduce the English nation to again? To feed the people on the rotten husks which their forefathers rejected. God forbid that a spiritual famine should arise in England as in the south of Europe, and that the pastors of the people should offer them refuse ceremonies instead of the Bread of Life!

JOAN OF ARC.

The Congregation of Rites has had the wisdom to avoid the stultification of itself, by refusing the petition of the Bishop of Orleans for the beatification of Joan of Arc. They have rejected the petition on the ground (1) that Joan of Arc was condemned by a tribunal composed of priests, and presided over by a bishop; and (2) because she was condemned for heresy.—*At Home and Abroad.*

X.—ROMISH DEMANDS AT BIRMINGHAM.

(To the Editor of the Bulwark.)

SIR,—The Roman Catholic party in Birmingham have again been working hard to obtain the payment of a priest at the workhouse. The Board of Guardians have stood firm and resisted the demand. I send you a letter which appeared in the *Birmingham Daily Post*; and you may perhaps think it worthy of a brief space in your valuable journal. It may stimulate other Protestants to throw off their apathy; and when opportunity presents itself, encourage them in making a determined protest against Romish aggression. If only Protestants were active, and did their duty, Romish influence would be speedily diminished.—I am, yours truly,

T. H. ASTON.

“THE ROMAN CATHOLICS AT THE WORKHOUSE.

“To the Editor of the Daily Post.

“SIR,—I think the new Board of Guardians may be congratulated on their decision in reference to the payment of the Rev. Mr. M'Cartney, Roman Catholic priest at the Birmingham Workhouse. The question is not a political one, and has been alike decided by both Liberal and Conservative Boards. It is quite clear that the matter is one of principle, and therefore the application could only be met by consistent Protestants with a direct negative.

The amount asked was absurdly small; and if payment is right in principle a much larger amount should be given. It is “the thin end of the wedge” again—the first step towards a series of demands. Mr. Gladstone, in his recent pamphlets, has clearly shown that it is unwise to support and endow a system having teachers who inculcate doctrines so opposed to constitutional liberty. The Vatican decrees enunciate the doctrines of Papal infallibility, and may be said to require absolute and implicit obedience. Therefore they are wholly incompatible with the claims of civil allegiance. Looking at the question in this way, the vote of the Liberal Board of Guardians is worthy of commendation. The majority, I presume, voted intelligently, well knowing the aims of the priesthood. Mr. Gladstone has done good service in convincing Englishmen that to endow Romanism is to endanger “progress, liberalism, and civilisation.”

The argument of the minority, that Roman Catholics contribute towards the rates, and therefore should have a fair share in return, appears at first sight reasonable; but on closer consideration it will be seen that already this is the case, and that they receive in return a much larger proportion than other systems of religion. From calculations made by Mr. Lumley, hon. secretary of the Statistical Society, and published about two years ago, it appears that the number of Roman Catholics at different periods were as follow:—

Year.	England and Wales.	Scotland.	Percentage of population.	
			England and Wales.	Scotland.
1851	766,000	—	4.26	—
1861	955,600	265,000	4.75	8.65
1871	915,800	277,200	4.02	8.23

Showing a decrease since 1861 in the number of Roman Catholics in England and Wales.

Mr. Gladstone, also, in his pamphlet, "The Vatican Decrees" (Murray, 1874), p. 62, observes: "That the rumours of the increase of the numbers of the Papal Church in proportion to the population would seem to be confuted by authentic figures. The Roman Catholic marriages, which supply a competent test, and which were 4·89 per cent. of the whole in 1854, were 4·09 per cent. in 1861, and 4·02 per cent. in 1871." And Mgr. Capel, in his reply, states:—"Some priests of experience among us are of opinion that, taking one thing with another, our numerical gain is not considerable."—*Weekly Register*, November 14, 1874.

"It is a startling fact that, notwithstanding the decrease in the Roman Catholic population, there has been a great and alarming increase in the number of Roman Catholic criminals. From Parliamentary returns it will be found that, whereas the Roman Catholic prisoners in 1862 amounted to one-sixth, or 16 per cent. of the entire number, they were in 1872 over one-fourth, or 26 per cent.—showing, with a decrease of the Roman Catholic population, an increase of 10 per cent. in the number of Roman Catholic criminals.

"From the number of Roman Catholics in the Birmingham Workhouse there is again an equally great disproportion of numbers. Mr. Kneebone placed the Roman Catholic inmates as one-fifth of the whole. How comes it that in paupers and criminals they contribute such a large array? Surely this is a sufficient reply to those who say give them back a fair share of the amount paid by them to the rates. I cannot refrain from asserting that the amount of taxation which the support of Roman Catholicism now entails is a subject that must soon call for the earnest consideration of ratepayers. What with grants for Roman Catholic industrial schools, grants on a large scale for educational purposes, and immense amounts paid to chaplains in our army and navy, prison chaplains, &c., we shall soon have to speak out boldly, and demand that an end be at once put to this endowment of Roman Catholicism, in any shape whatsoever.—I am, &c., T. H. ASTON.

"BIRMINGHAM, May 20, 1876."

XI.—ITEMS.

EXTRAORDINARY STATE OF AN INDUSTRIAL SCHOOL.—Yesterday, at the meeting of the Salford School Board, a second report was read on the condition of St. Joseph's Roman Catholic Industrial School, Manchester. A month ago complaints were made that the beds of the children committed by the magistrates to the school were infected with vermin, and that the persons of the children were filthy; that a dead child had been treated in a callous manner; that there was not a proper bath for the children; that sick children were not properly nursed; that a large proportion of the boys were suffering from sore eyes; that the management was imperfect in other ways; and it was resolved to give notice terminating the agreement between the Board and the school. After this, the Roman Catholic Bishop of Salford sent a commission to examine the school, the Home Secretary sent inspectors to visit it, and it was reported that the condition of the school had

been much improved, but that there were still some causes of complaint; and it was resolved not to withdraw the notice terminating the agreement between the Board and the school.

ROME, *April 29*.—Further information has transpired regarding the recent conference between representatives of some Great Powers and several influential members of the Sacred College. In addition to the subjects specially under discussion, allusion was made to the event of a vacancy occurring in the Holy See, and the possibility of the election of a Pope favourable to a conciliation with governments which pursue a policy in conformity with the ideas of modern civilisation. The cardinals are said to have evaded that subject, owing to Pius IX. continuing to enjoy such health that there seems to be no likelihood of the Papal See becoming speedily vacant; they considered that the governments could at all events be referred to the decisions of the Vatican Council, adhered to unanimously by the bishops; and, added their eminences, when those governments beheld the attitude of the dignitaries of the Church in all countries of the world, they would become convinced that a new Pope would change nothing in the present policy of the Holy See.

MADRID, *May 4*.—The whole of to-day's sitting of Congress was occupied by the debate on the religious question. Senor Romero Ortiz spoke in favour of an amendment re-introducing the more liberal article on religious tolerance contained in the constitution of 1869. In the course of a long speech, in defence of liberty of conscience, Senor Ortiz read authentic extracts from the proceedings of the Inquisition to prove the iniquities committed through religious intolerance. The speaker concluded by asking the Ultramontane members whether their party would close the thirty-nine Protestant houses of worship at present existing in Spain, to which Senor Ferdinand Alvarez replied that they would. This answer created a great sensation. Subsequently the House agreed to an evening sitting to discuss the budget, and the proceedings closed after a declaration from Senor Ortiz that the constitutional minority would vote against the clause unless it were amended in a more liberal spirit. Senor Ferdinand Alvarez said, besides closing the Protestant places of worship in Spain, he would expel Protestants from the country.

MR. THOMAS NICHOLSON, Forest of Dean, sends a letter to the *Freeman* on the Government Education Bill, in which he quotes the words of the Earl of Shaftesbury as follows:—"In a large proportion of those schools doctrines are inculcated in the minds of children which must eventuate in full-blown Romanism. I mentioned this to a person who occupies a very high position, and who is a great authority on this subject. What was his reply? He said—and he must have known perfectly well what he meant when he made the remark—'Yes, and that is the cause of the rapid establishment of Board schools throughout the country; there is very little opposition now to the formation of such Boards, and in many places there is a great demand for the Board, because the people fear that the clergy are in their schools privately disseminating doctrines, the teaching of which must eventuate in a most detestable system of Romish character.'"

THE BULWARK;

OR,

REFORMATION JOURNAL.

AUGUST 1876.

L—PROPOSED IRISH UNIVERSITY.

IT is a great matter, when we have to do with evils, to know the worst of them. He would be a bold man who would say that he has attained to this knowledge respecting Romanism. But with regard to the demands of Irish Romanists we think they can scarcely go beyond the point that they have reached. We have before us "a Bill to make better provision for University Education in Ireland, prepared and brought in by Mr. Butt, the O'Connor Don, Mr. Mitchell Henry, Mr. McCarthy, and Mr. Sullivan, ordered by the House of Commons to be printed, 16th May 1876." The proposal is that a University is to be formed, composed of the existing Trinity College, Dublin, and of the existing Irish Catholic University, which is to be chartered and endowed according to an elaborate scheme, and which is to take the name of St. Patrick's College. The ultimate government of this college is to be in the hands of a "Committee of Founders," who are to be in the first instance the following:—Most Eminent and Most Reverend Paul Cardinal Cullen, D.D., Roman Catholic Archbishop of Dublin; Most Reverend Daniel M'Gilligan, D.D., Roman Catholic Archbishop of Armagh; Most Reverend John MacHale, D.D., Roman Catholic Archbishop of Tuam; Most Reverend W. Croke, D.D., Roman Catholic Archbishop of Cashel; Right Reverend John MacEvilly, D.D., Roman Catholic Bishop of Galway; Right Reverend James Walshe, D.D., Roman Catholic Bishop of Kildon; Right Reverend Laurence Gillooly, D.D., Roman Catholic Bishop of Elphin; Right Reverend George Butler, D.D., Roman Catholic Bishop of Limerick; Right Reverend Michael Flannery, D.D., Roman Catholic Bishop of Killaloe; Right Reverend Nicholas County, D.D., Roman Catholic Bishop of Kilmore; Right Reverend Thomas Nulty, D.D., Roman Catholic Bishop of Meath.

This Committee is to be first nominated by Her Majesty, and is to be self-elective. Degrees in arts, law, and medicine, are to be conferred by the University, and theological degrees by the Colleges. St. Patrick's College is to be endowed by grants from the revenues of the disestablished Irish Church, amounting to £470,000, and the University is to get a grant from the same source of £300,000. Assuming, then, that the two Colleges will be equally benefited by their relation to the University, St. Patrick's College is to get £620,000, and Trinity

College, £150,000, of those funds which, we were again and again told, were not to be applied to any ecclesiastical purpose. We were told this again and again, and some believed it. We did not. This is a fair exhibition of the claims of the Home Rulers. We do not expect that they will get all they ask at present, but we do expect, unless the Protestant people arouse themselves, that they will get an instalment now, and that they will bide their time for the remainder.

Apart from the extravagant endowment of a college in which Romish theology is to be taught, and by which Romish degrees in theology are to be granted under a royal charter, we hold it to be a thing intolerable that our Queen should be asked to charter an institution for the teaching of science and philosophy under the direction of the Romish hierarchy, the measure and the quality of which are to be prescribed by the Vatican, by the infallible successors of those infallible men who infallibly condemned the fundamental principles and the most important results of modern science. Apart altogether from ecclesiastical and theological considerations, we protest against this in the name of science.

II.—SHALL SCOTLAND EVER BE A POPIISH COUNTRY AGAIN ?

BY THE REV. G. DIVORTY.

MANY who are Protestants in name will smile at the question, as the dream of a visionary, or the hollow cry of a misguided alarmist. Romanists regard the matter in a different light. They anticipate with confidence the triumph of their cause. Such is the hold they have already got in the country, that they look upon the matter as only a question of time. Rome never gives back what comes into her hands. She never retrenches, but is always aggressive: and every fresh concession made to her she uses as the ground of yet greater demands. Her progress, therefore, to power and influence has only to reach the point at which the balance is turned, and from that moment she is dominant; she has the mastery, and every opposing interest must then go down. She is working towards that critical point, meeting with feeble resistance in her progress. Laws which were framed to check her assumptions are passing away one after another from the Statute-Book. This Protestant country is thus, through constantly repeated acts of its legislators, removing obstacles and facilitating the ends which Rome has at heart: and, as if this were too little, the cause of Romanism is strengthened by grants and endowments from the public funds at the rate of more than a million of British money every year. It would be surprising beyond measure if Popery did not make rapid progress under such fostering care; and the measure of its success at this day has exceeded the highest anticipations of its warmest supporters. But these things will give birth to results, and that, too, at no distant day, which will startle the slumbering Protestantism of Scotland.

Another monastery has been set up in Scotland. They are now *nine* in number. In England there are no fewer than seventy, as nearly as can be ascertained; and they exist in defiance of law. Of convents there are twenty-one in Scotland, and two hundred and forty in England. The last addition to the monasteries in Scotland is a notable one.

It restores the Benedictine order of monks. They have secured as their residence what were formerly the crown lands and garrison buildings at Fort Augustus, finely situated at the west end of Loch Ness. The *Inverness Courier* says: "The place was purchased from the Government, by the late Lord Lovat, so recently as 1867, for the sum, we believe, of £4500. The fort had been abandoned as a military station, and had fallen into a ruinous state." It appears that the present Lord Lovat has made a present of the whole building, including sixteen acres of land, to the Popish Church for monastic purposes. Thus, another stronghold has been secured for Rome; and in an appeal for funds to support it, the writer says: "Dunfermline and Melrose, Coldingham and Arbroath, Paisley and Dundrennan, Kelso and Iona, with some twenty other abbeys observing the rule of St. Benedict, will live again; and the old chants, which have been silent for so many years, will be heard once more in the land." Such are the sanguine anticipations of the friends of Romanism; and facts bid fair to warrant the expression of their hopes.

A Bill was recently introduced into Parliament for the establishment of a Popish University in Dublin at a cost of £770,000; and while the acting committee have protested against that measure, they would call attention to it as part of a systematic course long persevered in, and now more openly avowed, for establishing the claims of Romanism to universal supremacy, and as a tentative step for preparing the country for conceding at some future time what the framers of the Bill can scarcely hope to be immediately obtained. The committee have also taken action for procuring information regarding the sale of the property at Fort Augustus, and petitioned Parliament anent a recent increase of £8570 to Popish chaplains in India, by which the annual grant for that purpose is now over £24,800.

Another circumstance which took place in Glasgow on the 4th of the present month should go far to enlighten the friends of Christianity in Scotland as regards the present aspect of things, while it proves, at the same time, the increasing boldness and insolence of Romanists. The following extract is from the *Scotsman*.:—

"THE ROMAN CATHOLIC CHURCH IN GLASGOW.—The Roman Catholic clergy of the western district of Scotland entertained Archbishop Eyre to dinner in Maclean's Hotel, Glasgow, last night. The Very Rev. Dean Gordon occupied the chair, and there were present upwards of a hundred clergymen. When the health of the Pope had been drunk, the toast of the Queen and the Royal family was honoured. The chairman then gave 'The Guest of the Evening,' and stated that during the seven or eight years that the archbishop had been in the city their numbers had been greatly augmented. It was worthy of note that at the same time the strength of the clergy had been increased, and many new chapels had been erected during his term of office. To his zeal, also, they were indebted for the seminary which had been built at Garnet Hill for the instruction of 'Young Levites.' On the toast having been drunk with great enthusiasm, the archbishop replied, and at the outset he deprecated the encomiums which had been showered upon him by the Very Rev. Dean. It was true that their strength in every way had grown much greater of late, but he did not take to himself the credit of having brought about that happy result. With regard to the college at Garnet Hill, he might say that his relation to it was pretty much that of an engineer, who had simply to put a completed machine in motion. The foundation of the seminary had been laid, and he might almost say that the

fabric itself had been all but completed by his predecessors. It was with pleasure, however, that he had been able to open the institution, and he was glad to have something to do with the present arrangements of it. The toast list included 'The Vicars Apostolic of Scotland,' 'Cardinal Cullen and the Irish Hierarchy,' and 'Cardinal Manning and the English Hierarchy.'

Where are these things to end? Let the reader recur to the question with which this short statement begins. It is a question that calls for immediate and prayerful attention on the part of all who would act as the true friends of the blessed Gospel, and preserve its precious privileges from the aggressive inroads of the Man of Sin. Shall Scotland ever forget its own history? Can its people forget the darkness and tyranny under which their country groaned at the hands of the Romish antichrist? And shall they see with indifference the boastful success of the old enemy whose hands are red with the blood of their forefathers? Many are the proofs that might be adduced to show that the spirit of Popery is unchanged for the better. According to the Word of God, it cannot change except for the worse; and among the many testimonies to the truth of this the following may be taken as a specimen. It is connected with one of the most recent utterances of the Pope. The *Times* of the 26th June refers to it in these terms:—

"The Pope began by lamenting that 'we are all in a kind of slavery'—a proposition strangely illustrated by the public denunciations he proceeded to scatter about him, and by the perfect freedom with which the deputations and other ceremonies of this occasion have been conducted. He referred to the delivery of Tobias, and stated: 'Sennacherib was killed by his sons, and Tobias was able to return to his tribe; and, *let them remark, not only free to his tribe, but to all those rich possessions which were his before he was carried off from his country.*' The latter is evidently the great point in which the cardinals are to derive encouragement from the example of Tobias; but there seems something not less significant in the Pope's reference to the murder of Sennacherib. The Pope then proceeded to predict that 'the Church must triumph and the Revolution perish. *The fathers will kill the sons and the sons will kill their fathers, and all those born of the Revolution will devour each other.*' In his interview also with the German pilgrims, 'he spoke of Antiochus and his end, and in a firm voice uttered some terrible comparisons.' In other words, he seems to threaten the German Emperor with the loathsome death of the ferocious persecutor of the Jews. . . . He finally dwelt upon the death of the unhappy Sultan as an instance of the divine vindication of the Papacy." The *Times* adds:—"We are not sure that we are within the limits of reverence in so much as quoting this un-Christian language. But the most lamentable part of the matter is that it should be possible for such malevolent and selfish perversions of historical events to pass current, under the highest sanction, on one of the great festivals of the Roman Catholic world. To Roman Catholic official authorities, the vast movement of thought which marks the modern world, appears as nothing but a wicked rebellion against Papal authority and a conspiracy to deprive the Pope and his cardinals of their 'rich possessions.' On these possessions their eyes are as eagerly fixed as, according to the Pope, were those of his famous example, Tobias; and he can contemplate with calmness, and even exultation, any amount of slaughter, and even family and intestine bloodshed, provided it only restores those 'rich possessions.'"

III.—R O M E.

I HAVE now been upwards of two months in Rome, and have had ample opportunity of forming correct impressions regarding our mission as a Church in it. I began my work on the second Sabbath of February, associated with Dr. Thomson, late of New York, the representative of the Established Church of Scotland, who had been on the field a few weeks previously, and co-operated with my predecessor, Mr. Cusin of Edinburgh. Dr. Thomson and myself have carried on the Sabbath services ever since in the most amicable manner, one preaching in the forenoon and the other in the afternoon alternately. The number of strangers in Rome varies from week to week, being greatest at Carnival time and about Easter. This spring there have been fewer American and English travellers than usual, owing to the depressed state of trade and the financial crisis in the United States; but, to make up for this, there has been a larger number of visitors from Scotland, and particularly from Edinburgh and Glasgow, who have formed a small Presbyterian colony here for the time, drawn very closely to one another by bonds of national and religious associations. Our attendance on Sundays, therefore, has been remarkably good, averaging—taking the two diets of worship together—about one hundred and twenty. The church, which is a very neat and comfortable building, just outside the Porta del Popolo, holds about one hundred and sixty. It is often quite full; and even in the afternoon, unlike most of our stations on the Continent, the congregation is not much smaller than in the forenoon. This last circumstance is very gratifying, considering the numberless temptations which Rome presents to spend the Sunday afternoon elsewhere, and the difficulty, especially to ladies, of getting to and from church, owing to the crowd of people and carriages at the gate going to or returning from the Borghese Gardens and the Pincian Hill, the favourite promenades of Rome.

Sunday, I may remark in passing, is better observed in Rome, upon the whole, than it is in other Continental cities, a larger number of shops being closed and less unnecessary labour carried on. But the state of things in this respect is not so favourable as it was when Rome was under the entire control of the Pope. With political liberty has come in a carelessness in regard to all religious observances. It is a very pleasant walk on Sabbath morning from my rooms to the church, passing through quiet streets and squares full of objects of the deepest interest: the monument raised by the present Pope to commemorate the new dogma of the Immaculate Conception—the red granite obelisk from Egypt, oldest of things even in Rome, on which Moses and the Israelites may have gazed on the banks of the Nile, as they marched into the desert—the Augustine Convent in which Luther resided during his stay in Rome—the site of the famous villa of Lucullus—and the tomb of Nero. And there is almost nothing to disturb the train of thought and emotion which these objects suggest.

We have the communion on the first Sunday of every month; and already I have had the privilege of taking part in two such services. It was my turn to preside on the first occasion, when about one hundred and twelve persons sat down at the Lord's table—the largest number that had ever communicated in the Scotch church at Rome. They

were from various parts of the world, and belonged to different nationalities and different branches of the Christian Church. There were three clergymen of the Church of England, and several ministers from the Established, Independent, United Presbyterian, and Baptist Churches in England, Scotland, and America. All distinctions were for the time forgotten in celebrating together the dying love of our common Saviour. It was a soul-cheering sight. The wonderful associations of the place lent to the occasion a remarkable interest and solemnity. Surrounded by the ruins of man's glory and power, we felt deeply how unfeeling was the power of the gospel—how unchanging was the nature of Him who was the same yesterday, to-day, and for ever. In a city of gorgeous masses and unmeaning ceremonials, that had changed Christianity into a kind of baptized paganism, so that there seems little difference between the fire that burned on the altar of the vestal virgins and the lamp which burns before the wayside shrine of the Virgin Mary which has taken its place, we felt it indescribably refreshing to partake, in the beautiful simplicity of our Presbyterian worship—by forms which reveal instead of concealing the truth—of the symbols of the broken body and shed blood of our Lord; and to mingle with the sacred memories of Gennesareth and Calvary the tender memories of home, and friends far away, or gone to the true Eternal City, with whom on former occasions we dipped our hands in the same dish.

We have had another communion since, when Dr. Thomson presided with much efficiency and impressiveness. Dr. Phin of Edinburgh took the table service, and I preached the concluding sermon in the afternoon. The attendance, owing to the departure of former friends and the paucity of new visitors, was considerably smaller than on the former occasion; but still it was very encouraging. About sixty-six persons communicated; and all felt that it was a time of refreshing from the presence of the Lord. The sunshine without was reflected in hearts full of love to Him who manifested Himself to them in the holy ordinance in another way than unto the world. A communion Sabbath in Rome seems more solemn than anywhere else. Here especially we are compassed about with a great cloud of witnesses, who, in the early ages of the Church, and in this very city, overcame the power of the world by the blood of the Lamb and by the word of their testimony, and loved not their lives unto the death. Here, more vividly than anywhere else, we seem to come to the general assembly and church of the first-born, which are written in heaven, and to the spirits of just men made perfect; and to realise that saints on earth and saints above make but one communion—that we are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. The air is full of sacred memories, and every stone seems to whisper to us out of the wall of the great events of which it was witness. How strangely altered are the times in which we live! The days of the Inquisition are for ever past; and without any fear of human molestation, we can worship God according to the custom of our fathers, within sight of the Vatican, and in a city for ages tyrannised over by the irresponsible dynasty of the Popes.

On the Sabbath evenings we have meetings for prayer and religious conversation, for the benefit of those who feel lonely in hotels and pensions. These meetings are held alternately in Dr. Thomson's rooms

and in mine, and have hitherto been well attended and much prized. They give, besides their special object, opportunities of becoming better acquainted with passing visitors, and introducing them to one another. In the forenoon of every Thursday we have our congregational prayer-meeting, held also alternately in our own "hired house;" and notwithstanding the manifold distractions of Rome, a considerable number of visitors habitually turn aside from the great sights around to behold the surpassing sight of Jesus Christ and Him crucified, and to drink from this brook that runs in the way. We have an attendance varying from thirty to forty, and even fifty, the capacity of our rooms being stretched to the utmost. We have made many delightful acquaintanceships at these meetings, and shall look back upon them as among the most pleasant and profitable incidents of our sojourn in the Eternal City.

I have seen a good deal of the Christian work that is carried on here—in most cases with much wisdom and zeal—and have interested myself in some of the schemes; but my ignorance of the language prevents me from being little more than a spectator. Only a settled minister in the Scotch Church can be useful in helping on the great cause of evangelising Rome and Italy. The field is large and inviting, although encumbered with many difficulties. On the one hand, there is the grossest ignorance and superstition; and, on the other, the utmost dislike to all religion, which may be regarded as the reaction in thoughtful minds from the degrading fetichism of Roman Catholicism. Still, there are not wanting evidences of a desire among many individuals and classes to know something of the "more excellent way" of Protestant evangelical truth; and were the right men on the spot, to deal prudently and wisely with such cases, I have no doubt that much permanent good would be done.

I hope great things for Italy yet. She has accomplished the grandest and most bloodless revolution that has almost ever taken place in the history of a nation. She has unified her kingdom, deprived the Pope of his temporal power, suppressed monasticism, and given to her people a constitutional government. She is organising a noble system of national education, and creating a popular literature. Everything has to be reconstructed, and ages of neglect have to be atoned for and their consequences rectified. Burdened with a heavier taxation for these things than any other country in the world, she is nevertheless toiling bravely up the Hill Difficulty of national emancipation and elevation; and soon, if she persevere in her efforts—and she means to do so—she will sit down calmly on the summit, and gaze around, from the Mediterranean to the Adriatic, and from the Alps to the Apennines, upon a smiling and prosperous country and a free and enlightened people. Italy was once the glory of all lands; and there is nothing to prevent her being once more an eternal excellency, a joy of many generations. Pervaded by Gospel influences, she will be no more merely a land of dead heroes and a glorious past, but a land of the living; and the past will have no glory by reason of the present glory that excelleth.

I have greatly enjoyed my sojourn in this city. My work has been most agreeable and profitable; and my association with my highly-esteemed colleague, and with ministers and brethren of other denominations, has enlarged my sympathies, and made me feel a deeper interest

in all who love the Lord Jesus and do His work. I shall carry away with me many precious memories, which will sweeten and enrich all my life. And assuredly not the least precious of the benefits I have derived from my visit to Rome, and my wanderings among its wonderful relics of the past, is the vividness with which I realise the incidents of classic story which seemed mythical to my boyhood, and the events connected with the residence and closing years of the great Apostle of the Gentiles in this city. Pudens, Aquila and Priscilla, Clement and Onesimus, become to me henceforth real living characters, since I have stood among the scenes associated with them. I have traced the great Apostle's footsteps from the landing-place at Puteoli, where he first stepped on Italian ground, to the traditional scene of his martyrdom on the Ostian road; and I feel as I never felt before, that I have not followed "cunningly-devised fables," but that the Word of Life is indeed the word of truth. The Acts of the Apostles, the Epistle to the Romans, and that wonderfully tender letter written from Rome to Philemon, will be to me henceforth instinct with new meaning and power. For this last experience alone I shall never cease to look back upon my visit to Rome with unspeakable gratitude.—*Free Church Record.*

IV.—IMPUTED RIGHTEOUSNESS.

BY DR STEANE.

SIN is not only depravity, but guilt; not only moral deformity, but legal desert of punishment. A representation is sometimes given of the moral condition and relations of man which is essentially defective; the representation which, while it admits the doctrine of depravity, shuts out the doctrine of guilt. But sin, considered in this light, ceases to be a crime and becomes only a calamity, or at most a fault; an evil, which distorts the character of man and disturbs his happiness, but which is not of a penal nature, and necessitates no judicial condemnation. It puts him out of harmony with the moral law, for he is no longer holy, but it does not bring him under its curse. So that what a man needs, according to this view, is not to be set right with God, but to be made right in himself; and this once accomplished, the other follows as a necessary consequence. His great want is not justification, but personal rectitude. Under these circumstances, of course, no necessity exists for imputed righteousness.

And this view is commonly connected with another equally defective, of the relations in which man stands to God. These are all resolved into the relation which rises out of the Divine paternity; to the exclusion of that which is involved in the rectoral and judicial character of God, and which regards man as a subject of His moral government, and amenable therefore to law. But if man is to be looked upon only in the light of a child who has broken through some family arrangement, or acted undutifully towards a parent, then certainly it is hard to understand what scope there is in such circumstances for imputed righteousness. The child's father does not demand it. A return to a proper sense of his position in the family, and to a better state of feeling towards his father, may at once rectify the temporary aberration, and the penitent transgressor is restored to favour. No thought occurs to the father's mind

that something is due in the case to law and public justice; still less does he dream of insisting on propitiation, the shedding of blood, satisfaction, and atonement. The very conception of such things is abhorrent to the paternal nature, and they are never required by paternal government. Yet these are the things, as we shall presently see, that constitute the righteousness which a man must have imputed to him before he can be blessed. God is, no doubt, a loving Father. If His love were not infinitely greater and more ready to spring into exercise towards sinners than we can understand, there would have been no hope of salvation, and no righteousness provided that might be imputed to them in order to their being saved. But that righteousness has been provided, and must be imputed, or salvation is impossible. And since this must be taken to be the statement of the Word of God, it brings us by a direct consequence to the recognition of other relations between Him and man besides that involved in paternity; and of those views of sin in which it is contemplated rather in its aspect towards God, than in its effects upon the character of man. The latter, however, are the views and relations which are almost exclusively exhibited in books and sermons, in which we are taught that we do not need an atonement, nor a righteousness springing out of it. Of course we do not, if there is no guilt to be cancelled, and consequently no punishment to be endured. But if, on the other hand, transgression necessarily draws after it the infliction of the penalty of transgression—if the majesty of God's law demands an equivalent for its violation—if the sinner cannot be legally purged until satisfaction has been made—if the inflexible rectitude of God be imperilled should there be any connivance at sin, and His moral government is overthrown the moment it is removed from the foundations of eternal and immutable law—then the deep necessities of man's condition as a sinner rise to view in their just and vast proportions, and it becomes apparent that nothing can meet them but such a propitiation as the cross of Christ and that alone presents, and nothing save the sinner but that act of God by which He imputes to him the righteousness which results from it, and is intentionally provided by it.

The necessity, then, for an imputed righteousness arises out of the legal relations which God has established between Himself and man. Those relations the sinner has violated, and their violation not only produces misery, it constitutes guilt. Guilt must be cancelled, and the position of one who has never disobeyed must be regained, before the sinner can be restored to a state of blessedness. By no possibility can he himself re-achieve this position, nor can it be regained by any improvement effected in his personal character.

Pardon and justification are not to be confounded as though they were simply the equivalents of each other. The law which exacts blood-shedding, in order to our escaping punishment, equally requires obedience, in order to our being justified; and, therefore, the righteousness which it demands must comprehend a perfect conformity to the precept of the law, as well as the discharge of its penalty. An imperfect obedience, however sincere, will not meet the exigency, for the law must essentially change its nature, and cease to be law, before it can forego or relax any portion of its claims. Eternal rectitude can make no concessions to human weakness; and human weakness, on the other hand, labours under an absolute impossibility of fulfilling the demands of eternal rectitude. Where, then,

is the escape from this dilemma? Where is the sinner's hope? Clearly where the apostle places it, and there only. If he is ever again to know what it is to be blessed, his blessedness must come from some source altogether apart from himself; in a word, it must be "the blessedness of the man to whom God imputeth righteousness without works."

Gratuitous as salvation is to us, it has been procured at an infinite cost. The righteousness which God imputes to the sinner, is a righteousness wrought out by the obedience and sacrificial death of His Incarnate Son. It results from both: from His active obedience to the precepts of the law, and from His passive submission to the penalty of the law. By the one He fulfilled its requirements, by the other He exhausted its curse.

Thus the righteousness which God imputes to those whom He justifies, is the righteousness that springs from the spotless obedience and the sacrificial death of the Lord Jesus Christ. And this righteousness is a perfect righteousness, and an everlasting righteousness, and a righteousness intrinsically of infinite value. Perfect—for it needs no supplement, as indeed it can receive none. It is admitted in the Court of Heaven's jurisprudence as a full acquittal against all charges which, from any and every quarter, may be brought against the man to whom it is imputed. It cancels the guilt of all sin, fulfils all the requirements of law, satisfies all the claims of justice, upholds the integrity of moral government, and makes it not less honourable to the majesty of God's holiness, than to the riches of His mercy, to restore the transgressor to His friendship. Everlasting—for it shall never be superseded, and never exhausted. It will never become obsolete, but be always new, and constitute the title-deed to the saint's inheritance; as long as the inheritance itself shall last. And it is intrinsically of infinite value—for it is the righteousness not of a man, nor of any creature, however exalted, but of the Eternal Son of God.

The act of imputation is God's:—"The blessedness of the man unto whom God imputeth righteousness without works." But the question arises, is it an act of sovereignty, or a judicial act? Is it an act in which the blessed God proceeds upon the ground of absolute and unexplained prerogative, or upon the ground of rectitude? Not upon the former, but the latter. Antecedently to that arrangement in the eternal councils of heaven, by which the Son of God became the appointed as well as the voluntary substitute who, in the sinner's place, should fulfil the law by His obedience, and endure its penalty in His death, there was scope for the exercise of sovereignty. Divine sovereignty is accordingly to be recognised in the original determination out of which the whole economy of redemption arises. It was divine sovereignty which, when the question presented itself whether apostate man should be left to perish in his apostasy, resolved that question in favour of the apostate. It was divine sovereignty which made the distinction between the treatment of sinning angels and sinning men. It was divine sovereignty which selected the Redeemer, and then in Him, as their Head, chose or predestinated all the redeemed. In these and other similar instances sovereignty and the absolute prerogative of God are exercised; exercised, however, let it be said, always in harmony with the personal character of God, as a Being of infinite wisdom, holiness, and love. But when once the system of moral government came into operation, it came into operation necessarily upon

the ground not of sovereignty, but of rectitude ; not of prerogative, but of equity.

When, therefore, the Son of God, acting in His substitutionary and representative character, provides the righteousness by which believers in Him are justified, the imputation of it to them becomes a judicial act, or an act of divine justice. If the sins of believers have been imputed to Christ, it is only just that His righteousness should be imputed to them. This was the very stipulation of the covenant made with Him ; the consideration, in view of which He undertook the sinner's responsibilities. If the death of Christ was a judicial transaction, then the justification of believers is a judicial transaction also ; for they are but the two parts of the same process of redemption. As in the former, the blessed God acts as a Judge, or in a judicial capacity, so in the capacity of a Judge He acts in the latter ; and in both, as the administrator of that system of moral government, the very glory of which consists in its absolute and unswerving equity. Hence the language of the Apostle John—"If we confess our sins, He is faithful and just"—not simply merciful, but faithful and just—"to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Our forgiveness, it must ever be remembered, is a propitiated forgiveness ; our justification, a justification by righteousness. Everything in the entire development of salvation is in harmony with rectitude. It is a legalised process, a proceeding according to law, and magnifying law from first to last. And hence the declaration of another Apostle, "Him hath God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, His righteousness ; that He might be just, and the justifier of him who believeth in Jesus" (Rom. iii. 25, 26). It is observable with what emphasis the statement is made that the remission of sins, as the consequence of faith in Christ's propitiation, is an exhibition of God's righteousness, and not of His sovereignty ; and that it is so in order to this end—that God Himself might be just in the act of justifying believers. This is, in truth, the grand paradox ; but it is, at the same time, the sublime triumph of the dispensation of grace, that while under the law God is just in condemning sinners, He is just under the Gospel in justifying them.

It is proper still further to advert, in a few words, to another point. It may be asked, what is the act itself of imputation, and what is it that we understand to be imputed ? Such representations have sometimes been given, in answer to these questions, as seem to me to involve serious error. I cannot, for example, suppose, as some do, that our sins are transferred to Christ in any sense that would make Him to be a sinner, or that His righteousness is so transferred to the believer as to make him an innocent or righteous man. Imputation, in both cases, must consist with the facts, that Christ, after our sins have been imputed to Him, is personally as sinless as He was before ; and that we, after the imputation of His righteousness, are still personally sinners. On neither side does the transaction make any change in character. Christ's actions do not become our actions, nor Christ's sufferings our sufferings. Nor, on the other hand, do the sinner's actions become the actions of Christ, nor is the penalty due to the sinner, and exacted of Christ, to be taken as a manifestation of God's displeasure against Him. But by the imputation of our sins to Him is meant, that He was dealt with by Divine Justice as

though He were a guilty person ; and by the imputation of His righteousness to us, is, in like manner, meant that we are dealt with as though we were righteous persons. God laid our sins to Christ's account, and to our account He lays Christ's righteousness ; and the consequence is, that He is treated as if He had been the sinner, and we are treated as if we had never sinned.

And now, finally, when does this imputation take place ? The unhesitating reply to this inquiry is, that it takes place immediately upon the exercise of faith. Not before. To say that the believer is justified from eternity, is to confound the purposes of God with their practical development. Just as reasonable would it be to speak of him as regenerated from eternity, or even of the world as created from eternity. "Known unto God," no doubt, "are all His works from the beginning," but it is simply an abuse of language to say, that what God knows, or determines to do, is therefore actually done. He has determined, and eternally determined, for all His purposes are eternal, that those who believe in Christ shall be justified by the imputation of "righteousness without works;" but it is a contradiction to describe that righteousness as being already imputed, while they are yet in unbelief. "Abraham believed God," says the Apostle, "and it was counted to him for righteousness," the obvious meaning of which is, that it was so counted to him at the time he believed. And it is thus in every other case. Righteousness is imputed upon believing. When a sinner believes, that is, as soon as he believes, he is justified. From that moment he stands a pardoned and accepted man through the imputed righteousness of Christ ; for since nothing but faith is necessary to make that righteousness his own, this result follows, and follows in its completeness, the moment he believes.

And when God imputes that righteousness, He imputes it once for all, and its effect is equally instantaneous and complete. Not at several times, therefore, and in successive acts and instances, does the transition take place by which we pass out of a state of condemnation into a state of judicial safety, but at one time only. If the translation is effectuated at all, it is effectuated perfectly. Either we are under condemnation or we are justified ; there is no third alternative. Either the unrepealed curse of the law is still suspended over us, or we have received a full discharge from its penal claims ; for the supposition is impossible that we should at one and the same time be amenable to punishment and yet be acquitted ; that we should be partly condemned, and in part justified. Nothing so anomalous can be conceived in the condition of man, or the jurisprudence of God. Justification, therefore, is from the first an act complete in itself, needing no supplement, and suspended on no future contingency. When hereafter the believer stands at the great tribunal, he will stand there as being already absolved from guilt, and at peace with God. His justification instead of taking place then, will then be recognised, admitted, and proclaimed as a transaction antecedently accomplished, at once begun and finished, when God imputed to him "righteousness without works."

V.—CARDINAL MANNING ON PERSECUTION AND FREEDOM.

CARDINAL MANNING has been preaching to the good people of Peckham, on the cruel and unchristian spirit in which the Church of Rome has been, and is being now, persecuted by all who differ

from her dogmas, not only in Prussia, but in England. The text on which the Cardinal based his fierce philippic against the persecutors is contained in the words recorded in St. John xv. 19, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The hatred of the world to the Church of Rome the Cardinal accepts as an infallible mark of God's favour, and an unerring attestation of the claim of "the Catholic Church," which to quote the Cardinal's own words, "is the teacher of the way of salvation—the spiritual guide of the flock of Jesus Christ; but this world rebels, and calls it tyrannous, and treats the Church as it did its Divine Master. I am not, therefore, surprised, that in every country where men teach that the civil power is supreme, they should be at enmity against the Catholic Church. Men say, You claim to teach Infallibility. That is true. But they say, You thereby take away the liberty of the intellect of man. Very true. They say you tyrannise over the human mind and take away its freedom of judgment. I would ask you—Does the truth that two and two make four take away my liberty of intellect? Am I free to dispute whether or not two and two make four, or five or three? Am I free to dispute the plain rules of arithmetic, astronomy, or any science? Every demonstration of science fetters and binds the intellect of a man directly he knows it. When science has proved a thing, no man thinks of disputing it afterwards; he would be an unreasonable man if he did, and why? Because he knows the thing is true. Truth once known is a law upon the reason. Well, then, how can I lose my liberty of intellect if I know that God is one, and that there are three persons in the Godhead? How can I lose my intellectual liberty by knowing the revelation that the Son of God was made man? Why am I not intellectually free because I know that this our Church on earth, against which the devil shall never prevail? What liberty have I lost? Every divine truth that I know so far takes away my intellectual freedom that I shall never dispute them. Once more, we are told that the Church binds the freedom of the will. Yes, it does. It tells us, "Thou shalt not steal," "Thou shalt do no murder," "Thou shalt not blaspheme," "He that believeth and is baptized shall be saved." No doubt these are all commandments, and when they are once known they bind the will. And I ask, Suppose I said to a child, that is poison, do not take it, and that is wholesome bread, eat it—am I inflicting an injury on that child for depriving it of the liberty of will whilst preventing it from poisoning itself, and am bidding it to eat wholesome bread? That is just what the Church commands. It says: "You shall not commit any injustice, you shall believe all that is true, thou shalt do no wrong to thy neighbour, thou shalt serve the Lord thy God." And, I ask, is that depriving a man of liberty of mind? Does it take away any liberty but the liberty to do wrong?

It is, we must confess, not a little startling to find a Prince of the Church of Rome indulging in an invective against the cruel persecution undergone by Roman Catholics. It is, in sooth, the seditious Gracchus once more whining of sedition. If ever there was a Church whose history is the history of systematic persecution of the Church of Christ, and deeply stained with the blood of the martyrs, as it was predicted of her, it is beyond all doubt that of the Church of Rome. In other

Churches, persecution of other creeds has been an accident of time and place; but in the Church of Rome persecution has been elevated into a principle; it has reached the rank of a law of the Church, promulgated by those who legislate for it, and carried out to the letter by all who are subject to the ruling powers of the Church. The persecuting Syllabus of the present Pope is in harmony with the persecuting decrees and practices of his predecessors, and we find his Syllabus curses all decrees of Monarchs, States, Parliaments, and Peoples, which do not accept the ecclesiastical policy of Rome, and declares them to be "void of all rightful authority." Toleration of other religions is here branded as a crime against society; a sin against Heaven; all Sovereigns who are Protestants are to be deposed because of their heresy, and it assumes from beginning to end that there is no other true form of saving Christianity but that of Rome, and no other faith, even no other form of the same faith, is to be held or allowed by those who have the power to crush it out of existence. The Cardinal is equally inconsistent and fallacious when he appeals to analogy to demonstrate that the Church of Rome does not tyrannise over our freedom of the intellect, or, the conscience when she insists upon the acceptance of her dogmas. Now, when we accept the truth of two and two making four, we admit that we are "not free to dispute the plain rules of arithmetic." But what does this case and others like it prove? It shows that, after all, we do not act on private judgment, that we accept as true what commends itself as true to our own mind, and all the more so when we find that it is impossible to reject such a truth, for instance, as that two and two makes four, without ignoring the very first principles of our reasoning faculties. So, again, with the intuitive axioms of the conscience, we acknowledge at once the truth of the moral command, "Thou shalt not steal." We do not feel ourselves free to dispute it or reject it, simply because it instantly commends itself to our right reason and to our moral sense and fitness of things. The simple truth of the matter is, that we assent to such truths at once, because *they carry with them their own evidence*, self-evident as they are, and their own reasonableness, which our reason at once recognises, inasmuch as they are the purest and clearest of appeals to reason and to common sense. But can this be said of any distinctive doctrine of the Church of Rome? Can it be said of the doctrine of the Pope's Infallibility that it is so self-evident, so acceptable to the laws of our understanding, that to reject it would be to ignore those very laws and first principles, and that we believe it, and accept it the moment it is enunciated? When we accept the truth that two and two make four, we are most certainly acting in harmony with the dictates of our reason, which forbids us to dispute a self-evident truth. Now, on the contrary, when the dogma of Papal Infallibility is presented to our minds to be accepted as a truth, we find not only that it is not in harmony with the dictates of our reason, but that it is in clearest antagonism to the dictates of our reason, which intimates that such a claim on the part of any man is unreconcilable with the spirit of the Gospel, opposed to the uniform tradition and teaching of the Catholic Church, and virtually establishes in the world, in the name of Christ's Vicegerent, the very kingdom Christ rejected. Now it has been the special misfortune of the Church of Rome, especially in late years, to tyrannise over the judgment and intellect, learning and con-

science of her best and wisest children, by endeavouring to force upon them the acceptance, as if divine truths, of the dogmas of the Immaculate Conception and Papal Infallibility, which Dr. Döllinger and the Old Catholics have rejected, as conflicting not merely with their own reason but as conflicting with the teaching of the Roman Catholic Church herself, in other ages, and other Popes and Councils. To justify such a tyranny which tramples on the conscience of man by an attempt to show that our intellect and our conscience lose their freedom, and are bound to accept certain truths, is, we must confess, the boldest and most extraordinary defence of the persecution yet known, in which the Cardinal seems utterly to forget that it is one thing for the mind of man to accept without proof that *which needs* no proof from its own self-evidence, and quite another thing to accept without proof that which needs the most rigorous demonstration, because it is not only not self-evident, but utterly in contradiction to the truths already accepted as divine, and to those very intuitions of the mind according to which we accept the moral and mathematical axiom mentioned by the Cardinal without demonstration and without doubt or cavil.—*St. James's Chronicle*.

VI.—RITUALISM AND PERVERSION.

(*From the Weekly Review.*)

LAST week, in commenting on the case of *De Stacpoole v. De Stacpoole*, we drew attention to the fact that the affidavit of Monsignor Capel set forth that it required great and constant instruction to prepare a girl for her first communion at the age of thirteen—that though a child had a Roman Catholic governess, went daily to a Roman Catholic church, and was visited by a Roman Catholic priest, the preparation was not likely to be effective unless the delicate child was taken from the custody of her dead mother's sister, and sent to a convent. This week we have to mention another case, in which the Papists adopt a diametrically opposite principle. A foolish youth, not quite twenty years old, went to the Brompton Oratory, and, after a talk, he was *received* into the Roman Catholic Church.

The fly in the spider's web is not allowed any liberty. The fly not in the web is allowed to enter at any time—particularly if he happens to be a rich or socially well-connected fly.

The pervert is Lord Nelson's second son, and it appears that this fish has been hooked by a nun. Lord Nelson writes:—

"Three years ago a lady, who had left the Church of England and become a nun, obtained an introduction to my son. She lent him books, appointed to meet him at Roman Catholic services, and carried on a correspondence with him behind my back, until, having succeeded in making him unhappy in the belief that he had never been properly baptized, his apparent sadness, for which I sought a cause, brought the whole thing to my knowledge. I induced him to consult a clergyman of our Church, who set his doubts at rest, and for three years he has been happy in the Church of England, and was preparing for Cambridge, with a desire to take holy orders."

Now, if any one had said that nuns were used to nab young men, to correspond secretly with them and meet them at church—if Mr.

Whalley or Mr. Newdegate had said so—the Papist papers and the Anglican-Popish papers would have been indignant. We are a little surprised. We had no idea that nuns were put to such a use, and we think that the game is dangerous—for the nun. Lord Nelson has been told by his son that “some ten days previous to his admission he had not the slightest intention of becoming a Roman Catholic.” That does not surprise us. A youth who is weak-minded enough to be disturbed by the letters and conversation of a nun, is pretty sure to be a creature of impulse. We turn to the letter written by Mr. Bowden, the Popish priest at the Brompton Oratory. He says:—

“On Tuesday, June 6, a young gentleman called on me, and asked to be admitted to the Roman Communion. I found on questioning him that he held every point of Roman doctrine; that he had studied the ‘Threshold of the Catholic Church,’ a book written expressly for the preparation of converts, and that he had used the Roman ‘Golden Manual’ as his Prayer Book for the last three or four years. I ascertained further that he was completing his twentieth year, and I had therefore no doubt that he was of an age to form his own religious convictions, and was bound to act upon them, while the fact that he was leaving London in a few days was a reason for his speedy reception. I then distinctly asked him if his parents, of whose name and rank I was equally ignorant, were alive. He told me they were, but that he would prefer not acquainting his father till after the step was taken, as he had three years since shown great displeasure at the idea of his conversion, and had prohibited him entering a Catholic church. I felt that for Mr. Nelson to remain any longer a Protestant would be to persevere in what seemed to me a course of simple hypocrisy; and, as fear of his father’s displeasure appeared the only intelligible motive for his past inconsistency, I agreed to receive him without his father’s knowledge, but told him to acquaint his father on the day of his reception.”

The Jesuitical tact of Mr. Bowden ought to give him a high post in the Popish Church. Parental authority is totally ignored; but we will let that pass. The point is, that young Nelson was forthwith received, although according to his own admission he had been for three years wickedly deceiving his father. There may be morality without religion. There are non-religious men who would scorn to stain their lips with a lie, and who would rather face death than basely deceive those who trust them. But there cannot be piety without morality; and whatever may be the convictions of young Nelson, he was assuredly not pleasing God when his life was a long-sustained lie. But he is encouraged to consummate the fraud upon his father. He was not told to go to Lord Nelson and say, “Father, I have deceived you. I have pretended to be a Protestant, but I am a Roman Catholic by conviction, and I intend to become a member of the Roman Catholic Church.” No. He was first admitted, and then when the deed was done he was to tell his father. So long as the lying was necessary for the perversion, so long was the lying to be continued.

Mr. Bowden writes:—

“Mr. Nelson informs me that the clergyman to whom he was in the habit of confessing during the last three years, and who, Lord Nelson says, quieted his doubts, never entered into controversy with him, but, on the contrary, encouraged him in the practice of his favourite Roman devotions, a system of direction which I cannot undertake to explain.

“As long as certain members of the Church of England are in the habit of imitating the Roman devotion of celebrating mass, invoking the saints,

oral confession, reciting the rosary, and the like, conversions will follow, which, sudden as they may appear, are but the necessary consequence of such a line of conduct."

In the last sentence Mr. Bowden is candid, and what he says is true. Ritualism is substantially Romanism, and as a matter of course, Ritualists will now and then openly join the Roman Catholic Church. We prefer a Romanist to a Ritualist, for the latter is a Romanist who pretends to be a Protestant, and we abhor false pretences in religion. We ask the Protestants of the Church of England how they can reconcile it to their consciences to tolerate Romanism in their Church, which is an active and successful agency for the perversion of Protestants?

It is, however, fair to say that the Rev. A. H. Stanton, the clergyman referred to, denies that statement. He writes:—

"I never knew of his (Mr. Nelson) reading 'The Threshold of the Catholic Church,' or of his attendance at Roman Catholic churches; neither did I direct him in the use of Roman Catholic devotions. It never occurred to me to investigate his private prayers. When a young man assures me he is satisfied with the English Church, and is preparing at an English clergyman's house for Cambridge, preparatory to taking holy orders, I deem such an interference beyond the limits of spiritual direction."

We do not doubt the word of Mr. Stanton or of Mr. Bowden, and we are forced to the painful conclusion that the morals of the youth had been so deteriorated by his nun's instructions, and by his Popish reading, that he told a deliberate lie. Mr. Stanton says he talked over all the Roman difficulties that occurred to Mr. Nelson. Did he expound to the youth the doctrines of the gospel? Did he tell him that there is but one Mediator between man and God—the Lord Jesus Christ? Did he tell him that it is folly for him to confess to man, and that God alone can pardon sin? If not, if he merely tried to show the youth how it is possible to be a Ritualist without being a Roman Catholic, it is not surprising that his counsel has not been effective.

VII.—THE LATEST ATTEMPT AT SWINDLING AND BLASPHEMY IN VICTORIA.

(From the Protestant Advocate.)

THE Rev. B. Butchers, of Victoria, has sent the following communication to the Sydney *Standard*.—

"There has just mysteriously fallen into my hands a very curious tract which, judging only from internal evidence, is a product of the Middle Ages, but which I have sufficient evidence has been printed for distribution among the Faithful in the city of Melbourne, during this month of March, in this year of grace 1876, and which I hasten to lay before the readers of the *Protestant Standard*, as a very choice literary and ecclesiastical curiosity. The two principal characteristics are greed and blasphemy. Dr. Littledale, in the *Contemporary Review* for January, refers in strong terms of reprobation to the 'coarse mercantile element' which Rome introduces into all her religious transactions, 'so that no prayer can be extorted for the love of God or one's neighbours, unless the worshipper be bribed with an indulgence for himself,' and this little act abundantly justifies the Doctor's stric-

tures. Whoever will take the trouble to read the tract appended will easily see this 'mercantile element' protruding with painful distinctness. It is simply a bargain between the priests and the laymen, or women rather. Thus, for the paltry annual subscription of five shillings, the subscribers are entitled to a *quid pro quo* of the most satisfactory kind. Not only are they entitled to Three Hundred Days' Indulgence each time they recite the doggerel verses below, but, in addition to this, ten solemn promises are made to them through the 'venerable Margaret Mary,' and as though even this were not enough for five shillings per annum, the subscribers are further informed that 'the Holy Sacrifice of the Mass will be offered frequently for the intentions of the subscribers.' This may truly be described in the language of commerce as a 'most alarming sacrifice.' If all this is true, who would not join the association of the 'Perpetual Lamp?' &c. It is necessary, however, to warn those who may be inclined to speculate that none of these ten blasphemous promises (see especially numbers 9 and 10) are to be found in God's Word, or indeed anything approaching to them; and it may be well also to remind them that cheap as these ten promises undoubtedly are, after all they are not so cheap as certain better authenticated ones, which are offered by the Lord Jesus Christ, 'without money and without price.' It is quite evident that Rome is not prepared to trade on these terms. She is in want of money, and money must be got somehow. This, and this only, is the explanation of this new 'Devotion.' May God pity the poor victims who are deceived by such blasphemous lies, and may He also open the eyes of latitudinarian Protestants who are helping to build up this system of lying imposture in our midst!"

ASSOCIATION OF THE PERPETUAL LAMP IN HONOUR OF THE SACRED HEART OF JESUS.

ERECTED IN THE

CONVENT OF THE GOOD SHEPHERD, ABBOTSFORD,
COLLINGWOOD, AUSTRALIA.

INSTITUTED—FEAST OF THE SACRED HEART, JUNE 1867.

ANNUAL SUBSCRIPTION: FIVE SHILLINGS.

VIVE JESUS ET MARIE.

Behold the little lamp, dear Lord,
Which burneth day and night;
To honour Thy most Sacred Heart,
It sheds its brilliant light.
And my poor heart, tho' distant far,
Yet evermore doth turn
To the dwelling of Thy Spouses,
Where this lamp doth always burn.

And prostrate there in spirit, Lord,
I offer Thee its rays,
As acts of adoration,
Thanksgiving, love, and praise.
Whilst struggling with the cares of life,
Throughout the weary day,
Before Thy Heart this little lamp
For me doth homage pay.

And when at length I seek repose,
 I know that whilst I sleep,
 For me a loving vigil, Lord,
 It evermore doth keep.
 God of my heart ! Heart of my God !
 This offering, though poor,
 Thou wilt accept from Thine own child,
 Who fain would offer more.

PRACTICE.

In time of trial have recourse to the Heart of Jesus with great confidence.
 Do all the good you can, acting in union with the Sacred Heart of Jesus.

DEVOTION.

To the agonising Heart of Jesus.

O most merciful Jesus, who so ardently desirest the salvation of souls, we beseech Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, purify in Thy precious blood all the sinners of the earth who are now in their agony, or about to die. Amen.

ACT OF REPARATION.

To the Sacred Heart.

O Sacred Heart of Jesus ! humbly prostrate before Thee I come to renew my consecration, with the resolution of repairing, by an increase of love and fidelity towards Thee, all the outrages unceasingly offered Thee. I desire most particularly to love Thee, to glorify Thee ; and, above all, to console The Adorable Heart for the forgetfulness and ingratitude of men. Accept to this end my thoughts, words, actions, and sufferings. Above all, receive my poor heart, which I give Thee without reserve, entreating Thee to consume it in the fire of Thy pure love.

All for the Sacred Heart of Jesus, through the Immaculate Heart of Mary.

ASPIRATION.

Agonising Heart of Jesus, have mercy on the Dying !

Hardened sinners on the brink of eternity, and after every other means had been tried in vain, have been converted by recommending them to the Agonising Heart of Jesus.

Pray : Some poor sinner may be helped by your supplication.

Pray : Some dear friend may be in danger, although you know it not.

Pray : That the prayer of others may aid you when your hour of need shall come.

Pray : The Heart of Jesus asks you to do so.

Average number of those who die daily throughout the world—80,000.

PROMISES

Made by our Lord Jesus Christ to the venerable Margaret Mary in favour of those who practise Devotion to His Sacred Heart.

- 1.—I will give them the grace necessary for their state.
- 2.—I will give peace in their families.
- 3.—I will comfort them in all their trials and afflictions.
- 4.—I will be their secure refuge in life and death.
- 5.—I will bestow abundant blessings on all their undertakings.
- 6.—Sinners should find my Heart an ocean of mercy.
- 7.—Tepid souls shall become fervent.
- 8.—Fervent souls shall advance rapidly towards perfection.
- 9.—I will bless every dwelling in which an image of my Heart shall be exposed or honoured.

10.—The persons who spread this devotion shall have their names written in my Heart, never to be effaced.

This Association is formed in pursuance of a devotion widely observed in all Christian countries. The nuns of the Good Shepherd, in introducing it to the Catholics in Australia, beg for it the attention and support of all those pious persons desirous of paying special homage to the SACRED HEART OF JESUS.

The Holy Sacrifice of the Mass will be offered frequently for the intentions of the Subscribers.

VIII.—CAN A ROMAN CATHOLIC BE BELIEVED UPON HIS OATH?

THE question placed at the head of this article will probably startle many of our readers. Their natural answer to it would, without doubt, be in the affirmative. They would shrink with dread from the idea that their Romanist neighbours could not, like other Christians, be believed upon their oath. Greater still would be their dread if they thought it possible that a Romanist might not only swear falsely in a court of justice, under certain circumstances, without committing sin, but that he would consider it absolutely right to confirm what he knew to be a lie by a solemn adjuration on the holy gospels. Yet such is, unhappily, the case, and we will engage to prove it from the writings of Romanist theologians, and from the so-called infallible decrees of the Vatican Church.

The "Most Holy" Third Council of the Lateran, in its 16th canon, infallibly declares that "those are not to be called oaths, but rather perjuries, which are taken *contrary to ecclesiastical utility*."

Reiffenstuell, a standard author at Maynooth, says that "the doctors commonly infer that the Pope can (on account of heresy, and all Protestants are heretics) absolve from any obligation, though confirmed by an oath to the delinquent, because in every promise '*the cause of religion*' is considered excepted. "He who owes anything to a heretic is, *ipso facto*, free from the obligation, and is not bound to keep his promise, bargain, &c., or his plighted faith, even though sworn to a heretic."—Reiff. Jus. Can., lib. v. Tom. v., p. 202.

Bailey's "Moral Theology" (the text-book of Maynooth, which every student is obliged to purchase at his own expense) gives seven causes which prevent an oath from imposing any obligation, one of which is, "*the hindering of a greater good*," i.e., "*ad majorem Dei gloriam*." Another, "the limiting, either expressed, or tacitly and silently understood, of the intention of the swearer." (Tom. vii. cap. ii., p. 260-302.)

Bailey teaches that oaths or vows may be dispensed with, "if it should be *useful to the Church*, or when any notable difficulty supervenes of carrying it into execution," or any other case which may generally be reduced to piety, spirituality, utility, or necessity. (Tom. vii. cap. II., p. 269-302.)

Yet again, Alphonsius Liguori, a saint and doctor of the Roman Church, says, in his "Moral Theology," vol. ii., lib. iv. cap. ii., De Juramento: "It is certain that for a just cause it is lawful to make use of an equivocation, and confirm it with an oath." Again, he says—

"A confessor may affirm, even upon oath, that he is ignorant of a crime of which he has heard in the Confessional." It is easy to see what a wide door this principle opens for the defeat of the ends of justice.

The following opinion of Liguori's bears upon the laws of bankruptcy. He says—"A poor man who has concealed property to provide for his own support may swear that he has none." It would, however, be wearisome to follow Liguori through the rest of the dozen cases he mentions in which it is lawful to swear falsely. We therefore pass to the last, the most monstrous and dangerous of all. He puts the question—"Is it lawful to swear what is known to be false if the true circumstances are whispered to himself by a witness?"

There is, it appears, a variety of opinions on this question; some authors affirm the lawfulness of the villainous act, and others deny it. To do him justice, we must say that Liguori inclines to the latter opinion. Nevertheless, the fact remains that the infamous proposition is put forth and defended by doctors of the Romish Church.

But there is a yet more dangerous doctrine which is laid down by the Jesuit Father J. P. Gury, in his "Moral Theology" (vol. i. p. 338). He says—"Without at least a virtual intention of swearing there is no formal oath." In other words, a man may enter the witness-box, and go through all the formalities of taking the oath, but if he has no intention of swearing he is not bound by the ceremony, and may state any lie he pleases without committing sin! How awful is such a doctrine when contemplated in all its naked deformity!

Far be it from us to say that the majority, or even any, of our Roman Catholic fellow-citizens would willingly commit perjury. We believe that very many of them are better than their religion, and that they would ordinarily refuse to be guided by the villainous maxims laid down in the writings of the authors we have quoted. Circumstances might, however, arise when it would be well and needful to remember that a Romanist may swear what is false, without—in his own eyes—committing sin, on all occasions when his doing so would advance the interests of his Church, and in such other cases as those we have indicated.—*From the Protestant Advocate.*

IX.—EXTRAORDINARY PERVERSION TO ROME.

EARL NELSON writes as follows respecting the reported perversion of his second son to the Romish Church:—

"The report is unhappily too true, but in justice to my son's tutor and to others responsible for his guidance, it must be publicly made known that the whole thing was done surreptitiously and without our knowledge. However painful to myself, it seems right as a caution to other parents to expose the pharisaical zeal in making proselytes for which one section of the Roman Catholics in this country are becoming pre-eminently distinguished. Three years ago a lady who had left the Church of England and become a nun obtained an introduction to my son. She lent him books, appointed to meet him at Roman Catholic services, and carried on a correspondence with him behind my back, until, having succeeded in making him unhappy in the belief that he had never been properly baptized, his apparent sadness for which I sought a cause, brought the whole thing to my knowledge. I induced

him to consult a clergyman of our Church, who set his doubts at rest, and for three years he has been happy in the Church of England, and was preparing for Cambridge with a desire to take holy orders.

"I have it from his own mouth that when he came to London to spend the rest of his holidays at home, and some ten days previous to his admission, he had not the slightest intention of becoming a Roman Catholic, so that neither his tutor nor myself could have had any knowledge of his change of views, nor could he have in any way seriously prepared himself for such a change.

"I left town on a Saturday in unhappy ignorance of any such intention, and on my return on the Wednesday following was informed that at eight o'clock on the same morning he had been conditionally baptized by a father at the Brompton Oratory.

"I naturally remonstrated on the indecent haste, and on the direct violation of all parental authority, in receiving a son under age without his parents' previous knowledge. Upon this matter my son deliberately informed me that the priest never asked him whether I had or had not given my consent, or whether or no I knew anything of the step he was proposing to take. It is explained that the question was asked, but that my son, in the excitement of the moment, had forgotten it; and the priest's further justification to me was threefold and peculiar—

"1. That the law of the land allows a child to change his religion at fourteen, and therefore there was no necessity to ask the parents at all.

"2. That although to tell me first would have been the 'obvious and straightforward course,' he and another priest consulted together on the Tuesday, and decided that it would be safer to allow my son to deceive me instead of running the risk of the greater sin of denying his convictions from a fear of me (which fear did not exist).

"3. That he was found to be a real Roman Catholic at heart. This last, if true, would rather have suggested some reasonable delay, as there could have been no fear of his final decision.

"The point which I wish to make particularly clear is the encouragement of deception towards parents, and the attempt to undermine parental authority, which is making a direct use of deadly weapons from the infidel armoury, and a mode of proceeding utterly unworthy of any branch of Christ's Church. The tactics which I have attempted to expose are those to which persons in my rank of life are at the present time peculiarly exposed from this section of the Roman Catholics."

The priest (Henry G. Bowden, the Oratory, London, S. W.), on whose conduct Lord Nelson animadverted in his letter in reference to the perversion of his second son to the Roman schism, replies in the *Times* as follow:—On Tuesday, June 6, a young gentleman called on me, and asked to be admitted to the Roman Communion. I found on questioning him that he held every point of Roman doctrine; that he had studied the "Threshold of the Catholic Church," a book written expressly for the preparation of converts, and that he had used the Roman "Golden Manual" as his prayer-book for the last three or four years. I ascertained further that he was completing his twentieth year, and I had therefore no doubt that he was of an age to form his

own religious convictions, and was bound to act upon them, while the fact that he was leaving London in a few days was a reason for his speedy reception. I then distinctly asked him if his parents, of whose name and rank I was equally ignorant, were alive. He told me they were, but that he would prefer not acquainting his father till after the step was taken, as he had three years since shown great displeasure at the idea of his conversion, and had prohibited him entering a Catholic church. I felt that for Mr. Nelson to remain any longer a Protestant would be to persevere in what seemed to me a course of simple hypocrisy; and, as fear of his father's displeasure appeared the only intelligible motive for his past inconsistency, I agreed to receive him without his father's knowledge, but told him to acquaint his father on the day of his reception. I would therefore point out that—

1. I never advised, still less encouraged, any "deception" on the part of Mr. Nelson towards his father, but on the contrary, that it was at my express wish that he informed him of his reception the first time they met.

2. Although I do not regard a father's command in the matters of religious belief as ultimate or supreme, I am not open to the charge of "attempting to undermine parental authority."

3. Lord Nelson accuses me of "indecent haste" in receiving his son, who ten days previously was a "happy member of the English Church." I would ask whether attending Roman Catholic services, and using essentially Roman devotions for the space of three years, is consistent with such a state of mind?

4. Mr. Nelson informs me that the clergyman to whom he was in the habit of confessing during the last three years, and who, Lord Nelson says, quieted his doubts, never entered into controversy with him, but on the contrary, encouraged him in the practice of his favourite Roman devotions—a system of direction which I cannot undertake to explain.

5. Lord Nelson says that his son had no fear of him. I cannot but think that his strong attachment to his own religion made him exercise an unconscious terrorism over his son, as may be seen from the severe prohibitions laid upon him, and that this, together with the *quasi*-Roman direction under which he was placed, prevented his knowing or realising his true state of mind.

As long as certain members of the Church of England are in the habit of imitating the Roman devotion of celebrating mass, invoking the saints, oral confession, reciting the rosary, and the like, conversions will follow which, sudden as they may appear, are but the necessary consequence of such a line of conduct.

X.—AN ANSWER TO POPE URBAN'S INURBANITY.

*To Pope Urban the Eighth, Joseph, Bishop of Exeter,
Wisheth right Wits and Charity:*

WHY may not the meanest Bishop be bold to expostulate with a Pope. I crave no leave; neither need I: I take our ancient liberty. I wis, there was no such distance, of old, betwixt Rome and Eugubium; or between my Ex and the channel of Tiber.

Hear now, therefore, Pope Urban, that which ere long thou shalt hear with horror and confusion of face before that dreadful Tribunal of Christ. These bloody blots of thine little besem the Shepherd of a Christian flock. What, is it for thee, like a grim herald, to give the summons to war? Is it for thee to excite Christian Princes, already too much gorged with blood, to the profligation and fearful slaughter of their own subjects? Were the keys for this cause committed to thy charge, that thou shouldest open the iron gates of war and the pale gates of death? Tell me, thou shadow of St. Peter, didst thou take these French Protestants for Malchus, whose ears while thou wouldst have cut off, thy sword, by a light mistake, glanced upon their throats? Or was it lately voiced to thee from heaven concerning these wretched animals stabling in France, "Arise, Pope Urban, kill and eat?" Art thou the Pilot of the Church's peace, and talkest of nothing but glittering helmets, swords, and spears, instruments of war and bloodshed? What noise could the howling of the She-wolf of thy Romulus have made, if this direful note of thine become the Bell-wether of St. Peter's fold?

Well, since thou wilt bespaul, bedribble the ashes of unhappy Rochel, and scatter with thy disdainful breath the despised dust of that forlorn city: yet, withal, call to mind a little, how not many ages are past, since the time was, that the hereditary sceptre of this, thy now, Lewis broke open the gates of Rome, demolished the walls, dispersed and lew the inhabitants, and shut up thy great predecessor, laden with itter scoffs and execrations, in his blind dungeon.

Neither shall many years run on again, unless my presaging thoughts too much deceive me, before the Angel shall shout forth, and the amazed world shall congratulate, the fall of thy Babylon. Rochel's case shall ere long be thine own, O thou most accursed city. *Blessed shall he be, that rewardeth thee, as thou hast rewarded us: yea, happy he, that shall take thy little ones, and dash out their brains against the stones.*

In the meantime, sport thyself at our miseries, laugh at our tears, make merry at our sighs, sing at our groans, and applaud our torments; but know for all this, there is a Just Avenger, that looks down from His heaven upon us; whose rod we at once kiss, and expect His vengeance.

Plead thou our cause, O God; yea, thine own, only thine. Why should not our confident innocence appeal to thy judgment? If there be anything in the whole composure of our most Sacred Religion hitherto professed by us, that hath issued out of the impure fountain of man's brain, let it even perish with the authors; yea, let it utterly perish, O Lord, and be banished into that hell whence it came: but, if we never dared to obtrude any doctrine upon the Christian World, but that alone wherewith thou didst of old inspire thy Prophets and Apostles, and by those thine infallible penmen didst faithfully deliver over to thine own people; surely then, either it must be our happiness to err with thee, the God of Truth, or thou dost and wilt still ever maintain with us this thine only True and Evangelical Religion.

But, alas, poor souls, we are mistaken all this while! It is nothing else but pure piety, forsooth, which we ignorantly condemn for cruelty. It is the seal of God's house, wherewith, Good Prelate, thou art so inflamed; that thou hast, hereupon, both wished and importuned the utter extirpation of all those heretics stabling in the French territories!

Good God! see the justice and charity of these Popelings! This is nothing but a mere injury of the times. It was not wont to be heresy heretofore that is so now-a-days. If it had been our happiness to have lived in the primitive times of the Church's simplicity, before ever that Romish Transcendancy, Image-Worship, Transubstantiation, Sacrifice of the Mass, Purgatory, Single or Half-Communion, Nundination of Pardons, and the rest of this rabble were known to the Christian world; surely heaven had been as open to us as to other devout souls of that purer age, that took their happy flight from hence in the orthodox faith of Christ Jesus. But, now that we are reserved to that dotage of the world, wherein a certain new brood of articles are sprung up, it is death to us, forsooth, and to be expiated by no less punishment than the perpetual torments of hell-fire!

Consider this, O ye Christians wheresoever dispersed upon the face of the whole earth; consider, I say, how far it is from all justice and charity, that a new faith should come dropping forth at men's pleasure, which must adjudge posterity to eternal death for misbelievers, whom the ancient truth had willingly admitted into heaven. These new points of a politic religion are they indeed, that have so much disturbed the peace of Christendom. These are they that set at variance the mighty potentates of the earth, who otherwise perhaps would sit down in a happy peace: these are they that rend whole kingdoms, distract people, dissolve societies, nourish faction and sedition, lay waste the most flourishing kingdoms, and turn the richest cities to dust and rubbish. But should these things be so? Do we think this will one day be allowed for a just warrant of so much war and bloodshed, before the Tribunal of that Supreme Judge of Heaven and Earth?

Awake therefore now, O ye Christian Princes, and you especially, King Lewis, in whose ears these wicked counsels are so spitefully and bloodily whispered. Rouse up yourself; and see how cruel tyranny seeks to impose upon your Majesty, in a most mischievous manner, under a fair pretence of piety and devotion. They are your own native subjects, whom these malicious foreigners require to the slaughter: yea, they are Christ's. And will you imbrue your hand and sword in the blood of those, for whom Christ hath shed his? yea, who have willingly lavished their own, in behalf of you and your great father?

Hear, I beseech thee, O King, who art wont, amongst thine own, to be intiled "Lewis the Just." If we did adore any other God, any other Christ, but thine; if we aspired to any other heaven, embraced any other creed, any other baptism; lastly, if we made profession of a new Church, built upon other foundations; there were some cause indeed why thou shouldst condemn such heretics, stabling in France, to the revenging fury of thy flames.

If this thy people have wilfully violated any thing established by our common God, or lawfully commanded by thee, we crave no pardon for them: let them smart that have deserved: it is but just they should. But do not, in the meantime, fall fiercely upon the fellow-servants of thy God, upon thine own best subjects, whose very religion must make them loyal. Suffer not those poor wretches to perish, for some late upstart superfluous additions of human invention, and mere *will-worship*, who were always most forward to redeem thine and thy great father's

safety and honour, with the continual hazard of their own most precious lives. Let them but live then by thy gracious sufferance, by whose valour and fidelity thou now reignest.

But suppose they were not yours, yet remember that they are Christians, a title wherewith your style is wont most to be honoured; washed in the same laver of baptism, bought with the same price, renewed by the same spirit; and, whatsoever impotent malice bawl to the contrary, the beloved sons of the Celestial Spouse; yea, the brethren of that Spiritual Bridegroom, Christ Jesus.

Consider, lastly, I beseech you, how the Reformed Christians stand in no other terms to the Papists, than the Papists do to the Reformed: Heresy is with equal vehemency upbraided on both sides. But do we deal thus roughly with the followers of the Roman Religion? Did we ever rage against the Popish Faith with fire and sword? Was ever the crime of a poor misled conscience capital to any soul? You may find perhaps, but very seldom, some audacious Mass-priest, some firebrand of sedition and contemner of our public laws, to have suffered condign punishment: but no Papist, I dare boldly say, ever suffered loss, either of life or limb, merely for his religion. Why dost not thou then, the son of that gracious and merciful Henry, carry thyself alike toward thy faithful subjects, who most innocently profess the Reformed Religion? Why should it prejudice any of them with thee, to have served their God, according to the Holy Scriptures, and the practice of the Ancient Church? To conclude then, Let it be but lawful for thy people to be truly religious.

And thou, Pope Urban, return at last to thyself, and consider how well this bloody advice of thine suits with those thy purple robes. A sword rather than a shephook would become that hand that should write thus: neither is this a net for the holy fisherman of Rome, but rather for the bloody prizes of the theatre. *Beautiful are the feet of them that preach peace*, saith the Prophet; but we may say far otherwise of thee, "Cursed are the hands of them that denounce war. Hadst thou obtained any portion in the gospel of Jesus Christ thou wouldst have clearly perceived that everything therein breathes peace, lenity, gentleness, concord; it is hell alone which sends forth the dire furies." The least noise of a hammer must not be heard in God's temple; but you, good man, would fill the holy Church of God with loud alarms, clashing of bloody weapons, and fearful groans of dying men. Give ear therefore now at last, thou who proudly scornest the sentence of any mortal judge. That which once our famous Robert, the holy and learned Bishop of Lincoln, is said to have done to thy predecessor, the same do I now unto thee. Let me summon thee to that dreadful Tribunal of Almighty God, before which thy wretched soul shall one day appear to give an account of this thy bloody advice. In the meantime, if thou wouldst rather to flee from the wrath to come, and to fare well hereafter, repent.—*Works of Dr. Joseph Hall.*

XI.—THE INFALLIBLE CHURCH.

To the Editor of the Bulwark.

SIR,—A brief letter, inserted in your valuable journal, in April last, proved of service to some few of your readers.

I have been privileged to send to a good number of earnest Protestants, the excellent pamphlet containing the "*correspondence between Lord Redesdale and Cardinal Manning.*"

In a concise article which appeared in the *Press and St. James's Chronicle*, the subject is put in a small compass. I therefore give the important part of this timely digest of the subject discussed by the two eminent controversialists.

The writer, after mentioning that the correspondence has been closed, proceeds to say, that "Lord Redesdale had good reason for being satisfied that any impartial person of moderate education, who might read the correspondence, must come to the conclusion that Cardinal Manning had failed to answer the three questions proposed to him in Lord Redesdale's first letter, that of October the 9th. These questions are:— 'First. Is it treason and heresy to say, that history informs us, that when Christ instituted that Holy Sacrament (the Communion), He ordained that His blood was to be given and received through the wine as well as His body through the bread, and that all ought now to receive the Sacrament in the manner He ordained?'

" 'Second. Is it treason and heresy to say that antiquity informs us, that in the time of the Apostles, and long afterwards, all who received that Sacrament partook of the wine as well as the bread, and that we ought all now to do as they did?'

" 'Third. When and how was the Church of Rome divinely instructed to order what is directly contrary to what Christ Himself ordered when on earth by express words?'

" We have felt from the first, that Lord Redesdale is so deeply imbued with the faith of the Church of England in the pre-eminent inspiration of the Holy Scripture, that he failed to estimate the unscrupulous character of his opponent. We use the words, "pre-eminent inspiration of the Holy Scripture,' in the sense of the VI. Article of the Church of England, which asserts the infinite superiority of the authority of the Holy Scripture over that of all other history and tradition in the following terms:—'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.' The Article then goes on to enumerate the Books of the Old and New Testament, contained in the Authorised Version of the Bible as 'the Holy Scripture' to which it refers. We repeat, that Lord Redesdale is so imbued with this confidence in the 'sufficiency of the Holy Scripture for salvation,' and therefore of its infinitely superior authority, that in undertaking to argue with Dr. Manning, he did not estimate the contemptuous derogation of the authority of the Holy Scripture, to which Cardinal Manning is bound by his acceptance and promulgation of the supreme authority of the Pope, when claiming to speak *ex cathedra*, as the living organ of the Holy Ghost. This pretension seems to most Christians simply blasphemous; but the Cardinal has over and over again affirmed it, and puts it as follows in his letter of Thursday last, which appeared in the *Daily Telegraph* of yesterday:—'Lord Redesdale,' writes the Cardinal, 'recognises Divine authority only in the Holy Scripture. I affirm the Divine authority to exist in the perpetual presence and perpetual assistance of the same Spirit of Truth, by whose

guidance those Scriptures were written, and in the interpretation of which He cannot contradict Himself.'

"'If Lord Redesdale denies this proposition, on what basis higher than human history does he rest his belief of the inspiration and Canon of Scripture itself.' Now, it should be remembered, that this controversy originated in the declaration of Cardinal Manning, that 'the appeal to antiquity is both a treason and a heresy,' and yet he has not scrupled to appeal to antiquity, or to argue thereon, as fully appears in the letters elsewhere given in our columns, with a view of leading Lord Redesdale away from his position, that the Church of Rome has contravened a positive command of the Redeemer by forbidding the laity to communicate in both kinds, and of her own authority withholding from them the cup. The Cardinal totally failed to justify, on Scriptural grounds, the mutilated Sacrament ordained by the Church of Rome. He then appealed to antiquity. Lord Redesdale exceeded his first intention, and demonstrated the unfairness with which the Cardinal used the patristic authorities he had chosen. The reply of the Cardinal is practically—'You dispute my historical authorities; the Holy Scripture is nothing but a portion of history. Why may not I dispute that portion of history? I affirm, that the Holy Scripture has no more inspired authority, than had the Council and the modern Popes, who have undertaken to contravene its record in the matter of the Holy Communion.'

"Cardinal Manning, with a coolness which nothing but a determination to demonstrate his own inaccessibility to proof and to fairness in argument, if used in contravention of his foregone conclusion, writes:—'Lord Redesdale was quite right in his former letter in saying, that such discussions are endless.' It is manifest, that the Cardinal both could and would argue for ever after his own fashion in a circle, and that it is idle to expect fairness in argument from any man who has accepted the Jesuit doctrine, that, if the Papal Church commands, that he should assert that to be black which he sees to be white, he must obey and declare it black. This audacious defiance of the truth, if the admission of it on his part would be inconvenient to the Papacy, is a leading characteristic, not only of the service the Cardinal has accepted, but of the creed, by which he has chosen to be bound. He quotes the decision of the Council of Constance in favour of communion in one kind, which Lord Redesdale and the Church of England repudiate, as if Lord Redesdale had more than half accepted the very proposition he condemns. Lord Redesdale has contributed largely to prove afresh (for it has often been proved before), that Cardinal Manning and his allies, like his predecessors, are inaccessible to reason, though skilful in evasion, and unscrupulous in assertion. The inference is inevitable, and in strict accordance with all historical evidence, that such men are utterly unfit for the privileges and responsibilities which attach to the citizenship of a free State, and that their teaching must render their pupils as unfit for freedom as themselves.—I am, Mr. Editor, yours truly,

"T. H. ASTON.

"82 BLOOMSBURY, BIRMINGHAM."

THE BULWARK;

OR,

REFORMATION JOURNAL.

SEPTEMBER 1876.

I.—ROMANIST EDUCATION.

BY THE EDITOR.

AN extract in another part of our present issue contains Dr. Manning's argument for Romanist education, to be provided for Romanists at the expense of the nation, and at the discretion of the Romish priesthood. The arguments in favour of this are plausible, but very unsound. Especially do they appear to tell against those who, like us, advocate a National system of religious education. The appearance is an appearance only, and not a reality. What we have ever maintained is, that in a country essentially Protestant—it is with Scotland that we have had mainly to do, but England is very much in the same position—Protestant religious education should be provided by the nation for all who will accept of it, while all parents should be at liberty to decline the acceptance of it by their children, and to provide for them such other religious instruction as they please. Let us briefly examine the systems that are proposed and advocated in preference to this.

1. *The simply secular system.* This were impossible if it were desirable, and vicious if it were possible. It is simply impossible to educate a child without communicating religious knowledge and inculcating religious principles. Neither history, nor literature, nor morals, nor the elements of science can be taught—we say not well taught, but taught at all—without reference to religious truths and religious considerations. Many of those who, upon the whole, agree with us, would point to the late Mr. Stuart Mill as a sad instance of the results of simply secular instruction. We cannot agree in this. The strange system pursued by his apparently insane father was not a simply secular system, but a very sectarian and a very dogmatic system of bitter infidelity and atheism. A purely secular system of education is an impossibility.

2. *The combined secular and separate religious system.* The system which we advocate might be so described; but another and a very different system has adopted this designation, and it is of that system that we are now to speak. It is a system which would exclude religion from the ordinary teaching—from all the teaching of which the nation takes cognisance—and allow Christians and Jews, Romanists and Protestants, Churchmen and Dissenters, to make provision if they please, and as

they please, for the separate instruction in religion of the children of their several communions. Now this is liable to the same fatal objection which we have brought against the simply secular system—that it is an impossibility. Religious knowledge and secular knowledge are not separable. The one cannot exist apart from the other. I cannot know Christian religion unless I know something of history, geography, literature, morals. Nor can I learn or teach history, geography, literature, morals, if I am to ignore the existence of the Christian religion.

A great deal of what, for want of a more elegant and dignified expression, we are obliged to call sentimental claptrap, has been talked and written by the advocates of this system, as to the sacredness of religion on the one hand, and the sacredness of the parental relation on the other. The state, they say, may give secular instruction, but it is the duty of the parent alone to give religious instruction, or, if he may call in any aid, it must be only that of the Church to which he belongs. Now we cannot find a less objectionable term than that which we have already employed to characterise this. I am just as much bound to teach my son arithmetic as I am bound to teach him religion. The neglect of the one duty on my part may be vastly more hurtful to him than my neglect on the other; but my offence were equally great in either case. I may employ, and I am bound to employ, the best aids that are within my reach for the efficient discharge of both these duties; but the responsibility lies upon the parent for the education of his child, and the part of the state is to afford him facilities for the discharge of his duty.

3. *The denominational system.* This system is altogether unnecessary so far as the different denominations of Protestants are concerned, as the points on which they differ are not those great principles of religion which alone ought to be inculcated upon the minds of children. On all topics which any judicious parent would desire to have his child instructed in, all the Protestant denominations are absolutely at one. We need not consider this system, therefore, except in its bearing upon a community composed of Protestants and Romanists. In such a community Dr. Manning would have a proportion of the national funds handed over to the Romanists, in order that the secular and the religious instruction may both be under the direction of the priesthood. Now we agree with him in objecting to a simply secular education. We object to banish the religious element from the national schools; and we would give the full protection of a "conscience clause" to the child of a Romanist. We would also most freely allow all Romanists to provide denominational schools for their own children and those of their coreligionists. But we would not allow secular knowledge to be taught at the national expense by those who are bound by their solemn obligations to pervert that knowledge, and we would not pay the priests of Rome for instructing either old or young in what they deem to be religious truth. We would not put a grain-weight of pressure upon the conscience of Dr. Manning or of any Romanist. We would provide at the national expense, and under the national superintendence, a combined secular and religious education. We should take care that this education should not be imparted in a proselytising spirit. We should respect the conscientious scruples of those who professed to have such scruples, and should not insist upon their taking advantage of the religious in-

struction provided for them ; and we would allow denominational schools to be established to any extent to which the members of the denominations were willing to support them ; but we would not give any grant whatever to any school which was not open to national inspection.

So much for those divisions of the Empire in which the people are very largely Protestant. The case of that division in which the majority of the people are Romanist will require separate consideration.

II.—SENSE AGAINST TRANSUBSTANTIATION.

[There are many excellent treatises on various points of the Romanist controversy, which are little known to readers of the present day. It has occurred to us that we may render good service to the cause which is so dear to us, by reprinting some of these, as our space may admit, from time to time. With this view we give the following treatise by Dr. Morley, who was at one time chaplain to the Queen of Bohemia, and who after the restoration of Charles II. became Bishop of Winton, and afterwards Bishop of Gloucester.]

AN argument drawn from the evidence and certainty of sense, against the doctrine of Transubstantiation, or the Church of Rome's interpretation of these words (*hoc est corpus meum*) this is my body, affirming that in the sacrament of the altar the whole substance of the bread is turned into the substance of Christ's body (Conc. Trid. Sess. 13. Cap. 4.) ; and the whole substance of the wine into the substance of Christ's blood ; so that after consecration there remains neither the substance of bread, nor the substance of wine, but only the body and blood of Christ, under the species or accidents of bread and wine.

Against which position of theirs I argue thus—

That which frustrates or makes void the end and use of all Scripture cannot be the true interpretation of any one place of Scripture.

But the Church of Rome's interpretation of this one place of Scripture (*hoc est corpus meum*), frustrates, or makes void, the end and use of all Scripture.

Therefore the Church of Rome's interpretation of this place of Scripture cannot be true.

The major or first proposition of this syllogism, I suppose to be so evident that none of the Church of Rome will deny it.

The minor or second proposition I prove thus—

That which necessarily implies our senses, are, or may be deceived in their proper objects (so that what seems to all men's senses to be one thing, may be, and indeed is another thing), must needs frustrate or make void the end and use of all Scripture.

But the Church of Rome's interpretation of these words (*hoc est corpus meum*), doth necessarily imply that our senses may be, and are deceived in their proper objects ; by teaching and affirming that to be flesh and blood which to all men's senses appears to be bread and wine.

Therefore the Church of Rome's interpretation of these words (*hoc*

est corpus meum), doth frustrate and make void the use and end of all Scripture.

The major likewise of this syllogism (though it be evident enough), yet it may be further illustrated and confirmed. Because "All Scripture being written," as St. Paul says it is, "for our learning" Rom. xv. 8), and there being no other medium or means whereby we can come to know what is written in the Scripture for our learning, but our senses, either by reading it ourselves or hearing it from others; if I be not certain of what I see when I read myself, nor of what I hear when I am read to, or preached to by others, it is impossible for me to know what the Scripture teacheth; and consequently the Scripture itself must needs be useless or to no purpose. And not the Scripture only, but the Church itself also; because the Church, as well as the Scripture, teacheth us by no other medium but that of our senses; so that if I be not certain that what I see and feel, taste and smell, to be bread and wine, is bread and wine, but something else; by the same reason, I cannot be certain that these words (*hoc est corpus meum*), whether I see them written or hear them spoken, be indeed those words, and not some other words of a different and perhaps of a quite contrary signification; and consequently they that deny what we see and taste in the Sacrament to be the same what our sight and taste tells us it is, must confess that they cannot tell what it is themselves; they having no other kind of medium to inform them but what they have already said, may be and is deceived. To conclude, if I may believe my senses in an object of sense, it is bread and wine after consecration as well as before: and, if I must not believe my senses in an object of sense, it is absolutely impossible for me to know what it is either after or before consecration; because it is my sense, and nothing but my sense, whereby both the Scripture and the Church inform my understanding. If it be replied, that the Sacrament is an object of faith and not of sense, and therefore not to be judged of by our senses, or according to our senses, I answer that although the inward and invisible grace, in the sacrament, or the thing signified, be an object of faith; yet the outward and visible sign is an object of sense; and it is that which we affirm to be what it appears to be unto our senses. Nay, the inward and invisible grace itself could not be the object of our faith, unless it had been first the object of our sense; I mean unless our eye by reading in the Scripture, or our ear by hearing from the Church, had informed us it is so. "For faith itself," saith St. Paul, "comes by hearing" (Rom. x. 17). His meaning is, that all we are to believe of God, or in order to God, we must hear it from God, speaking to us (not as He did to some formerly by dreams and visions or inspirations, but) either in His Word or by His Church; and consequently, if we cannot be certain of what we read or hear, we cannot be certain of what we believe, nor of what we ought to believe neither; for as the same Apostle saith (upon another occasion), "If the trumpet give an uncertain sound, how shall a man prepare himself for battle? (1 Cor. xiv. 8). So may I say upon this occasion, if faith come by hearing, and hearing be uncertain, how can faith itself be certain? But if there be a certainty and undeceivableness in our sense of hearing, there must needs be a great (if not a greater) certainty for undeceivableness in our sense of seeing; especially having the attestation of so many other of our senses, as it hath, in the

matter of the Sacrament. Besides it importeth us more that there should be a certainty of sense in conveying to us matters of faith, than of conveying to us the knowledge of anything else whatsoever; not only because matters of faith are of a great deal more importance in themselves, and consequently errors in matters of faith a great deal more dangerous than in any other science or knowledge whatsoever; but also because matters of faith are not to be believed or assented to (as other things are), because they are, or can be proved and demonstrated by our own reason, or by such arguments as perhaps have no dependence at all upon our sense; but because God (who can neither deceive nor be deceived), hath revealed them in His Word, and out of His Word to us by our senses; so that if we cannot be sure of the certainty of our senses, we cannot be sure of anything God hath revealed in His Word, nor consequently of this or any other matter of faith whatsoever. Because supposing an uncertainty of sense, when things are to be believed for no other reason but because they are written or preached, and consequently because we either read or hear them, then whatsoever else can be pretended for any assurance in things of that nature must needs be useless and to no purpose. And therefore, as St. Augustine said, "*Quod non lego, non credo*,"—what I read not, I believe not. So may I say, if I know not what I read, I know not what I believe neither; and I am sure I cannot know what I read if I am not sure my sight doth not, nor cannot deceive me in what I see. I still suppose the organ of sense, or the eye rightly disposed, and the object within a convenient distance, and the medium such as it ought to be; none of which can be supposed to be wanting where the object appears to be always the same to all men's senses, as it doth in the present question.

Neither will it serve the turn to say, that although ordinarily, and usually, and generally, the sense be not deceived in its proper object; yet sometimes, and in some things it may be deceived, and particularly in this of the Sacrament; for if there were not a certainty of sense in everything (I mean in everything that is an object of sense), there would not be a certainty of sense in anything, because by the same reason that my sense may deceive me in one thing, it may do so in another thing, and consequently in all things. Nay, if I were sure it could deceive me but in one thing only, yet if I did not know what that one thing was, I could never be sure I was not always deceived; because I could never be sure that this thing was not that one thing; unless Christ should have said in clear and express words, "Believe your senses in all things else but only in the matter of the Sacrament." As the Papists say that *Extensio est ratio formalis quantitatis* (extension of parts is the formal cause or that which makes quantity to be quantity), but only in the quantity of the body of Christ, as it is in the Sacrament; as if anything could be anywhere without its *formalis ratio*, that is, without that which makes it to be what it is, and without which it is impossible for it to be at all. But Christ hath never said any such thing, nor made any such particular exception in favour of Transubstantiation; and no less authority than Christ's is enough to make any man (that hath not first swallowed the opinion of their Church's Infallibility) to believe it.

'Tis to as little purpose to tell us that this conversion of bread and

wine into the body and blood of Christ is miraculous; as supposing such a conversion (which by the way is but the beginning of the question), because it is miraculous, therefore it must needs be so monstrous as to be a contradiction unto sense; whereas miracles, in the nature and use of them, are not contradictions of sense, but appellations to sense; and the end of them is, by the evidence of our sense, to convince our understanding of some thing which otherwise we would not, or could not, have believed. And, therefore, in all miraculous conversions (we read of in Scripture) of one thing into another, there was an ocular or visible demonstration that there was such a conversion, and that not only in regard of the substance, but of the accidents also, and that as well in regard of the thing changed, as of that whereunto it was changed. For when Moses' rod was turned into a serpent, it ceased not only to be a rod, but to look like a rod; and as it became a serpent, indeed, so it had the colour, the shape, and quality of a serpent, which the magicians' rods, which were not turned into serpents, had not. In like manner, when our Saviour did miraculously turn water into wine, it did no longer look like water, or if it did look like water (as some wine doth), yet did it neither smell like water, nor taste like water; but as it had the substance, so it had the accidents, or qualities, of wine also. Neither, indeed, can there be a change of one thing into another without a mutual change of the accidents, as well as of the substance; because everything consists of and is made up of accidents as well as substance. Neither can substance (I mean a corporeal substance) exist without accidents, any more than accidents can subsist without substance; at least, if there could be a substance without its own accidents, or accidents without their own substance; yet no man could be obliged to believe there was one without the other, because it is not possible to judge of one but by the other—I mean, no man can discern any one substance from another (at least here in this life) but by its proper accidents.

And therefore if, granting the major of my syllogism to be true, viz., that whatsoever necessarily implies our senses, are, or may be deceived in their proper objects, must needs frustrate and make void the end and use of all Scripture—if, granting this to be true, I say, they shall deny the minor, and affirm that the Church of Rome's interpretation of these words (*hoc est corpus meum*) doth not necessarily imply that our senses are, or may be, deceived in their proper objects, because the proper objects of our senses (say they) are not the substances but accidents of things: I answer, that though indeed the *objectum formale* (the object by which we perceive) or the *objectum quo* (as they call it) of the sense are accidents, yet substances, I mean corporeal substances, are the *objectum materiale* (the object which we do perceive), or the *objectum quod* (as they call it) even of our outward senses. My meaning is, that though the sense do discern immediately of accidents only, yet mediately, or *mediantibus accidentibus* (by the means or mediation of accidents), it discerns of substances also: so that, indeed, it is neither the accidents alone, nor the substance alone, but the thing itself, consisting both of accidents and substance; or, as it is distinguishable by such and such accidents from any other thing that hath not such accidents, that is the adequate and complete object of sense. Otherwise, how could a man say he saw such a man, or heard such a story, or smelt such a

smell, or tasted such a liquor, or touched such a thing, if accidents alone, without substance, were the object of his senses? or if every substance were not sensibly discernible and distinguishable by its own proper accidents? And, indeed, to what purpose have our senses been given us by our good God, if we could not by our senses discern and distinguish the things themselves, as well as their accidents?

For which end and purpose God hath given us so many several senses, to discern and distinguish several things by their several accidents; because several things may have some of the same accidents; and consequently, being not distinguishable one from another by those senses, of which those accidents, wherein those things agree, are formally the proper objects; for example, chalk and cheese, white wine and water, may have the same colour, figure, and quantity, and, consequently, are not distinguishable by the sight only; but then, having not the same, but a different scent and savour, they are easily distinguishable by the smell and by the taste.

Isaac could not know his sons Jacob and Esau from one another by his sense of feeling, because Jacob's hands, which his father felt, were rough like Esau's; but he might have distinguished them by his sense of hearing, because the voice of Jacob was not like the voice of Esau. And so, likewise, when Christ first appeared to His apostles after His resurrection, "They took Him," saith the text, "for a spirit;" because a spirit may have the shape, the appearance, and superficial resemblance of a man, and consequently is not distinguishable from a man by the sight only. "But a spirit," saith Christ, "hath not flesh and bones;" and consequently, as soon as they touched Him, they found by their sense of feeling, that He was not a spirit but a man. And so all those spirits or apparitions we read of in Scripture, might have been discerned to be no men even by sense only, as well as Christ was discerned by sense to be no spirit; and he that denies this to be true, must needs affirm that the *Κεκήρυκτος*, or means of discerning betwixt a man and a spirit or apparition (which Christ himself gave unto His apostles), was false or insufficient. Now if a body may by sense be known and distinguished from a spirit, in a bodily shape or figure, much more may any one body (whether it be a person or thing), be distinguished from another body, though not always by any one sense singly, yet always by one, or more of the senses jointly; the one correcting the error, or rather supplying the defect of the other. For indeed, no one of the senses singly can err or be deceived in judging of its own proper object; I mean its formal object, nor of the material object neither, so far as it is discernible by such a formal object, or by such accidents, as are properly and formally the object of such a single sense; as sight *Positis omnibus ad visionem requisitis* (viz.) *oculo bene disposito, medio congruo, and distantia objecti convenienti* (supposing those things that are necessarily required to the act of seeing, as (1) an organ or eye well disposed; (2) that the medium betwixt the eye and the object be such as it ought to be; (3) that the object or the thing which we are to see be within a convenient distance, that is neither too near nor too far from us), it cannot err or be deceived, in judging of colours nor *coloratum*, or the thing coloured, as far as it is to be judged of by colour; but every *coloratum* is not discernible by colour only, because several things may be of the same colour, and therefore the

sight only is not sufficient of itself, singly, to judge of everything that is *coloratum* or coloured. But all the senses jointly, or together, and helping one another, cannot be deceived in judging either of their formal or material objects, that is either of the accidents or of the things themselves that are the subjects of those accidents; because, there is no one thing so like unto another but it hath something discernible by some one or other of the senses, whereby it differs from all other things besides itself, and may be known to do so. Because a man may either want, or not have, the perfect use of such senses, whereby such things are to be discerned; which made Isaac unable to distinguish betwixt Jacob and Esau by his sight, for "his eyes were dim," saith the text. Or secondly, the medium betwixt the sense and the object may be such, that though the sense be never so perfect, yet it may not judge of its object rightly; as when a straight stick, being looked upon in the water, seems crooked, or anything looked upon through a red, yellow, or blue glass, seems to be red, blue, or yellow. Or thirdly, when the distance betwixt the sense and the object is too near, and then we cannot discern at all; or too far off, and then we cannot discover either distinctly or exactly, which makes us take many times one thing for another, and the stars to seem no bigger than so many candles. Or fourthly, when a man doth not make use of all, or as many of his senses as are needful to be made use of, for the discerning or distinguishing of such an object; or if he do make use of them, it is not with that diligence and attention as he ought to do; and hence it is that men are mistaken for spirits, and spirits for men; and the legerdemain of jugglers for true miracles. Or fifthly and lastly, when the things that are presented to our senses are such as we never were either by experience or reason acquainted with before, which was the case with the children of Israel when they first saw manna, "for they knew not what it was," saith the text, "therefore they called it manna," which is as much as to say, What is it? but afterwards when they had been used to it, they did easily and infallibly know it, and distinguished it by their senses, I mean by the colour, the figure, and the taste of it.

If it be further objected out of the Book of Wisdom that manna was not discernible by the taste, because (as 'tis said there) it tasted according to every man's own gust (Wisdom xvi. 20, 21), or as every man would have it to taste; I answer, that this proves but that the Book of Wisdom is Apocryphal, as contradicting the undoubtedly canonical Scripture, which tells us that the taste of it was like wafers made with honey (Exod. xvi. 31). If it be replied, that this doth the more prove that the sense may be deceived, because though it had a proper taste of its own, yet men did not taste it according to the taste of the thing itself, but every one tasted it according to his own particular taste, and consequently it was not to be known by its own taste natural and specific; I enjoin, that this doth the more prove what is said in the Book of Wisdom to be but a Rabbinical conceit, and indeed a fabulous tradition. For if it had not tasted to all alike, but so as every man desired it should taste, or according to every man's own particular gust or fancy, how is it possible that all or any of them should have loathed it, as Moses said they did? It was therefore to them, as it was in itself, always of one and the same taste.

I conclude, therefore, that though (*positis omnibus ad sensationem*

requisitis) we cannot tell by our senses what things are, or how they differ from one another at first sight, or at first hearing, or at first tasting, or upon the first essay we take of them by any or all of our senses; yet when they are once grown into common use, and the accidents (wherein they agree and wherein they differ) are generally taken notice of, it is afterward impossible that all the senses of all mankind should, severally and jointly, and always, be mistaken in them. And yet they must be so if that which all mankind always, and at all times, sees, and feels, and smells, and tastes to be bread and wine, be indeed neither bread nor wine, but flesh and blood.

For what is or can be more known than bread and wine? And, therefore, if that which all men (if they may believe their senses) must needs conclude to be bread and wine, be not bread and wine, what use or certainty of sense can any man have in anything else whatsoever? And if there be no use or certainty of sense, why doth God in the Scripture draw so many arguments, both for instruction and persuasion, sometimes from the sense of seeing, and sometimes from the sense of hearing? As for example, "Take heed to thyself," saith Moses, speaking to the people of Israel, "and keep thy soul diligently, lest thou forget the things which thine eyes have seen; but teach them thy sons, and thy sons' sons" (Deut. iv. 9). But why should he admonish them not to forget the things they had seen if there were no certainty in seeing? or, to what purpose were they commanded to teach their children, if there were no certainty in hearing? or if their children, by hearing, could not be certain of what their parents taught them? So that, to deny a certainty of sense, is to take away all possibility both of learning ourselves and of instructing others.

Again, all matters of controversy, both criminal and civil, were by God's own appointment to be decided by the testimony of two or three witnesses (Deut. xvii. 6); but how could any man witness anything but what he had either seen or heard? and consequently, if he could not be sure of what he saw or heard, how could he be sure whether he did or did not bear false witness? or how could the judge be sure whether he condemned an innocent or absolved a malefactor? So that to deny the evidence and certainty of sense is to make it impossible to decide controversies, and to make God, the supreme Lawgiver, to be the author of such a form of trial whereby it is always impossible to discern betwixt the innocent and the guilty, though the witnesses be never so conscientious; nor for the witnesses themselves to know whether they swear falsely or truly, when they have done all they can for their own information.

Again, if there be no certainty of sense, why doth Christ upbraid Chorazin and Bethsaida for not believing after they had seen so many miracles done amongst them, seeing, if there be no certainty of sense, they could not tell whether any miracles had been done amongst them or no? Again, if there be no evidence or certainty of sense, why doth St. John, to prove the Incarnation, or that the Word was made flesh, tell us that he and the rest of the apostles had not only heard, but seen with their eyes and looked upon, and handled with their hands, the Word of Life? or why doth the angel, to prove the resurrection, say to Mary Magdalene, "He is not here, He is risen; come, see the place where the Lord lay?" (Matt. xxviii. 6) thereby inferring, that if He

could not be seen He was not there, which is a shrewd inference against Transubstantiation. Nay, why doth Christ Himself, to prove that He rose again with the same body that was crucified, bid Thomas to put his finger into the print of the nails, and to thrust his hand into His side, if there had not been a greater evidence, and a more convincing certainty, of sense than of any other argument whatsoever?

Once more. Why was Christ taken up into heaven, in the sight and view of His disciples, but that there might be the greater evidence and certainty of His ascension? and how could their seeing of it make it more evident and certain, if they were not evidently and infallibly certain of what they saw? or why doth St. Luke and St. Peter, the one say that "he received what he wrote from those that were eye-witnesses" (Luke i. 2); and the other say that "he was an eye-witness himself of what he writ concerning Christ" (2 Peter i. 16), if they had not both thought that a man could not be more certain, or rather so certain, of anything as of that whereof he is an eye-witness? and, consequently, that there could not be a greater evidence or certainty than that of sense, to assure us of, and confirm us in, the truth even of the gospel itself, and the highest mysteries of our faith.

To conclude: if there be not a certainty of sense, why was the gospel written, that it might be read? or why is it preached, that it may be heard? To what purpose were true miracles wrought at first, or why are false miracles pretended since? nay, why doth that Church, which would be thought infallible, endeavour to prove herself to be the true Church by such notes as (if there be not a certainty of sense) she must needs confess to be fallible, as antiquity, succession, external unity, and universality, together with power of working miracles, and perpetual visibility; none of which can be proved but by the help of sense? and certainly, if the proof be fallible, whatsoever is pretended to be proved by it must be fallible also. Indeed, if sense be fallible, all things depending upon sense must of necessity be so, for the knowledge of them must be as fallible at least as sense is; so that to deny the evidence and certainty of sense is in effect to deny that there is a possibility either of learning, or of teaching, or of knowing, or of believing anything whatsoever; and, consequently, to hold a necessity of being a perfect sceptic, not only in all other arts and sciences belonging unto human life, but in divinity itself also. And yet this, besides many other absurdities and contradictions, must needs follow upon the Church of Rome's interpretation of these words, *Hoc est corpus meum*, or the doctrine of Transubstantiation, which affirms that to be flesh and blood which, if there be any certainty in our senses, must needs be bread and wine. And if there be no certainty in our senses, I would fain learn how they come to know it to be the body and blood of Christ. For it must be either because they are immediately inspired, or because they read it in the Scripture, or because they hear it from the Church. But to immediate inspiration they do not yet pretend; and if there be no certainty of sense, it is impossible for them to learn it, either from the Scripture or from the Church; because it is not possible for them to be sure either of what they read in the one, or hear from the other; whence it follows that their interpretation of that place of Scripture (because it necessarily implies a fallibility of sense in an object of sense) must needs frustrate and make void the use and end of all Scripture,

and of the Church itself also ; and, consequently, this interpretation is not a true one : *ἄνευ ἰδεῖ διῶξαι*, which is that which was to be proved.

Now, if there be no Transubstantiation (as if there be any truth and certainty in sense, there is not), let Costerus the Jesuit tell you what will be the consequence. For *Si non detur* (saith he) *Transubstantiatio, tolerabilior foret eorum error, qui pro Deo colunt Statuam auream, aut alterius materiæ imaginem, quomodo Gentiles Deos suos venerabantur, vel pannum rubrum in hastam elevatum, quod de Lappis dicitur, vel viva animalia, ut quondam Egyptii; quàm eorum, qui frustulum Panis adorant* (Consternus in Enchiridio controvers. If there be no Transubstantiation, their error who worship for God an image of gold, or any other matter, as the Gentiles worshipped their gods ; or that worship a red cloth upon the top of a spear, as, they say, the Laplanders do ; or that worship living creatures, as the Egyptians were wont to do ; is much more tolerable than their error is that worship a piece of bread). And, consequently, the Papists are as gross, or grosser idolaters, than ever any of the heathen were, in the opinion of their own Jesuit, or at least, in the necessary consequence of it.

III.—CARDINAL MANNING ON CHRISTIAN EDUCATION.

CARDINAL MANNING preached on Sunday morning, in the Roman Catholic Cathedral, Salford, a sermon in aid of the Cathedral schools. The Cardinal said he believed that the Christian education of our country was at this moment in a crisis, and that the real result which was pending in this crisis was neither more nor less than this—whether the formation of the character of Christian Englishmen should be perpetuated or not. Six years ago a system of education was introduced, and its authors avowedly professed that it should be a supplement to the existing national and Christian education in England. He could recognise education in no other definition than this—the education of a Christian people was the formation of Christian men. It was true, indeed, that before Christianity entered into the world, in the order and state of nature parents endeavoured to educate their children according to the light of nature. He did not deny that that was a natural education, but he affirmed that any Christian people who stripped the education of their country of Christianity as a vital element, thereby abdicated the Christian character, and returned to the order of nature, and accepted in the stead of Christian education the education of those who lived and died without the knowledge of the coming of Christ into the world. They were made sons of God by adoption and grace, and by the exercise of the use of that power which they received in the moment of their adoption ; and it was the eliciting, the developing, the drawing out, the unfolding, the perfecting of that power that was implanted in every Christian child that constituted a Christian education. That, and nothing less than that, was the education of the Christian child. The Hebrews raised themselves to an elevation above the nations of the world because God restored to them a knowledge of Himself. Let them contrast the Hebrew commonwealth, its laws of justice, and its exquisite law of mercy for the widow and the

orphan with the legislation of Greece and Rome. Whence came that elevation, that expansion of the intellect and the heart, but from the knowledge of God? That knowledge had elevated the Christian world to a maturity of intellect which the world before had never seen. That which Christianity had given, Christianity sustained. It was the principle of self-sustenance, the imperishable life, the indefectible power which the old world lacked; and, corrupted, it fell and died. There was no power that could form the inward life of man but Christianity. Human legislation could control the outward actions of man, and could punish him if he disobeyed the law; but it could not touch the heart, command the affections, or control the will—it could not govern the thoughts or shape the conscience. Legislation was a mere external power, a power of police on a large scale. Philosophy could not form the inward life of man. Philosophy was that power which men had before a knowledge of Christianity came into the world. But we were a Christian people; we had passed the twilight into the noonday. Science could not form the inward life of a man. Man might be the highest speculator, calculator, mathematician, and his whole inward soul might be not only unformed but corrupt. Literature could not form the inward life. The greater part of literature was, alas! but a pestilence, and no mere literary culture could make a man better, for it could not mould the will. Civilisation could not shape the inward life. The Christian faith—the Catholic faith—the Christian faith in all its fulness and light—could alone form the inward life of man. From what he had said he would draw two plain conclusions. The first was, that the only authority or power upon earth which could educate, and which had the authority to educate, was the Church of Jesus Christ. He knew one other authority, and that authority was the humble father and the humble mother, who had the sacred right as well as the sacred duty to educate their children. Those two rights and authorities—parental in the order of nature, and supernatural in the order of grace—united in one, and the education of children was the work of parental authority and of the light and teaching and guidance of the Church of Jesus Christ. The only educator of mankind was Christianity. If all secular powers in the world conspired together to educate a child, they had not the means nor the appliances to do it. They must call in the parental authority, and the pastoral authority, and the authority of teachers, for they could not by any legislation, or by any orders in Council, reach and form the heart of man. But what had Christianity accomplished? It had formed Christian men in the purity, dignity, integrity, sanctity of the Christian faith. It next formed Christian homes and the domestic life of Christian men, and then Christian nations; and knitting those nations together, it formed the great commonwealth which we called the Christian world. It was not statesmanship that created the Christian world, neither could statesmanship support it. There was no permanence or perpetuity in any work whatever, political or social, which was not sustained by the laws of God, and they were the laws of Christianity—the truths of the Christian faith. It was Christianity that civilised the world as well as converted it; and it was Christianity which was the salt of the world, and kept the civilisation of the world from corruption. Christianity was the light of the world, and it was it alone that saved men from relapsing into the dark-

ness which prevailed in nations before it came. The last conclusion he would draw was this. They had heard a great deal in these last days about religious education, that education could not exist without religion. If what he had said be true, education could not exist without Christianity, and therefore it could not exist without religion. Take Christianity out of the school, and what did they leave behind—reading, writing, arithmetic, geography, physical geology, object lessons, drawing, diagrams; but that was all. They might as well say that to teach a child to sing, or swim, or play at chess, was education. The character of that child was not formed. They might cultivate the intellect, and leave it with a most perverse and pestilent heart. It only touched the heart or the will, and yet this was the ideal to which some men would drive them with precipitate speed—"Education, universal, compulsory, and secular." In God's name, he said No. Universal? Yes; for every Christian child must be made the son of God voluntarily; for every Christian parent must do his duty, and if he did not, both the spiritual authority of the Church and, he would not deny it, the lawful power of the Christian State, might compel the sinful parent to do his duty to his child, because the child had rights of his own of which the parents could not rob him. But when Christian parents did their duty he knew of no power that could dictate where they should send their children. The education of their children was voluntary, free, and the gift of God. Lastly, secular? Once more, in God's name, No. He could conceive that there were three kinds of men who preached this axiom of universal, compulsory, and secular education. First, those who did not believe in Christianity. But he would not say that all who used the word were unbelievers, for he knew that many did believe. Secondly, those who, seeing the broken, fragmentary, controversial, contentious state into which the English people had been plunged by the miseries of our forefathers, said there was no way to eliminate the religious difficulty but by putting creeds, catechisms, dogmas, doctrines—that is, Christianity—out of the school. Thirdly, there are those, and they were not few, who believed in Christianity, and being grieved at heart by the thought of desecrating their religion, nevertheless, from sheer weariness, sometimes from want of courage, learnt to use the same language as those who did not believe. Against this he would say that there were three kinds of education. This ideal which certain men had set before them in these last six years, and preached and propagated with an activity which was worth imitation, was the worst education that could be conceived.

IV.—MONASTICISM SPREADING IN SCOTLAND.

THOSE who have heard so much of the Protestant spirit of Scotland must have been somewhat surprised of late at the apparent indifference with which the increase of conventual and monastic institutions is regarded by our northern neighbours. Some time ago, in addition to other similar movements, a large monastery was erected, with ample grounds, on the hill overlooking the city of Perth; and now a great Benedictine monastery is about to be established, with ample grounds and endowment, at Fort Augustus, on the Caledonian Canal.

In the circular which has been issued appealing for funds in aid of this scheme the following statement is made. The movement is designated "Restoration of the Benedictine Order in Scotland;" and the circular proceeds:—"The Benedictine Order is about to return to Scotland after an exile of some three hundred years; and the monks of the English Benedictine congregation, presided over by the Right Rev. Dr. Burchell (near Liverpool), have accepted the large quadrangular buildings of Fort Augustus, Inverness-shire, munificently offered to them by the late Lord Lovat, and intend to convert them into a monastery, college, and hospitium for guests. Following the traditions and primitive spirit of their holy order, the monks have chosen as the site for the return of St. Benedict to Scotland a spot of retirement and seclusion far removed from the noise and distractions of the world, and situated, like the arch-abbey of Monto Cassino, in the midst of mountains and solitudes. Those persons who have made the tour of the Caledonian Canal will probably recollect the four large massive buildings of Fort Augustus rising up boldly almost at the extremity of the lake, and defended by four bastions, a ditch, covert way, and a glacis of some sixteen acres. The fort was built to accommodate a garrison of between two and three hundred soldiers, and has fallen into disuse as a military station since the Crimean war. Dr. Johnston, who visited the fort in 1773, says of it that the situation was 'well chosen for pleasure, if not for strength.'"

The curious thing, however, is that this pleasant place, into which these monks are about to retire, merely—if the world would only believe them—for purposes of self-denial, should have been purchased from the late Government. What right had any Government thus to alienate the public property? The circular goes on to say, "The Fort was purchased from the Government by the late Lord Lovat as recently as 1867, and with a devout hope of his being able some day to find a religious order who would venture to establish themselves therein." Now all this seems strange, especially when the issue is avowed, and it may well give rise even yet to some special investigation by Parliament. What right had any Government to sell a royal fortification? Fort Augustus stands in a place where a stronghold may yet be required; and what right had the Government to sell it? Moreover, it may be asked, was any authority obtained from Parliament for the purpose? Was the property sold by public auction, or simply conveyed away by private jobbery to a political supporter? What price was obtained for it? These are surely all questions of vital importance at any time, but especially now; and the sooner they are investigated the better.

It is clear that Lord Lovat, with his far-sighted advisers, knew well what he was doing. Probably the fortress—which must have cost the country a large sum of money, whilst another will cost a larger sum now if it requires to be replaced—was given away for political reasons for a mere trifle. It would be well, however, to know the exact facts. It is said, moreover, that Lord Lovat is to make over, or has already made over, the rents of two farms in perpetuity, as a means of upholding this new stronghold of monkery. The place will, no doubt, admirably serve the purpose. It may be used profitably as a Popish hotel. Begging may be carried forward also on a large scale in connection with the constant stream of tourists that pass through the Caledonian Canal;

whilst from Fort Augustus, as from an important and convenient centre in the midst of an influential region, Popery may be spread again over a wide country, of late comparatively free from the pestilential influence of the Papacy.

As yet we have heard of no alarm north of the Tweed, and of no movement on the other side.* Are the Scottish people tamely to allow all this to proceed without making a single attempt at resistance? Are they not even to make an effort with the view of enlightening the people at large in regard to the danger arising from this new and insidious form of Papal aggression? If they do neither of these things the spirit of John Knox must have fled from the land. But even the people of England have a deep interest in such movements. We are all now in the same ship of the Commonwealth, and no matter where an effectual leak is made, all on board are interested in securing the general safety. One thing is certain—illegal monasteries and similar institutions are being, not only tolerated, but encouraged by every Government in its turn, so that the day of reckoning cannot be far distant, except we repent and do the first works.—*The Rock*.

THE fourth and last of a highly successful course of lectures, under the auspices of the East London Protestant Defence Association, was delivered last week in St. Mathias's Mission House, Poplar. The lecturer, Dr. J. Rae, took for his subject "The Galley Slave." The vicar, the Rev. C. Neale, M.A., presided. Dr. Rae, after alluding to the revocation of the Edict of Nantes in 1685 and its consequences—i.e., the cruelties and persecutions inflicted upon the members of the Reformed faith on the one hand, and the loss on the other through the escape of 250,000 of their number, who transferred to other countries the skill and knowledge in many articles of production which had heretofore enriched France—proceeded to give the personal narrative of one of the Huguenots, Jean Marteilhe, of Bergerac, in the dominions of the Duke de la Force, and who died in the year 1777, aged 97, who was condemned to the galleys for 13 years, and owed his deliverance therefrom "to God's mercy and the intercession of Queen Anne of England, of glorious memory." The monstrous fact of 300 Protestant gentlemen being known to be working in chains as galley slaves in the beginning of the last century, solely on account of their religious opinions, caused the interference of this and other countries on the subject, and Goldsmith, the writer of the account referred to, to remark, "Could the present performance teach one individual to value his religion by contrasting it with the furious spirit of Popery, or contribute to make him enamoured with liberty by showing their unhappy situations whose profession is held by so precarious a tenure as tyrannical caprice—his book would not be written in vain." The address was listened to throughout with much interest by the audience, who showed its appreciation by a hearty vote of thanks to Dr. Rae, the chairman

* We are happy to have it in our power to state that the Scottish Reformation Society have taken energetic action in the matter. Whether their efforts will accomplish anything is another question. If they were but supported, as they ought to be, by the people and the churches, we should have great confidence that, by God's blessing, they might prevail.—*Ed. Bulwark*.

urging, amongst other things, the necessity for such lectures as those which had been delivered, from the circumstance of the enemy to be encountered not appearing in any such bold and palpable shape as the lion, but in the covert and unsuspected approach of the wily serpent. A further number of names were obtained for the classes, and for petitions for convent inquiry and Sabbath observance.—*The Rock*.

V.—CONVENT BOARDING-SCHOOLS FOR YOUNG LADIES.

"THE music and singing or language lessons were carried on at different intervals of the day's work. From five to six was spent in preparing the lessons. Pious lecture followed until half-past six. This consisted of some saint's life read aloud by the nun and listened to in silence by all. Half-past six to seven night prayers, at seven supper, and then recreation again until nine. This was the every-day régime, varied only on saints' days or the many holidays granted by the bishops or other clerical visitors who were shown through the schools, and immediately on their appearance among us attacked with petitions for a holiday. These they almost invariably granted, the nuns pretending to be angry, but quite as delighted as ourselves to get a respite from their monotonous and uninteresting tasks. We never had a long walk, country expedition, or amusement of any kind. I know that in some convents the 'Heir of Redclyffe' and the other works of its author were permitted, and Dickens' works were in the library of ——— Convent. But we were allowed no books beyond the 'Lives of the Saints,' 'Tales of the Sacraments,' and such like. We had plenty of such things as the 'Apostleship of Prayer,' 'Annals of Propagation of the Faith,' &c. And beside these we had other and exciting novels. An old nun prophesied that before the death of the present Pope or her own, the sun would be darkened for three entire days, and all attempts to remedy this state of things by the ordinary means unavailing, light being only obtainable from candles blessed by a priest. This was credited, not only in the convent, but outside, for the inhabitants of the country round about us carefully provided themselves with blessed candles to meet the emergency. We got plenty of such stories as these, both of home and foreign manufacture. There are always some nuns in the community who have a love of the marvellous and the sensational, and every other week we were regaled with stories of the approaching conversion of the Queen, Sister Mary St. So-and-So having had a vision to that effect. Then the 'end of the world' is always to be on such a date; indeed, with regard to that prediction, Dr. Cumming is nowhere in comparison to these good religious.

"There was a multitude of petty vexatious rules, and the eye of the mistress 'on guard' was seldom in fault in detecting offenders. The most implicit obedience was exacted by and rendered to the nuns, who exercised a double authority in their capacity of religious and teacher. The Grand Lama Thibet never received such homage and adulation. The pupils vied with each other in their watchfulness, opening doors, handing chairs, curtsying to them in the passages, and on entering a

room where one of them was on duty, never addressing them without permission, and always standing up when spoken to, even when repeating their portion of a lesson. Everything a nun wore or used was sacred, even the chairs used by the class-mistresses, and it was a breach of rule for a pupil to sit on one of them. The chief virtue inculcated was silence at all hours save recreation. It was strictly against the rule for any one to speak without permission, which was accorded only on condition that the subject of discourse was 'the lessons.' Under these conditions the most taciturn dispositions were of course always at the head of the list for the good conduct prize.

"Speaking from experience, I consider that the wisdom of compelling young people to sit silent and immovable for hours at a time is very questionable. They get a heavy, moping expression of countenance, which there is only too good reason to believe is the faithful reflection of the mental condition within. When going in and out of the schoolroom to the refectory the pupils walked in procession, repeating the psalm '*De Profundis*,' and the meals, except breakfast, were eaten in solemn silence. This prison-like régime was never relaxed; in time the girls got used to it; but to the new-comer the monotony, the enforced dulness and silence, the gloomy dresses, and general bleakness of everything, were fearfully irksome. A portion of the building was set apart for the girls' school, and out of this they never stirred. The kitchen and pantry were *terra incognita*, and it was a mortal sin to enter the nuns' apartment. There was no such thing as housekeeping taught. We never saw our food save in the refectory, and I never heard of any one learning cookery in a convent. We learned very little plain sewing; embroidery and wool work occupied the time of the sewing-class more than anything else.

"With regard to the moral training, it is open to grave objections. The piety always seemed to me, with its unvarying routine of religious observances, to be rather mechanical, sentimental order, than real ingrained and solid religion; but the chief fault lay in the system of mysterious secrecy, often necessitating the rankest duplicity, by which every trifle was jealously guarded, and the most infinitesimal occurrence vested with an extreme importance. The letters received by the pupils and those written by them were all read by the superioress and class-mistress."

The system of which the above is a faithful exposition will not strike the most partial observer as being peculiarly adapted to fit girls for their mission in life. Loud and deep are the complaints of the incapacity or frivolity of these very women: what else can be expected in all fairness?

They are consigned to the care of the nuns generally when about ten or twelve years of age, but the infant division of a school will often include children of four or five; they remain with them, during vacations, till they are eighteen, nineteen, or twenty. The whole care of these girls during this all-important period, the forming of their minds, habits, tastes, and characters, is left to the religious, a task which they are eminently unfit to fulfil so far as the interests of society are concerned. The falsest ideas of life and its duties are imbibed by their pupils. The nuns, as we know them, are very far from admitting that women were created to be wives and mothers.

On the contrary, marriage is discredited in every possible way, the domestic virtues discredited and slighted, at least as compared with the monastic ideals of virginity and detachment from earthly tie, and a morbid, ascetic spirit is inculcated.—*Fraser's Magazine*.

VI.—HOW THE JESUITS IN CHINA HAVE NOW GOT BACK ENORMOUS ESTATES THEY WERE DEPRIVED OF TWO HUNDRED YEARS AGO.

THE following appeared first as a letter in the *Boston Journal*. It has been reproduced in several other periodicals :—

In a letter sent from Canton, mention was made of the cathedral going up there, which is to cost three millions of dollars. We learn that another, quite as magnificent and costly, is being erected in Peking; also, that in nearly every important city of the empire churches are being erected. The Jesuits are in China in great force. Here comes one of their priests, a Frenchman wearing Chinese clothing, with a pigtail hanging on his back. He has become a Chinaman, following to the letter the apostolic example and precept—becoming all things to all men to accomplish the end in view. The Jesuits throughout the empire have adopted the dress, the habit, and customs of the Chinese—eating as they eat, sleeping as they sleep, shaving the forehead and not the crown, just as the Chinese shave theirs.

Your readers will remember that two hundred years ago, the Jesuits were numerous throughout the empire, but upon the accession of a new dynasty they were driven from the kingdom, and their property confiscated. But through all these long years Rome has had her eyes open. When the French brought forward the treaty lately signed between France and China, one article stipulated that all the property confiscated two hundred years ago should be restored to the Jesuits.

"It is impossible," said the Emperor's ministers.

"It must be done," was the reply of the French Commission.

"Who can tell where it was situated? How can it be identified? There have been great commotions—a great many changes since then. We cannot find it," said the ministers.

"Of course there may be some difficulty; but if the Fathers of the Church can identify the property—your Highness will restore it," said the bland commissioners.

"Oh yes; if they can show it was once owned by the Church," was the reply, and the article went into the treaty. A few months later the Fathers appeared at Peking with a great bundle of title-deeds and documents, yellowed by time, and mouldy from their long repose in the archives of the Propaganda at Rome.

The Emperor's ministers were confounded, but there was no help for it; and so the Church to-day is in possession of immense estates in nearly every city of the empire.

The other day, while walking the streets of the old city of Shanghai, the Rev. Mr. Yates pointed out long ranges of buildings which had been restored to the Jesuits under that article of the treaty. The income from these estates is enormous. No estimate can be made of the

amount, which is known only to the Fathers, who keep their own counsel.

The Jesuits are having great success in this Empire. The forms and ceremonies of the Buddhist religion are so much like those of the Popish, that we can hardly tell the difference. A Chinaman entering a Protestant church sees no gods, images, nor pictures, and comes to the conclusion that the Protestants are altogether godless; but he enters a Jesuit church, and sees pictures more pleasing than those upon the walls of his own temples. He sees the priests of the altar in gorgeous robes, inhales sweeter incense than that ascending from the joss-sticks. The music of the choir, the deep-toned organ, is more than the rub-a-dub of the drums. Is it any wonder that the churches are thronged at the morning mass, or at the hour for vespers?

Rome takes long looks ahead. She is educating for the future. Foundlings are picked up by the hundreds and thousands; poor parents sell their children for a trifle, that they may be educated by the priest. A few years hence these foundlings will be traversing the hills and valleys, stopping at all the villages, setting up schools, and carrying on the work of the Church.

A gentleman of Shanghai, one who has been long in the country, who can speak the language, who has travelled through several of the provinces dressed as a Chinaman in search of coal and iron and other materials, has had excellent opportunities for observation, and his opinion is worthy of consideration. He says:—

“Of the missionary effort put forth in China, at least ninety per cent. is by the Papists.”

The restoration of the confiscated property has given the Popish Church great vantage-ground. The priests have been pressing the Imperial Government in another direction. The French minister has obtained an Imperial decree permitting the priests to decide all questions of law between Chinese Papists and those who still adhere to the Chinese religion. Secretly, persistently, and constantly they are labouring to obtain possession of China. So high a personage as Sir John Bowring, who was here for a long while, and whom I had the pleasure of meeting last August at the meeting of the British Association, expresses the opinion that Popery stands a fair chance of obtaining possession of this vast empire. Certainly the Papacy is working with a zeal, energy, singleness of purpose, and far-sightedness which may challenge admiration.—*The Protestant Advocate*.

VII.—THE DUKE OF NORFOLK'S APPEAL TO THE BRITISH PEOPLE ON BEHALF OF THE GERMAN ROMAN CATHOLIC CLERGY.

HIS Grace of Norfolk's *ad misericordiam* appeal to his countrymen on behalf of the priestly rebels who have been justly deprived of the State grants by the German Government, has resulted in the attention of Englishmen being directed more than ever to the threatening position assumed by the Popish clergy with reference to the civil Government of the world; a result which the Duke and his abettors

did not contemplate, and which, as is natural, is extremely distasteful to them. The English press unanimously condemn the appeal as a transparent attempt to obtain money under false pretences. Writing on this subject the *Daily Telegraph* pertinently says:—Ought a profession of religion to protect a rebel from the punitive action of the law? May a priest sow sedition with impunity because he is a priest? And ought a nation to pay with its own money—money derived from the public taxes—persons who use the money to stir up strife in its midst, and to resist and defy the laws? His Grace the Duke of Norfolk thinks that Prussia ought to subsidise sedition—as we do at Maynooth—and he is surprised to think that the Germans should refuse to tax themselves in order to pay the sort of persons who oppose their wishes, abuse their Parliament, and incite the superstitious to resist their ascertained will. He thinks it abominable that they should be so intolerant of treason as to decline to pay for it. May not a priest poison the minds of as many as he can against the Parliament of Germany without being mulcted of his stipend? Well, this is a nice question as raised by the Duke. If we side with his Grace we must censure the Spaniards for not assisting Don Carlos out of the public treasury, and condemn the Italians for not voting money to the old gentleman who so dislikes their newly-acquired unity and freedom as to make it the subject of many ill wishes and of much bad language. In the North of Spain there is war—war maintained by the priests; in Germany there is only war of words, kept up by men who have the will but not the power to imitate the holy men of Spain. The Spaniard sees the conflict pushed on to what Mr Gladstone terms “the issue of blood.” The Italian observes how under pretence of piety the Pope’s Black Militia are seeking to wreck the unity of his nation. The German, having the examples of Spain and France before his eyes, resolves that if the priests will oppose themselves to his patriotism—and will show how much they prefer the interests of an alien and a hostile potentate to those of the Fatherland—they shall not be rewarded by him for such dis-service. Indeed, the Liberals of Germany are of one mind with the Liberals of the United States, in an opinion which will sooner or later be forced upon the Liberals of England. They are awakening to the fact that Liberalism, as John Milton understood it, and Romanism are irreconcilable.”

Cardinal Manning has supplemented the Duke of Norfolk’s appeal by the issue of a Pastoral Letter to the clergy and laity of his so-called Arch-diocese of Westminster, in which he again condemns the Falk Laws as incompatible with the practice of the Roman Catholic religion, inasmuch as they restrict the Pope’s power over the members of the Romish communion in Germany to purely spiritual matters. For instance, the sentence of excommunication, which formerly entailed the forfeiture of civil rights as well as the loss of religious status, is now of none effect so far as the civil rights and privileges of the excommunicated person is concerned. Moreover, the terrible Falk Laws ordain that the education of the Romish clergy shall be such as to make them good subjects of the State as well as priests of the Church, and—most unheard-of and abominable degradation—they also provide that rebellious bishops, who are “Catholics first, Germans afterwards,” may be deposed and punished like any other criminals by the sentence of a purely civil court. These wholesome checks and restrictions on the

hitherto almost unfettered power of the clergy were at the time of their promulgation anathematised by the Pope as unjust, immoral, and tyrannical. The Papal ravings, however, failed to frighten the German statesmen; the obnoxious laws were put in force, and many of the clergy resigned their charges rather than submit to be governed like ordinary mortals. It is on behalf of these rebels against lawful authority that Cardinal Manning and his lay ally, the soft-headed Duke of Norfolk, claim the sympathy of the law-abiding British people.—*Protestant Advocate*.

VIII.—IRELAND SUBJUGATED TO A FOREIGN YOKE.

THE battle has been to the strong. Father O'Keeffe has succumbed to Cardinal Cullen. Rumours have been current of late that "the intrepid parish priest" had at last signed his submission to the prelate, on condition of his being received back within the folds of the Church. This rumour is now confirmed. The actions that were to have been tried in the Irish Courts of Queen's Bench and Exchequer Chamber, in which Father O'Keeffe was plaintiff and the Cardinal the defendant, have been stopped, each party to pay his own costs. The "Callan case," which has now been on for six years, is therefore over. Father O'Keeffe, a hard-working and learned parish priest, first incurred the suspicion and mistrust of his ecclesiastical superiors for exhibiting a dangerous desire to teach the children in his schools a little too well, and the disputes that arose therefrom culminated in a slanderous attack on the parish priest from the altar by his two curates; and as these curates asserted that they spoke by order of their bishop, Mr. O'Keeffe brought an action for slander against that functionary. In this action he failed, being unable to prove the authority of the bishop for the words used; but in the actions that he subsequently brought against the two curates he obtained in each a verdict for £100. The Vicar-General tried to stop these actions by threatening Father O'Keeffe with suspension from the moment the trial commenced—an attempted interference with the course of justice which was very properly resented. In 1872 the Bishop of Ossory notified to the Educational Commissioners that Father O'Keeffe was a suspended priest, and the Commissioners forthwith removed him from the management of five national schools, and, by a majority of one, refused even to hear him in his own defense. This arbitrary conduct and painful subserviency to priestly power was warmly criticised in this country; but although debates took place and a Select Committee was appointed, and the Commissioners were censured, Father O'Keeffe never received justice at their hands, and for the last nine months, with an estranged congregation, he has been engaged in a series of struggles against the overwhelming and unscrupulous power of Rome. It is not to be wondered at that he has at length given way; but it is matter for regret, and even alarm, that the unjust proceedings of the Irish hierarchy should be supported by a Government Board using the powers entrusted to them by the State for civil purposes to enforce the arbitrary decrees of ecclesiastical rulers.

The Pope is virtual ruler of Ireland. She is subjugated. Her inde-

pendence is no more. The policy of the Roman Curia is successful. For a long time the Irish have been inured to a sense of inferiority. The country has been partly civilised and improved ; but the "*mind*" of the country has been destroyed. The Irish are unable to make head against that negation of human and divine laws, the (so-called) infallible Bishop of Rome, whose restless, insinuating, searching humour never suffers him to be quiet, unless he dives into the secrets of all around him. "The Company of the Pope" pragmatically meddle with Ireland's matters, plagues and spies, treacherous supplanters and underminers of the peace of families. The Jesuits have pilfered this victory, because in an established system of government experimental legislation has been allowed. The throne of Solomon was supported by lions to show that the ruler of a kingdom must be of high courage. The Attorney-General, as *Procurator Cæsaris*, is endowed with great powers by the law. Can he not cause the shield of Britain to be held over O'Keefe? Let Vatican Ireland know that history teaches, "Whatever prince doth rest upon them—he may spread his feathers for a time, but he will mew them soon after."

IX.—POLITICS IN FRANCE.

(*From a Correspondent of the Daily Review.*)

CHENBRES, SWITZERLAND, 18th Aug. 1876.

THE Parliament has entered its holidays and ended better than we might have anticipated. The clerical faction which triumphed in the Senate by the election of M. Buffet and the vote about the Jesuitical Universities, seemed to get conscious of the harm which it did to its own cause. The main object in view had been to overthrow M. Waddington. The Ultramontane gentlemen perceived that instead of overturning him they had only made him more popular. The Cabinet remained unmoved, leaning upon the House of Deputies, and showing to the clerical clique of the Senate their utter impotence. M. Waddington is called by our papers the happy minister ; indeed, he is idolised in the University, in the Lower House, and in the country. France feels that such a Protestant, sincerely Christian at heart, free of all sectarian tendencies, and desiring ardently to do his country all the good in his power, is *the* man for the emergency. He works with the same zeal and initiating power in the two branches of his secretaryship—the Fine Arts and Public Education. He has a vast scheme for enlightening our country, but he will not overturn everything at once ; he wishes to realise day by day every improvement which lies at hand. And the country understands him so well, and has such confidence in him, that, as our papers say, he rests upon a bed of roses. When the House dismissed the Budget of Fine Arts and Public Instruction, every one of his wishes were complied with, every word from his lips met a warm applause. He presided over the solemn distribution of prizes to the laureates of our lyceums. When he appeared, when he spoke, and when he concluded, he was cheered in a tremendous way. Neither his predecessor M. Wallon, nor the Archbishop, nor the clerical generals who command in Paris, had consented to attend a ceremony presided

over by a Protestant Minister. They must see that the heart of France is not with them.

I must point out here a remarkable symptom of the move which is made in the minds about Protestantism. One of our most original philosophers, M. Renoussir, wrote lately a book where he demonstrates that France cannot go on in her present religious state, placed between a clergy which will destroy modern society, and the mass of the people who do not believe in anything. She cannot fight against pretensions which form now a part of religion itself whilst still professing that religion. If France, says M. Renoussir, will escape the dominion of syllabus, she must become Protestant. M. Renoussir is a Roman Catholic himself, but he has eyes to see, and I am sure that the amazing success of M. Waddington must open the eyes of many.

People say that the presence of M. Buffet in the ranks of the Senate divided the party. The fact is, that the majority which the Vatican had so laboriously secured vanished on the last votes. The law about the mayors, which will restore the election of these magistrates to the municipal councils of 33,000 townships, was adopted by the Senate by a large majority, although M. de Broglie and others did their utmost to defeat it; and last but not least, M. Dufaure was elected senator by an overwhelming majority against M. Chesnelong, the bigot who was the candidate of the clergy.

X.—POPISH TRICKS.

IT has often been remarked how the withering description our Lord gives of the Pharisees fits the Romanist in almost every particular.

One part of this description is, "Ye compass sea and land to make one proselyte." This, at all events, portrays to the life one of the features of Romanism in our day; and we believe the terrible words which follows, but which we have not quoted, too truly describe the sad state of the perverts.

The victims are often persons of wealth or worldly influence. It is to entrap such that the Jesuit specially baits his hooks. It is understood that such victims are to be found in our own neighbourhood; but the second son of Lord Nelson is, so far as we have heard, the most recent big capture the Jesuit sharks have secured. And this was brought about by the persevering efforts of a nun who is herself a pervert. No doubt this nun plied her blandishments with great tact and skill, till she fairly hooked the poor gudgeon, and got him securely lodged in the Pope's *creel*. We may yet hear more of this nun. She deserves to be rewarded. Many, for far less service, have been canonised!

But this surely reads a lesson to Protestants, and the lesson is, that they should beware of allowing Jesuits, priests, nuns, and all connected with such fraternities, to hold intercourse with their families.

But the Pope's proselytisers do not think smaller game than peers' sons beneath them. The following is from *The Monthly Record of the Protestant Evangelical Mission* for this present month:—

"Sometimes the Popish nurse or governess will teach the Protestant child who is left to her care to pray to the 'dear Lady' (the Virgin Mary) in heaven to send it something good. The next morning the child finds an

apple, an orange, sweets, &c., under the pillow, or by its little bed, and is told by its deceitful guardian that it was the 'good lady' in heaven that sent them, because it prayeth to her."

Again,—

"We have known the Christian young lady, sent to the 'superior school' conducted by ladies who professed to be careful not to interfere with the religious views of their Protestant pupils, return home adorned with ivory crosses and with silver medals of the 'Holy Father,' 'The Immaculate Conception,' &c., to the astonishment and grief of her misguided and betrayed parents."

And further, presents pass between the young ladies. One receives a packet, containing it may be sweets, rings, thimbles, &c., but *in addition*, some Popish trumpery. For instance—

"One packet contained, besides the sweets, a *medal* of the 'Immaculate Conception,' with a prayer to the 'Virgin,' whose hands are represented as full of blessings. The second packet contained a small *cross*, formed of yellow tin and small blue beads."

The statement is headed in the *Record* "*Diabolical Tricks to Entrap Children*," and does it not merit the appellation? That persons can be found to attempt the perversion of the minds of tender infants by such blasphemous lies, and betray the trust parents commit to them, is surely sufficient to stamp the system as the very "Mystery of Iniquity." And yet this is the system which our rulers pamper and nourish! We have become so *liberal* that we must support and caress this hateful viper of Popery as if it were the very virgin daughter of Zion.

When we hear of such doings as we have narrated above, surely Protestant parents should beware of entrusting their children to Romish servants, or of sending them to Romish or Romanising schools. And it would be well also were they to select *other* ornaments for their daughters to wear than Popish idols.

XI.—ROMAN CATHOLIC INTOLERANCE IN THE NINETY-THIRD HIGHLANDERS.

SIR,—Will you favour the Protestants of the 93d Highlanders, at present quartered in Dublin, by publishing the following facts:—A few weeks ago a Roman Catholic chaplain paid a visit to the hospital of the 93d Highlanders, at Beggar's Bush Barracks. Hanging on the walls of a ward were several cards, on which were printed Scripture texts. These cards had been bestowed by a humane Christian lady, who frequently visited the hospital, speaking a kind and cheering word to each in turn; the visits of the lady were much valued by the men of the 93d. On the occasion of the visit referred to by the Roman Catholic priest, his eye caught some of the cards on the wall which he considered objectionable. The priest requested that the objectionable cards should be removed from the walls, but the medical officer in charge was inexorable. The priest now applied to the principal medical officer at the station, and last of all to the Commander-in-Chief. Now comes the sequel: In a National Scottish regiment essentially Protestant, Romish influence has prevailed. The cards have all been removed, and the lady is excluded from visiting the hospital. Is this the freedom of opinion and religious liberty of which

Britain boasts? Is the welfare of the souls of 500 Protestants (principally Presbyterian) to be thus disregarded, and probably injured, for the sake of pleasing a Romish priest? The religious freedom of the Roman Catholics in this regiment has never in any way been interfered with. Why should their presence in this Protestant regiment be the means of limiting the Scriptural food for the regiment?—I am, &c.,
—*Scotsman*.
NINETY-THIRD.

XII.—ITEMS.

“I DID believe, and do still, that Popery is breaking in upon this nation, and that those who advance it will stop at nothing to carry out their design. I am heartily sorry that so many Protestants lend their helping hand to it.”—*Last Speech of Lord William Russell*, 1683.

SEÑOR CARVALHO, in a letter to the *Freeman*, states—“A priest of Rome went to the house of an aged lady in Lisbon, who was dying, announcing that he had come to confess her. Her daughter refused him admission to the sick-room, telling him that her mother had no desire to confess to him, and reminded him that his presence had not been solicited; but he pushed her aside and effected an entrance. Upon this, the sick person being silent, the daughter produced a Bible, and plainly told the priest that this book had been the means of bringing her mother to the Saviour. At the sight of the book the priest's ire was stirred, and he proceeded to strike the daughter and to dash the Bible from him. He then began to preach the gospel of the day—which is to assure them that the sick person should not be buried in ‘consecrated’ ground, to which the sick lady only replied by requesting the priest not to trouble himself further, for that she was fully convinced that Jesus Christ had forgiven her her sins, and that she needed nothing further. The priest continuing his aggressions, the daughter called in her brother-in-law, when the visitor promptly departed, excommunicating the whole family as he went out.”

CONVERSION OF A ROMAN CATHOLIC PRIEST IN AMERICA.—The *New York Times* says:—Bishop Huntington, of Syracuse, received Professor Alphonse August Dupont, formerly a Roman Catholic priest, into the ministry of the Protestant Episcopal Church on Sunday. Professor Dupont is a native of Normandy, where he received his collegiate and ecclesiastical education, and was duly ordained by the Roman Bishop of his diocese. He continued several years a parish priest in France. Subsequently Professor Dupont came to distrust several of the claims and the doctrines of the Papacy; and finding himself unable longer to teach them, left the ministry, and came to this country, where he has been engaged in literary and educational pursuits. At first he was reluctant to break away from the communion in which he had been brought up, but since he has resided in Syracuse, has attached himself to the Episcopal body, and has been for many months in constant intercourse with the Bishop and some of the clergy. Several searching questions were addressed to him by the Bishop, which were answered clearly and deliberately, and with only a slight French accent. After prayers were offered the Bishop committed to the hands of the pres-

byter a copy of the Holy Scripture, charging him to read and preach from it as the Word of God, and to administer the sacraments according to its authority. Immediately the *Gloria in Excelsis* was sung with spirit by the congregation, other prayers were offered, offerings were taken, and the benediction was pronounced by the Bishop. Bishop Dupont is known as a refined and modest gentleman, of unblemished character; and has retained the cordial confidence of clergymen and others in the communion he has left.

PRISONS BILL.—Repeated efforts have been made, on behalf of the Romish party, to carry a *Prison Ministers Bill* through Parliament. By that Bill, instead of leaving in the hands of the Local Visiting Justices the power to appoint Chaplains, when required, of any particular denomination, it was proposed to empower the Secretary of State, upon the request of any two Justices, to appoint Roman Catholic Chaplains wherever ten Roman Catholic prisoners were under detention. The Local Justices are manifestly best acquainted with the necessities of each prison, and it is clear that the Secretary of State cannot possibly have personal knowledge of the facts, but must be exposed to all the pressure which the Ultramontane party can bring to bear upon the Government of the day. If this Prison Ministers Bill had been carried, it would have greatly facilitated the avowed object of the Romish Church, to have priests appointed in all the prisons, workhouses, asylums, and public institutions, and thus to obtain the establishment and recognition of that Church throughout the country. Opposition was given by the Alliance to this measure, and the strong feeling of dissatisfaction which was shown in Parliament and in the country, effectually prevented the passing of the Bill. The Prisons Bill, introduced this Session by the Home Secretary, proposes to transfer to the Secretary of State the appointment of *all the officers*, the control of the prisons, and all the powers which hitherto were vested in the Local Justices. It will at once be seen that the power given to the Secretary of State, to *appoint all the officials*, will in effect carry out the objects formerly attempted to be attained by the Prison Ministers Bill. It has always been the policy of the Ultramontanes to foster centralisation, as their influence can be brought to bear with greater effect upon a central authority than upon a number of independent Boards. It may be doubted whether it is politic to transfer the absolute control of prisons to a central authority. But there can be no doubt that Romish influence may be more successfully brought to bear upon the Home Minister than upon the independent authority of the Bench of Magistrates. Under these circumstances, steps have been taken by the Alliance to direct the attention of the Justices to the objectionable provisions proposed by this Bill. At a meeting of the County Middlesex Magistrates it was resolved to present petitions to Parliament against some of the provisions of the Bill. And on the 23d June an influential deputation of the Visiting Justices from every part of England, waited upon the Home Secretary to express the objections entertained to the contemplated interference with the independent position and authority of the local gentry, who had the confidence of the community. Mr. Cross in reply explained that it was intended to issue rules and orders which would reserve to the Justices a greater share of their authority than was given by the Bill, and to con-

cede the power of appointing the subordinate officers, but in his reply to a subsequent deputation from the committee of the Howard Association, he stated that he was not yet prepared to include the power to appoint Chaplains in this concession. It is clear that the views of the Alliance on this point are also the views of the country, and a prompt and energetic action on the part of the Justices may yet prevent the increase of Romish influence in the prisons of England.—*Protestant Alliance Monthly Letter*.

CONVENT LIFE.—Referring to the Ursuline Convent at Blackrock, near Cork, Thackeray, the eminent writer, says in his "Irish Sketch Book":—"In the grill is a little wicket and a ledge before it. It is to this wicket that women are brought to kneel: and a bishop is in a chapel on the other side, and takes their hands in his and receives their vows. I had never seen the like before, and felt a sort of shudder in looking at the place. There rest the girl's knees as she offers herself up, and forswears the sacred affections God gave her; there she kneels and denies for ever the beautiful duties of her being—no tender maternal yearnings—no gentle attachments are to be had for her or from her,—there she kneels and commits suicide upon her heart. Oh! honest Martin Luther! thank God you came to pull that infernal, wicked, unnatural altar down, that cursed Paganism! I came out of the place quite sick; and looking before me, there, thank God, was the blue spire of Monkstown Church, soaring away up into the free sky—a river in front, rolling away to the sea—liberty, sunshine, all sorts of glad life and motion; and I couldn't but thank heaven for it, and the Being whose service is freedom, and who has given us affections that we may use them—not smother and kill them; and a noble world to live in, that we may admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare I think for my part that we have as much right to permit Sutteeism in India as to allow women in the United Kingdom to take these wicked vows, or allow Catholic bishops to receive them." And yet here are we, British freemen, who will allow such dens of iniquity to spring up and befoul this sunny south land of ours. Witness that convent a short time since of which the two priests, Polding and Vaughan, laid the foundation-stone!

EFFECTS OF ROMANISM.—"It is no new theory," says a recent writer, "that Protestantism, driven home, becomes Atheism." It is very sad if honest papists really believe that; but they can only do so, one would think, when they shut their eyes. On the other hand, it seems to us the very mission of Romanism to make infidels. For what kind of God does it reveal? He is a God who is inconsistent with himself, who says in one age what he contradicts in another, and whose assumed vicegerents in the world, even when acting directly under his inspiration, have been conspicuously blind, inconsistent, worldly, and wicked. Pity the human race if the divinest thing in the world is the Church of Rome! "It is very doubtful, indeed," says the *Church Times*, whose testimony will be all the more readily accepted because it is itself thoroughly Ritualistic, "how far there is any hearty lay belief in France at all. It is not long since M. De Montalembert avowed that of French

laics no one believed except himself, the Prince de Broglie, and a few old women; while in Italy it has been computed that out of 350 members of Parliament five were Ultramontane, sixty believers more or less, and the remainder Free-thinkers." Nor can we be in the least surprised that such a result has followed the operation of a system which has sapped the foundations of all morality by denying the attribute of a perfect morality to Almighty God. We do think, if Protestants who are on the incline to Rome would look seriously at such considerations as these, they would think twice before they allowed themselves to be taken off their feet by a dream of a Visible Catholic Church which has never yet been realised.

CONVENTS.—There is no subject on which public opinion in Parliament and out of it is so unsatisfactory as in regard to convents. It seems to have become a settled conviction of many, well-informed on other subjects, that there is no need for inquiry; and yet no one can investigate with impartiality without discovering that they are most dangerous to the liberties of the individual. Persons once entrapped within their walls, especially those who have fortunes at command, may be kept entirely against their will, and maltreated and persecuted even to death. That they are so at times is quite notorious. We knew of one young person, a Roman Catholic still, who was so entrapped, as related by herself, and would never have been released had her father not gone and resolutely demanded her surrender, and threatened exposure. Why should such institutions, if permitted, not be placed under proper surveillance? It is no insult to the religion of any one to ask that they should be so. In our free country no public institution should be tolerated whose gates are not thrown open to inspection, whatever be the religion of the governors or occupants. Yet no sooner is the question raised in Parliament than a large section of the Press and many sensible and intelligent members profess to treat it as raised only by fanatics. Sir Thomas Chambers proposed this session, a resolution affirming the expediency of instituting an inquiry. He pointed out that during the last few years the number of "monasteries" had risen to 99, and female "convents" to 299; and he showed that there were no means of discovering what occurred in these establishments; even a writ of *Habeas Corpus* was powerless. Had these indisputable facts been stated as to any other institutions, Parliament would at once have taken action; but the old stale arguments were reproduced:—"We must not interfere with religious convictions;" "Relations of inmates might be relied on to prevent irregularities;" "The object of the motion was not personal freedom, but sectarian animosity;" "All the information required was contained in the Catholic Directory;" "It was a proposed invasion of domestic institutions." These statements, which would be laughed to scorn in any Roman Catholic country in Europe where monastic institutions are understood, are received with all simplicity by numbers of members of Parliament and of people. The motion was consequently lost by a majority of 127 to 87. We are certain that the time must soon come when an entire change will take place in public opinion in this matter; but meanwhile a perilous system is fostered, a licence is given which is granted in no other country in Europe.—*At Home and Abroad.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

OCTOBER 1876.

I.—SCOTTISH REFORMATION SOCIETY.

ARRANGEMENTS are again in progress in connection with this Society for the winter classes ; and it is confidently hoped that, through the liberality of Christian friends, the Society will be enabled yet further to extend its operations. Having no separate organisation of its own for conducting these classes, the Society avails itself of the valuable services of ministers as well as others of all the evangelical denominations, who have charge of Bible classes, in giving instruction to the young of both sexes, in those portions of divine truth which bear directly on the errors of Romish teaching. Some have confined their labours to their own Bible-classes, while others have conducted classes of a more public kind, making them open to all who wish to attend. While directing attention to these errors, an excellent opportunity is at the same time afforded for imparting instruction from the Word of God, and impressing it on the heart and conscience. This brings out the contrast between the true and the false, the genuine and the counterfeit. The saving truths of the gospel, when thus presented in contradistinction to the ruinous dogmas of Antichrist, become yet more precious ; and while the young have their minds in this way stored and impressed with the former, they will be all the better protected against the snares of the latter. The prizes offered by the Society and other friends have good effect in stirring up to the study of the subject many who otherwise would forego the benefit which such opportunities present.

During the past winter nearly fourteen hundred young persons of both sexes were under instruction in different parts of the country ; and over the four years during which these classes have existed, the aggregate numbers have been about twenty thousand. Many and gratifying are the testimonies borne to the value of this work, and the benefit derived from such instruction. Surely this Society has a strong claim for encouragement and support at the hands of all who have any just perception of the fearful perils, which, through Romish influence, are at this moment threatening the utter destruction of the Protestantism of the country. The work cannot be prosecuted without the necessary means ; and just in proportion to the funds placed at their disposal must the Society direct its operations. It is earnestly hoped, therefore, that they will meet with such a measure of support as will enable them to extend their efforts during the approaching winter.

II.—RESULTS TO BRITAIN OF TRUSTING TO ROMISH PROMISES AND OATHS.

IT awakens a melancholy interest to look back from the present time to the history of the Emancipation Act, and to mark its results. For several years before the passing of that measure, Romanists, both lay and clerical, put forth the most solemn statements, pledging themselves that Roman Catholics, if admitted to serve in Parliament, and to hold civil offices in the State, would not abuse the privileges if granted. In 1825 Dr Doyle affirmed on oath, before a committee of the House of Lords, as follows :—

“I have never discovered in others, nor have I entertained myself, any disposition whatever to be put in possession of any portion at all of the revenues or property belonging to the Established Church.”

In 1826 a pastoral address of the Romish archbishops and Bishops in Ireland declared that :—

“The Catholics of Ireland disclaim, disavow, and solemnly abjure, any intention to subvert the present Church Establishment for the purpose of establishing a Catholic establishment in its stead. And further, they swear that they will not exercise any privilege to which they are, or may become entitled, to disturb or weaken the Protestant religion and Protestant government of Ireland.” Let the present generation judge how these solemn promises have been kept; and let them learn what Romanism is. The next generation will learn the lesson too late. The warning raised by Southey at the crisis referred to was the utterance of one who understood the system he was dealing with. The warning was neglected, and the results are now experienced. “It would be a solicism in policy,” said he, “were we to entrust those persons with power in the State, who are bound in conscience to use it for subverting the Church, for undoing the work of the Reformation and of the Revolution, for bringing us again into spiritual bondage, and re-establishing that system of superstition, idolatry, and persecution from which the sufferings of our martyrs and the wisdom of our ancestors, by God’s blessing, delivered us. Far as we may think them from it, this is the consummation upon which their designs, as well as their desires, are bent.”

The following is a copy of a petition presented on the subject to George IV :—

“The humble petition of the people of England, and the clergy of every denomination of Protestant faith, praying that no further concessions may be granted to the Roman Catholic, endangering the safety of the Church and State, and subversive of the principles of the constitution, as settled and growing out of the glorious Revolution of 1688 :—

Humbly Sheweth,

“That your petitioners, true and unalterable in their fidelity to the crown of these realms, and in their zeal and attachment to the person of your royal and most sacred Majesty, feel the most serious alarm in the constantly-renewed efforts of the friends of Catholic emancipation distracting your councils, creating divisions in your Government, weakening the best energies of the nation, and introducing even into the Protestant Church itself conflicting opinions and discussions.

"That in order to testify at once to your most gracious Majesty, to your Majesty's Government, and to both Houses of Parliament, the clear and unalterable sentiments of your Majesty's most loyal and dutiful subjects, your petitioners have hereunto annexed to their signatures, the county in, and the place at which they reside; and will, with your Majesty's most gracious leave, print and publish this their petition, with their signatures so annexed, and cause the same to be gratuitously circulated among the members of your Majesty's Government, and the members of both Houses of Parliament.

"That your petitioners, actuated by no spirit of intolerance, misguided by no feeling of ill-will towards their Roman Catholic countrymen, cannot but view their efforts at emancipation as an open violation of that solemn and sacred compact by which your illustrious family were seated on the throne; that act which resulted from the united wisdom of the greatest patriots that ever ruled over the destinies of any age or nation; that act which was accepted by King William the Third, of most glorious memory; that act by which a free people has been blessed in the most sacred person of your Majesty with a patriot king.

"That your petitioners cannot conceive how any further concessions may be made to their Roman Catholic brethren without doing the most evident injustice to your Majesty, since it is quite clear by law, that a king of England may not call to his councils, intermarry, or form any other domestic alliance with a papist—that his crown is firmly and irrevocably bound to a Protestant succession. How then may it be, your petitioners most humbly inquire, that your Majesty can be called upon, either by your parliament or your council, to ratify and to perfect any act granting to your Roman Catholic subjects a power greater than that with which the crown itself is vested, unless indeed that excellent constitution, the glory of Englishmen, is to yield to the innovation of modern theories, and to be remodelled?

"That your petitioners cannot but contemplate the possibility of such changes with the most serious apprehension and alarm; that while they would willingly dismiss from their memory those dark pages of history stained by the crimes of Catholic domination, and in the true spirit of Christian forbearance cease to reflect on acts which may now be repeated, yet your petitioners conceive it no less due to the memory of the sacred martyrs of the holy Protestant cause than to posterity to secure perfect protection against the possibility of their recurrence, and this protection is only to be found in the Government as at present constituted.

"Your petitioners, therefore, and for these reasons specially, pray your Majesty that you will be most graciously pleased to grant no further concessions to the Roman Catholics, or at least, no such concession as may endanger the Protestant Church, . . . or as may lead to any alteration in that most excellent constitution which your Majesty is bound by your most sacred oath to defend and maintain.

"And your petitioners, as in duty bound, and as good and loyal subjects, do pray that your Majesty may long, and for many years, continue to preside over the destinies of your happy people, with that glory which has hitherto so eminently distinguished your Majesty's most gracious reign.

And your petitioners will ever pray."

III.—THE PROTESTANT ALLIANCE AND THE SESSION OF 1876.

THE attention of the Protestant Alliance has been directed during the late session of Parliament to the consideration of several questions which are of the highest importance as affecting Protestant principles and interests. Measures have been introduced and the time of Parliament has been occupied in the discussion of questions which endanger the Protestant Constitution and threaten our Protestant liberties. These questions have from time to time been noticed in the monthly papers of the Alliance; but, in view of the probable reintroduction of many of these measures in the next session, the Alliance considers it will be of advantage shortly to review, and to call the public attention to the dangerous character of the demands which have been put forward by the Ultramontane party. It was a boastful saying of the Ultramontanes on the downfall of Mr Gladstone's Administration, that "they had brought to its knees the strongest Government ever seen in this country, and that Government after Government would have to succumb to them." These words are of grave import, and, in view of the action taken by the Romish party in the House of Commons, offer a solemn warning which should not be neglected. Although the last general election placed in the hands of the present Government a majority sufficiently strong to carry all necessary measures, yet the influence of the Romish party has been successfully exerted in many ways during the session, and the following of the more important questions discussed will show how far their tactics have been successful:—

ENDOWMENT AND ESTABLISHMENT OF THE CHURCH OF ROME.—The Alliance has frequently directed attention to the steps which have been taken for the recognition and endowment of the Church of Rome in the colonies, and last year a deputation waited on Lord Carnarvon, urging the impolicy of these concessions. The principle which is thus applied to the Colonies may eventually serve as a precedent for the action of the State in this country. Year by year the Church of Rome is gaining increased grants of public money, for salaries to chaplains, and for the purposes of education, and continued demands are made for a transfer into its hands of portions of the surplus funds of the disestablished Church of Ireland.

INDIA.—On the 11th February, in answer to Mr O'Reilly, the Under-Secretary for India stated that it was "the intention of the Indian Government to augment the salaries of Roman Catholic chaplains in India;" and in June a Parliamentary return was presented, containing copies of the correspondence relative to these allowances. In this return a memorial of the Romish bishops complains that the stipends allowed to themselves, and to the priests and military chaplains, are "inadequate and disproportionate;" and thus, that "they are placed in a social position inferior to that of the Churches of England and Scotland." This memorial was supported in a letter and memorandum addressed by Mr O'Reilly to the Secretary of State, which states that the Roman Catholics "will not be satisfied if it be held that the only question to be considered is whether the Government of India may think the present rate of pay a fair remuneration for what they consider the services rendered, wholly irrespective of the claims of Her Majesty's Roman Catholic

subjects to fair and equal treatment." The result of these representations has been that by an Order in Council the salaries of the Roman Catholic priests have been increased. From the return of the 21st of August 1871, No. 514, it appears that there is paid annually for the support of the Romish Church in India, for salaries to the bishops, priests, chaplains, &c., the sum of 249,365 rupees, or £24,935, and the return last issued states that the increased allowances will entail an additional annual expenditure of £8,574.

In his reply to Mr O'Reilly, on the 11th February, Lord G. Hamilton stated that the Romish priests "are not the servants of the Queen, as the Roman Catholic Church objected to allow her ministers to be placed under the same regulations as were Presbyterian and Anglican chaplains; and, as had been pointed out by the Duke of Argyll, they did not obey military orders, like the other chaplains, but paid attention to the orders of their religious superiors." "Many of these priests," he also observed, "were foreigners, and could not even speak English, and the work they performed for the troops and white subjects of Her Majesty was not their only work, for they also acted as missionaries." The statement made by Lord G. Hamilton presents the strongest arguments for withholding any payments by the State to men who profess themselves to be the servants of a foreign power, and who occupy their time as missionaries to disseminate the teaching of Popery. Yet it appears from the despatch of Lord Salisbury of the 27th April, given in the last return, that these proposals for increased allowances have been fully approved and sanctioned. On the 25th July also, in reply to a question by Mr Whalley, with reference to a statement in the Indian newspapers that a grant had been made, by the Lieutenant-Governor of the north-west provinces, of 12,000 rupees towards the construction of a Roman Catholic cathedral, Lord G. Hamilton is reported to have said "that the statement was true."

GIBRALTAR.—Efforts were made to obtain similar concessions in Gibraltar. A Parliamentary return issued in March, "on the motion of Mr Dilwyn," disclosed the fact that in Gibraltar ordinances had been officially published, providing for the permanent establishment and endowment of the Romish Church in that colony. The despatches of the late Government directed that an annual payment of £500 should be made to the Junta, or Elders, a lay body of Roman Catholics, for the purposes of the Romish community; and that the churches, chapels, schools, vicarage houses, and sites to be granted for buildings, all of which were the property of the Government, should be vested in the Junta as trustees, but subject to resumption by the State if required for military purposes. The ordinances published by authority of the Governor went considerably further, and if carried would have established the most mischievous policy. A circular was issued by the Alliance directing the attention of members to the fact "that these ordinances proposed to establish the Church of Rome in the colony of Gibraltar. That the services of the Romish religion, so far as it relates to the military residents of that colony, were already paid for. The proposed endowment was to be in excess of this payment, and stated to be for the civil population, the number of civil servants consisting, according to Mr Lowther's statement, of only fifty-two members of the

Church of England, and seventy-nine Roman Catholics. That the body who were to have the management of the proposed endowment were Roman Catholics—clerical as well as lay—and not necessarily British subjects; and that the church buildings, lands, &c., now vested in the Government, were to be transferred to the Romish Church, without provision for resumption, if required at any time for military purposes—a provision directed to be maintained in all previous despatches from the Government in like cases.”

On the 28th March Mr Dilwyn moved an address, praying Her Majesty to withhold her assent to those ordinances, and observed “that these ordinances had given great dissatisfaction in Gibraltar. The Government had not consulted their own official adviser in the matter, and the ordinances were, it seemed, prepared by the legal representatives of the two bodies concerned.” He objected also to the manner in which it was sought to avoid asking for the concurrence of Parliament. Mr Lowther in his reply stated that, “objections to the ordinances had come from persons of position in the colonies, and the noble lord the Secretary for the Colonies thought it was his duty to intimate that these ordinances should not be persevered in; and he thought he might say that as this scheme had created considerable dissatisfaction in the colony, it would not receive the Royal assent.”

NAVY.—The increasing endowment of the Romish Church is not confined to the colonies. A return was presented to the House of Commons (24th March 1876, No. 132) which tabulates the annual salaries paid for Romish chaplains in the navy; and on the 26th June, in reply to Mr Moore, Mr Hunt stated that a proposal for an increase of the pay of Roman Catholic chaplains was now before the Treasury, and he believed it would be assented to.”

POPISH COLONIAL GOVERNORS.—The dissatisfaction experienced at the appointment last year of Mr Weld to be Governor of Tasmania, and of Mr Pope Hennessey to the Governorship of Barbadoes, has not prevented the further appointment of Mr Callaghan, another Roman Catholic, as Governor of the Falkland Islands. Last year Lord Carnarvon, in reply to a deputation from the Protestant Alliance, defended the policy of the Colonial Department in appointing Roman Catholic governors over Protestant colonies, on the plea that “the colonial service contains members of all religions, having an equal title to employment, and the principle which guided the Administration was the special aptitude of each man for the post.”—(*Times*, June 30, 1876.) The carrying out of this principle has been singularly illustrated by the results which have followed the appointment of Mr Pope Hennessey in Barbadoes, where his “indiscreet” attempt to urge upon an unwilling colony the policy of confederation, advocated by the Colonial Office, has been followed by serious riots and loss of life. The policy of the confederation of the Windward Islands may be desirable in some points, but it is questionable whether the advantages to be gained will compensate for the injury which would be inflicted, if the exclusively Protestant colony of Barbadoes is to be united, under a Roman Catholic governor, with the thoroughly Roman Catholic colonies of St Lucia and Grenada. The Constitution of this country requires that our Sovereign shall be a Protestant, and to nominate Romish governors as her representatives over Protestant colonies seems to be not only an insult to the

colonists, but even to threaten an attack upon the Protestantism of the Crown.

MONASTIC AND CONVENTUAL INSTITUTIONS.—"Further papers respecting the laws and regulations relating to Monastic Institutions in foreign countries" were presented to Parliament in continuation of the Return issued last session. These papers contain a statement of laws, recently promulgated, which provide for the regulation and ultimate repression of these institutions in the Grand Duchy of Hesse, and for their suppression in Italy and Switzerland. In the Austrian Parliament, also, these institutions were made the subject of legislation, by which it was provided that convents could not now be founded without the consent of the Reichsrath. Existing convents were placed under the inspection of the secular magistrates, and the right to acquire property was placed under strict limitations. On the 9th February, Mr. Newdegate's Bill for the appointment of a Commission to inquire into the increase and character of these institutions was introduced and read a first time. The Alliance urged their friends to give every possible support to this bill. Petitions were presented in favour of inquiry, representing various religious bodies of every denomination. In consequence of the tactics adopted by the Ultramontane party it was found impossible to obtain a night for the discussion of the bill, and on the 31st March, Sir T. Chambers moved a resolution "that it is expedient that an inquiry be undertaken as to the number, rate of increase, character, and present position, in relation to the law, of Monastic and Conventual Institutions in Great Britain." He urged two reasons which made the existence of these institutions dangerous:—The question of personal liberty, and the question of property. In the first, individuals were concerned; in the second, the State. In reference to the restraint of personal liberty, he supported the case for inquiry upon the acknowledged literature and laws of the Church of Rome, and referred to the Tridentine Decrees, in which provision was made, in the most distinct terms, "that nuns are not to be heard or released, even if they have gone in against their will, or if, having gone in of their free will, they have afterwards repented." He also referred to the syllabus, in the 53d article of which "the civil Government is strictly forbidden to lend its assistance to nuns who may desire to quit their religious life and break their vows." As to interference for the protection of the inmates, and for the supervision of the property held in mortmain by such institutions, he alleged "that there was no civilised State in Europe which had not found it necessary to interfere by legislation with these institutions, and to increase the stringency of that legislation from time to time; and, in spite of all these precautions the evils which were found to exist were much complained of." The motion was resisted by the Roman Catholic members, and by Lord J. Manners on the part of the Government, on the plea that no sufficient case had been made for investigation, and on a division it was negatived by a majority of 127 to 87. The result exhibits the indifference of the present House of Commons to the growing power and progress of Romanism. The case for inquiry made by Sir Thomas Chambers has not been refuted, and in the course of the debate the fact was elicited that lunatics were detained in these institutions without the supervision required by law. It was also observed by Mr. Newdegate that Protestants have no means of knowing the fate of their

relatives, who have been induced to embrace the Romish faith, and to join these cloistered communities. These facts at least call for legislative inquiry, Parliament has interfered, by the Factory Acts, for the protection of children, has passed laws for the inspection of lunatic asylums, and has even extended its protection to felons in gaols; yet it will not interfere for the protection of English women kept in seclusion beyond the reach of relatives, and deprived of all appeal against the exercise of cruelty and oppression. It would even appear that no official record can be obtained of deaths within these houses; for in the Session of 1875, in a reply to a question on the subject, the Home Secretary stated "*that no specific report as to the deaths in question was to be found in the Registrar-General's Office.*" It is for the country to enforce its opinion upon this question. If the condition of the inmates of these convents be all that is represented, inquiry can do no harm. If, on the other hand, inquiry be so passionately opposed, it is reasonable to believe there is something to conceal, some cause to avoid the light of day.

PRISONS BILL.—Repeated efforts have been made in former Sessions by the Romish party, to carry a Prison Ministers Bill through Parliament. By that bill, instead of leaving in the hands of the Local Visiting Justices the power to appoint chaplains, when required by any particular denomination, it was proposed to empower the Secretary of State, upon the request of any two justices, to appoint Roman Catholic chaplains whenever ten Roman Catholic prisoners were under detention. The Prisons Bill, introduced this session by the Home Secretary, proposed to transfer to the Secretary of State the appointment of all the officers, the control of the prisons, and all the powers which hitherto were vested in the Local Justices, the effect of which would be to carry out the objects formerly attempted to be attained by the Prison Ministers Bill. Steps were at once taken by the Alliance to direct the attention of the Justices to the objectionable provisions proposed. At numerous meetings of magistrates throughout the country it was resolved to present petitions to Parliament against the bill, and on 23d June an influential deputation of the Visiting Justices, from every part of England, waited upon the Home Secretary to express the objections entertained to the contemplated interference with the independent position and authority of the local gentry, who had the confidence of the community. A circular was also addressed by the Alliance to members of Parliament, urging their opposition to the measure as introduced. On the 3d July the second reading was carried by a large majority, but as the bill began to be more fully understood, dissatisfaction was expressed with many of its provisions, and notices of opposition and amendments were placed on the paper. The pressure of other business at the close of the session prevented further discussion, and the bill was eventually withdrawn. The bill will doubtless be reintroduced next session, and it is therefore important that the country should clearly understand that if this Prisons Bill be carried, it will greatly facilitate the avowed object of the Romish Church, to have priests appointed in all the prisons, workhouses, asylums, and public institutions, and thus to obtain the establishment and recognition of that Church throughout the country.

IV.—THE GREATEST PROTESTANT PREACHER OF HUNGARY.

(From a Hungarian Correspondent of the Scotsman.)

BUDA-PESTH, September 1876.

"They pass away, the glorious sons of Hungary;
 Every coming year takes its part of illustrious names.
 And those who live on at every vanishing name shudder sadly,
 Like the dumb leaf upon the tree, when its companions fall faded to the ground."

THESE sad lines of the great Hungarian poet, John Arany, never occurred to my mind more frequently than in the present year, which has been so fatal a one for our celebrities. It is inexpressibly painful to see day by day the lines of those valiant combatants thinned, who have conquered for us every boon of modern civilisation—those Arnolds of Winkelried who defied the spears of our foes, shaping the path towards liberty and progress for coming generations. One great funeral after the other fills our minds with sad apprehensions as to who will be the next to follow. The State loses its strongest supports, and that Church, which, though not the mightiest of Hungary, yet forms a strong and influential body in our country, stands to-day at the bier of one of the most eminent clergymen of our times, of a priest in the highest acceptance of the word, and an orator such as is born seldom in the course of many centuries. We speak of the late Bishop Joseph Székács, the minister of the Hungarian Protestant congregation of Buda-Pesth, a man whose name is closely connected with the history of Protestantism in Hungary during the last forty years.

I hope that the Scotch public, which takes a lively interest in religious matters, will read with some pleasure a short sketch of the individuality and the career of the deceased, who was the founder of the Hungarian Protestant congregation of Buda-Pesth, of the Protestant primary and middle schools, and of the endowment fund for poor congregations, and who, last but not least, was the most eminent Protestant preacher we could boast of. His talent as an orator was so exceptional, even in Hungary, the land of eloquence *par excellence*, that men of all creeds and confessions came to his sermons. His voice was rich, harmonious, and strong; his gestures of a noble simplicity; his diction distinct, impressive, very often humorous, and of cutting logical clearness. No mysticisms to blind the crowd, no false sentimentality to act upon the nerves of the women, were employed by him; the means with which he succeeded were the natural ones of a kind and loving heart, and of a rare genius. Székács always said the right thing at the right moment, though even in his later years his subject often carried him away, and in such moments the waves of his eloquence streamed forth with irresistible power. Not only a priest, but a poet, he had that instinctive discernment, that prophetic foresight, which enters into the feelings of all humanity, which thrills the hearts of the hearers with the expression of their own sorrows and joys, their own hopes and fears, transporting them with the pouring forth of their own aspirations, for which they were unable to find a voice. It was impossible to remain unmoved when he thundered from the pulpit against

some sin or weakness, throwing the vivid light of his inexorable logic upon his subject, and utterly laying bare the sin ; but no sooner had he done so than the mellow tones of his melodious voice softened in speaking of the redeeming power of repentance, and of Divine love and charity. A real priest after the Gospel model, he preached for men of all creeds alike ; the love, the morality he preached, the charity to which he exhorted, the fervent, truly evangelical, but free and liberal tendency of his spirit, made him a true apostle of Christianity, which has conquered the world.

No wonder that under his ministry the congregation of Buda-Pesth, which had been poor and small, became a large and flourishing one. The difficulties with which he had to deal at the beginning of his career only served to steel his energy, and to rouse every active power of his mind. About forty years ago, the Protestant Church of our country, oppressed by a Catholic Government, was in a very poor condition indeed. Only a man like Székács, who had what may be called the regardlessness of genius, could have the courage to oppose the power which held, not only his Church, but his whole country, in its iron grasp. But Székács, who looked upon the autonomy of the Protestant Church, especially from a spiritual point of view, as upon an inviolable right, quietly refused to accept any interference on the part of the Catholic Government. In 1859, when the Austrian Government proclaimed those famous articles, according to which the highest functionaries of the Protestant Church, whose every right, whose whole autonomy, had been left otherwise seemingly untouched, were to take their authority at the hands of the political Government, Székács soon discovered the whole machinery of the cleverly-laid snare, and putting himself at the head of his party, protested with relentless pertinacity, until he, together with the whole Liberal Protestant party, had won the battle, and the articles were withdrawn. But not only the outward freedom, also the inner independence, the practical reorganisation of the Protestant Church, was an object of Székács' life. He opened his house to clerical conferences, which did a great deal of good ; he edited for many years the Protestant Church and school papers ; he wrote a valuable work in three languages (Hungarian, German, and Slavonian), entitled "The laws which secure to the Hungarian Protestants the free and public practice of their religion ;" he founded schools and orphanages, and at last, when he became a bishop, realised the dearest dream of his life by founding the endowment fund for poor congregations. These are the chief outlines of Székács' life as a priest and an orator. New for the poet and for the man.

Székács was not yet eighteen when he joined that inspired community which devoted itself to national literature in a time when the common language was German, and the political and scientific one Latin. All that we have attained to now, the polished tongue we speak, the classical literature we possess, is the fruit of the noble emulation of those young enthusiasts. And Székács was not the man to desert a cause which had once won his sympathy. In his mature years, and even in his old age, though incessantly occupied with the yet more earnest cares and labours of his profession, he remained true to the ideals of his youth, and continued his activity as a literary man. His sermons are the best written ones we possess, and his epigrams and

satires are full of that healthy humour and antique serenity we admire in Horace. The picture I have drawn would be imperfect if I omitted to speak of the outward appearance and the private qualities of this eminent man. Székács was to his last hour—he died at the age of 68—one of the most handsome men of his time. We can say concerning him the same words which have been spoken about Goethe—nothing marred the harmonious perfection of his whole being. His face of Grecian purity was animated by that inspired expression which a great soul lends to a human face; his imposing figure was quite in accordance with his striking and powerful voice. His manner was amiable, his temper serene. Like Martin Luther, his great model, he was not adverse to the healthy enjoyment of life, and he was a perfect husband, an excellent father, and a warm friend of the poor. Success of all sort accompanied his career. The King made him Councillor of the Court and Knight of the Order of St. Leopold. He was member of the Hungarian Academy, Doctor of the Academy of Jena, and for a few years even member of Parliament. But more than all these high-sounding titles, he valued the love and affection of the thousands who called him their spiritual father, and who honoured in him the ever true and firm guardian of their religion.

V.—RELIGIOUS DIFFICULTIES IN SPAIN.

(From the Correspondent of the Yorkshire Post.)

MADRID, September 15.

FOR sometime past the Government of Don Alfonso has had many difficulties to contend with, and owing to the pretensions of the Ultramontane party, its list of troubles now seems likely to be swelled by a diplomatic intervention which may have very serious results. The constitution voted last spring contained a paragraph which, instead of frankly specifying liberty of conscience, formulated a vague promise of religious tolerance. The Spanish Government, with the view of satisfying the Opposition, and of conciliating the Protestant Powers of Europe, moreover declared, through one of its Ministers, that Protestant churches, cemeteries, and dwelling-houses would be considered inviolable, and that Protestants might follow the careers and professions that they pleased. The Cabinet declined to speak more precisely, and waited until the session of the Cortes was closed to give us a specimen of its promised tolerance. The first came from Majorca, where an under-prefect attempted to suppress Protestantism altogether. He forbade the local newspaper to publish the prospectus of the Protestant school, which he moreover ordered the pastor to shut up. The latter declined to do so without a written order, and the representative of the Government did not persevere in this pretension. He, however, entered the Protestant chapel during service, and forbade the singing of hymns, which he said was a manifestation prohibited by the Constitution. These facts are corroborated by a private letter which the *Imparcial* published yesterday. Soon afterwards the Civil Governor of Madrid ordered the Protestant ministers to remove from the walls of their chapels and schools any bills, inscriptions, or outward signs indicating the religious character of the buildings. This order, before being issued,

was sanctioned by the whole Council of Ministers, meeting even with the approval of so-called *moderado* statesmen, such as Toreno, Bazanallana, and Antiquira. The Protestants of Madrid are somewhat divided, and while some ministers obeyed without hesitation others protested, and appealed to the foreign ambassadors. Curiously enough, no order was sent to the German ministers, who alone have hitherto escaped this arbitrary persecution. The Government is resolved, it would appear, not to tolerate the slightest public manifestation of any non-Catholic belief or religion in any part of the country.

One might have thought that this arbitrary conduct on the part of Senor Canovas del Castillo and his colleagues would have in a measure appeased the Ultramontanists, but their organs openly declare that they are not satisfied. They demand the absolute suppression of all Protestant schools and the interdiction of all books and pamphlets hostile to the Church. They are frightened at the liberal spirit of inquiry which is beginning to animate the younger portion of the population and the more enlightened sections of society, and they are determined to do their utmost to put it down. The bishops are enraged at the prospect of the opening of a free Spanish University, under high auspices, and the Government is daily appealed to by the Ultramontane press to take some sweeping measure and plunge the country once more into mediæval darkness. The arbitrary arrests of officers and Liberals continue every day; the most fortunate are consigned to the hands of the civil guard and conducted to the Portuguese frontier, while those who have no influence at Madrid are transferred to Cadiz or Carthage, thence to be transported to some penal settlement. And note, there are no trials, the mere signature of a minister or a provincial governor suffices to ensure anybody's banishment. It is curious and praiseworthy that in the midst of all this oppression the press should dare to speak out boldly and warn the Government of the certain fate which awaits it if it perseveres in this pernicious course. The *Imparcial*, the *Prensa*, the *Parlement*, the *Patria*, and the *Iberia* have boldly taken up cudgels in behalf of religious liberty; and M. Canovas del Castillo must have been somewhat surprised at their energetic language, especially as most of them had hitherto supported his administration. The defection of the "*Parliament*" is especially noteworthy, for this journal is inspired by M. Posada Herera, President of the Cortes, and hitherto a Ministerialist. The *Patria* also has long been a Government organ. To-day, however, every one is dissatisfied with the Government. Since the return of Queen Isabella to Spain, matters have marched swiftly, and the monarchy of Don Alfonso XII. is on the high road to ruin. Posts of importance have been confided to many of the ex-Queen's favourites, and the most odious persecution is practised upon all those who were in any way connected with the revolution which drove her out of Spain. In the cathedrals and churches the Roman Catholic bishops and priesthood launch forth every Sunday the anathemas of the Church against all those who send their children to the free schools; and they refuse burial in their cemeteries to any one whom they suspect of liberal doctrines, or having been in any way connected with freemasonry. They are organising, moreover, a monster pilgrimage to Rome, and their newspapers declare that the pilgrims will be able to promise the Holy Father that very shortly the decrees guaranteeing religious tolerance will be revoked, and the Catholic unity

re-established. The Ministerial organs—the *Epoca*, the *Tiempo*, the *Politica*, and the *Cronista*—do not combat these pretensions; and, as regards the complaints of the Protestants, they affirm that the latter have greatly exaggerated their wrongs, and promised that the Catholics will not interfere with their burial grounds, that they (the Protestants) may perform their religious rites in secret, and that the inquisition and torture will not be re-established. This is what the official organs of M. Canovas del Castillo dare to print; and do not imagine that I have been alluding to facts recorded by some old chronicle of the Middle Ages, or in one of Cervante's legends. No; this is what is passing in Spain in the year of grace 1876, under the rule of Don Alfonso el Doce, "*El Rey Constitutionnel*," and in a century when ideas of humanity, progress, and tolerance are supposed to have gained ground all over the world!

(From a Correspondent of the Daily Review.)

As present hindrances are likely to prove future facilities for the spread and exercise of religious liberty in Spain, the following incidents have much interest. There can be no doubt that a large portion of the Spanish people desire political liberty, and welcome any help to it. But they fail to see that the root of the thing they desire lies in evangelical liberty. Hence the indifference of a large portion of the friends of political liberty to the bearing of the famous eleventh clause of the new Constitution. It may now be expected that the legal application of it will excite fresh interest in a root question which is and can as yet be little understood in Spain. In this way the new class is likely, through its adverse character, to further what it was designed to hinder.

In *La Politica* of the 12th inst.—the organ of the Government and the mouthpiece of Senor Canovas, the President—occurs the following paragraphs. It is commonly believed in Madrid that the second is from the pen of Canovas himself. In the first it is said—"We have reason to assert, having received authorised information, that the mind of the Government on the affair of Mahon is the following:—It cannot but be permitted that the friends of a deceased non-Catholic should tranquilly or quietly accompany the body to the cemetery, but without any ceremony. This is implied in the inviolability of the cemetery. The temple is absolutely inviolable. All that may be done is to prevent that the service be seen from the street; and even in such cases the Government reserves to itself the liberty of taking into consideration the circumstances of the case. In accordance with what is declared in the Constitution, and was said in the Cortes, no signboards are permitted. The schools do not participate in the inviolability of the temple, but must be treated all alike, and in them there can be permitted neither religious meetings nor anything that may disturb the neighbourhood. All this is in conformity with the Constitution, and with the liberal spirit which animates the Government in its interpretation of the fundamental code. We shall add that to-day the signboards of the Protestant chapels have disappeared, blotted out almost all voluntarily by their pastors, who understand well that constitutionally they have no right to exhibit them in the public way." On the same

day, and in the same issue of the paper, the following paragraph also appeared :—" And *apropos* of the above, as one of the morning papers announces, last night Mr. John Jameson, chief or head of the Protestant pastors, held a long conference with the President of the Cabinet. In that conference Senor Canovas expounded fully the proper interpretation of the Eleventh Article of the Constitution in accordance with the explanations which were given in the Cortes when this important subject was discussed. Mr. Jameson could not but recognise the perfect right which the Government had to interpret the Constitution as it has done, and retired satisfied with the explanations of the President. The question relative to the exterior signs of the evangelical chapels remained settled in this interview and will not reappear. Let those who expected that it would be converted into a conflict understand this."

These paragraphs were immediately followed by a letter from Mr. Jameson to *La Política* in the following terms :—

"I have read in your number of last night a paragraph relative to my interview with Senor Canovas ; and although I might make remarks on several of the views expressed in the said paragraph, I shall confine myself to that in which you say that I could not but recognise the perfect right which the Government has . . . and retired satisfied with the explanations of the President. It is my duty to manifest that I have not yet been able to recognise the right which the Government holds it has, and in consequence it was impossible to be satisfied with the explanations of the President. In proof of this, not I, but the agents of the authorities, are those who in the same night or rather in the early hours of the morning blotted out the announcements of my chapel, which operation they repeated last night on some words that had not been well obliterated the first time."

La Política published the letter with the following comment :—" We have acceded to the request of Mr. Jameson in publishing his letter. We are sorry we have made a mistake, not so much on our own account as on that of the author of the foregoing letter. We thought that he would have had the good sense to recognise the perfect right of the Government to order the taking down of the signboards of his chapel, and we thought that at least he would not have carried his resistance to the point of allowing the agents of the authorities to take them away, but, as it is, no private person who is authorised to interpret the Constitution, we have nothing to add to what we have already said, and to what was said in the Cortes on the subject. For the rest, if our information about Mr. Jameson was not correct, it was entirely so in regard to the other directors of the dissenting chapels. These caused their signs to be blotted out ; and we think that the pastor of Leganitos should have followed the same course of conduct."

The leading Ultramontane paper copied Mr. Jamieson's letter, and added :—" As may be seen, every word of the pastor's letter is weighty ; and from it may be deduced the following considerations :—1. That there is a foreigner in our midst who does not recognise the right (duty it ought to be called) which the Government has to enforce obedience to the prescriptions of our fundamental law. 2. That, not recognising this right, he pronounces himself in open rebellion against the law, and against the most clear and peremptory dispositions of the authorities ; and defying and disobeying these, gives occasion to the agents of the

said authority to carry out its own orders. 3. That these agents of the authorities did not fulfil their duty during the hours in which it seems natural they should have done so; but deep in the hours of the night, as if the act which they were going to realise were illicit, as if they were attempting to escape the vigilance of the pastor, and as if they sought to hide their operations under the cover of the darkness, in which they executed them. . . . From this precious letter of Mr. John Jameson we learn that in this country is tolerated the rebellion of a foreigner against the precepts of the Constitution, the orders of the authorities, and the advice and warnings of the President of the Cabinet; and that his conduct not only receives no punishment, but, on the contrary, as shown by the letter of Mr. Jameson, that it is possible to make a boast in the press of these acts of disobedience to the legal precepts and to the orders of the authorities. We learn, in fine, that the agents of the latter are shown up by that pastor as cowards, executing the orders of their superiors at night, as if such orders dared not be obeyed in the clear light of day."

The *Espana*, another Ultramontane paper, says, after quoting Mr. Jameson's letter, "What we do not understand is how the authorities, who are not generally in our country very tolerant, have not imposed a heavy fine on Mr. Jameson, and why they have limited themselves to making disappear only a part of the signs, leaving uncovered the most important, inasmuch as now some incautious people may think that the schools thus announced are Catholic schools as long as the sites and hours of these are announced."

As might be expected, the opposition papers are greatly rejoiced at the publicity given to the paragraph in the *Politica*, and use it to show how false are the news given and the reports spread by the Ministerial organs. The leading Ultramontane paper above alluded to, the *Pabellon Nacional*, remarks on this subject generally—"We remember that, for having mixed himself too much in our affairs, an English ambassador was dismissed from the country. Why is it that Mr. Jameson has not at once been sent forth of the kingdom for such open disobedience of the Government?" The following is a copy of the signboard translated into English:—

Evangelical Institute.

Leganitos 4.

First Floor.

Evangelical Church.

Services—Sunday at 11 A.M.

8 P.M.

Thursday, 8 P.M.

Free Schools.

Young Men's Christian Association.

The blotters-out of the early morning having done their work, all that remains is

Leganitos 4.

Sunday at 11 A.M.

8 P.M.

Thursday, 8 P.M.

Free Schools.

And in this way much greater curiosity is excited in the minds of

the passers-by. Men have always liked a riddle, and if the Evangelicals in Madrid will only exercise their ingenuity, they will easily manage, as they ought, to exercise it so as still further to stimulate the ingenuity of riddle-loving people. We are not sorry that Mr. Jameson allowed the authorities to do the blotting-out. We should be sorry under any Government to obliterate such words as "church," "evangelical," "services," "Christian associations." We all know from Spanish history what was aimed at, not perhaps by Senor Canovas, but by Spanish priests and their masters at Rome, and are not surprised that the grandson of the fine old seceder of Methven could not, in conscience stoop to the dirty midnight work of erasing names so dear to him and the truest friends of evangelical, and, we may add, political and human liberty. The obliterated words will be brought back in a better and not distant day, when this little incident in the history of the Gospel and liberty in Spain will be proudly recalled. But let there be prudence—Christian prudence—and wisdom in resisting legal wrong. Meanwhile the Ultramontanes of Spain have told the world anew in these obliterated words what they aim at and what they hate.

BERLIN, Friday, 8th Sept.—It is stated that a frequent interchange of notes has taken place between the British and German Governments on the recent acts of religious intolerance in Spain. It is understood they will address remonstrances to the Spanish Cabinet upon this subject, and call upon it to act in conformity with its engagements.

MADRID, Thursday, 7th Sept.—The Minister of Foreign Affairs has addressed a circular note to the Spanish representatives abroad, with the object of correcting any false impression produced by the recent events at Port Mahon, and the intervention of the police for the removal of placards affixed to Protestants chapels in Madrid. The Minister points out that Article II. of the Constitution adopted by the Cortes regarding the tolerance of non-Catholic creeds, grants to them perfect liberty within their places of worship and their burial grounds, but prohibits public manifestations by non-Catholic sects, whereby public order might be disturbed. Processions, &c., have such a character, but placards publicly posted up in streets may be also brought under this category. The Spanish Government will be guided in its attitude towards the non-Catholic creeds simply by Article II. of the Constitution.

A correspondent of the *Times*, writing from Madrid on the 8th inst., supplies many details of the case. He says:—You are also doubtless aware that notice has been served on all the Protestant pastors of this place "to cause to disappear all inscriptions or placards which they had caused to be fixed up in any public place, and which had reference to worship, education, or the sale of religious books, because such announcements are not guaranteed by the 11th article of the Constitution." The facts are shortly these:—On the afternoon of Monday the 4th current, a gentleman representing himself to be a delegate of the interim Civil Governor of Madrid, called at the depot of the British and Foreign Bible Society and at the chapels of the Calles Madera Baga 8 and Leganitos 6, with a verbal message from the Governor, asking them to be good enough to have all their signboards taken down that very day before sunset. This was between three and four o'clock.

A delay of two or three days was afterwards conceded in consideration of the material impossibility of complying with the order as originally given. The same order was subsequently communicated, also verbally, to the chapel of the Plymouth Brethren in the district called Chamberri, to that of the Irish Presbyterian Church in the district called Penuelas, and to that of the American Baptist Mission in the Calle Cabeza. A curious feature of the case is that no notice has as yet been served on the German Mission of the Calle Calatrava. The representative of the British and Foreign Bible Society and the pastors of the chapels of Madera Baja and Penuelas made haste and obeyed the verbal message of the Governor, causing their signboards to be painted over. But the pastors of the chapels of Leganitos and Chamberri presented themselves to the Civil Governor, and respectfully requested the favour of the order in writing, indicating to him the impossibility of otherwise complying with his Excellency's request. In the interview which these gentlemen had with the Governor it appeared that that authority, according to his showing, had received the order verbally from the President of the Cabinet, in which form it was transmitted to the different pastors, and that on that account no written order could be supplied. The said gentlemen, however, respectfully but firmly reiterated their petition for the order in writing, and their inability otherwise to yield obedience. The Governor took a day to think over it, or rather to consult with the *deus ex machina*, Canovas del Castillo, and the day following that of their interview—viz., Thursday the 7th—they received the following written order:—

“It having been declared in the 11th article of the Constitution of the Spanish Monarchy that the Catholic Apostolic Roman religion is that of the State; that in the Spanish dominions no one shall be interfered with on account of his religious opinions nor for the exercise of his respective worship, always saving the respect due to Christian morality—not being permitted, however, any ceremonies or public manifestations other than those of the State religion—I have judged it right, in confirmation of the verbal order which I communicated to you, to appoint you a new and final term of three days, which shall come to an end on the 10th current, in which time you will cause to disappear all inscriptions or placards which you have caused to be placed in public places having reference to worship (or service), education, or the sale of religious books, which announcements (or advertisements) are not guaranteed by the above-cited constitutional precept.”

Representations have been made to her Majesty's Chargé d'Affaires at present with the Court in La Granja, and he has promptly moved in the matter; but diplomatic ways are proverbially slow, and little is to be expected at present from them. Had her Majesty's Minister, the Right Hon. A. H. Layard, been in Madrid at this time, the case would have been different. His prompt and decisive action has more than once stood the English Evangelical workers in good stead. But Canovas, impelled by the Ultramontane section of the Cabinet, has chosen very astutely his opportunity. Neither the English nor the German ambassador is in the country. Neither the English nor the Spanish Parliament is sitting, and all the influential Opposition members of Congress, who spoke so clearly and decidedly during the

debate on the Constitution in favour of complete religious liberty, are also out of town.

It would not be right to omit the fact that all the Opposition press, and even several semi-Ministerial papers, have very heartily come forward in defence of the threatened liberties.

VI.—PERJURY.

AN apt illustration of the statement we recently made, on the authority of approved Roman Catholic theologians, that Romanists could, when it pleased them so to do, or when commanded by the Church, forswear themselves without in their own eyes committing perjury, comes to us from Western Australia in the shape of a correspondence which has just taken place between the Governor of that colony and the Roman Catholic Bishop Griver, on the subject of an insult which the Bishop alleged to have been offered by the Freemantle magistrates to the clergy and laity of the whole Roman Catholic Church. The correspondence is suggestive of the existence of very close relations between the representative of the Queen and the delegate of the Pope, the former of whom addresses the Bishop as his "Dear Lord Bishop," and the latter begins his letters to His Excellency with "My dear Governor." We wonder whether Governor Robinson, while addressing Dr. Griver by a title which the Imperial Government has not accorded to and is not likely to confer on Romish bishops, thought of the awkward precedent he was bequeathing to the gentlemen who may hereafter hold vice-regal sway over Western Australia. Mr. Robinson's successors may not be disposed to "My Lord" Bishop Griver, and that irate lieutenant of the Pope will then have another "insult" to complain of and write about. But to return to the subject. It appears from the correspondence—the whole of which was forwarded by the governor to the *West Australian Times* for publication—that the gravamen of the Bishop's charge against the Freemantle magistrates lay in the fact of their having stated in open court that a witness in a case they were trying had been tampered with by a Roman Catholic priest—the Rev. J. Carreras—attached to the convict prison at Freemantle. Being called upon by the Governor for an answer to the charge, the magistrates, Mr. J. C. Slade and Major Finnerty, forwarded to His Excellency the letter appended below:—

FREEMANTLE, April 9, 1876.

SIR,—We, the undersigned, Justices of the Peace, having been desired to explain our conduct on the Bench when assembled in petty sessions on the 13th March, have the honour, for your Excellency's information, to state as follows:—On the above-named day, three prisoners, named Callaghan, Bell, and De Glindt, were jointly charged with having forged and uttered a certain order for goods on M. Higham, purporting to have been drawn and signed by one Attwell. As Callaghan was a free man, we could not deal summarily with the charge against him; therefore his case was heard separately, and apart from the two other prisoners, who were ticket-of-leave holders.

A girl named Taafe was the principal witness—she having seen the order drawn by Bell and signed by him and De Glindt; the latter holding the pen whilst the former traced the name of Attwell.

This witness gave her evidence with remarkable clearness, evident truth, and great self-possession; so much so that we complimented her upon the

manner of making her statement. It resulted in the commitment of Callaghan for trial; and the Court then adjourned for an hour. Upon its reassembling the girl Taafe was called to give evidence against Bell and De Glindt, and was expected to repeat, *pro forma*, her previous statement, but to our surprise she did not do this. She hesitated, prevaricated, and told positive lies. This was evident to us both; and believing the witness had been practised upon by some one, Major Finnerty remarked, "You have been tutored, my girl." I quite concurred in that opinion, and asked the girl whom she had seen during the temporary adjournment of the court. After some hesitation she confessed to having seen the priest, but afterwards denied it and said her mother had seen him. Major Finnerty then remarked that a priest had been to his rooms trying to tamper with him, and that he had ordered him out, adding, "If he had not gone I would have kicked him out, as I would the Pope of Rome or the Archbishop of Canterbury." Mr. Slade said, "Then, I suppose you have received absolution in this world and the next, and can come here and state what you please."

The above is substantially what took place in court. As to attacking the Roman Catholic community as a body, nothing was further from our thoughts. Their charge against us is simply ridiculous. The facts are simply these:—An individual (who happened to be a priest) thought to interfere with the course of justice in a court of law. That he did so, there is not the shadow of a doubt in our minds; and with all humility we submit that if it be allowable for the Roman Catholic priesthood to interfere in the manner we believe this particular priest to have done, then we agree that the privilege must be conceded to the clergy of all denominations, and even-handed justice become an impossibility.

We leave it to your Excellency to judge which is most to be blamed—the priest or the magistrates.—We have, &c.,

J. G. SLADE, J.P.

C. FINNERTY, J.P.

2 To His Excellency the Governor, &c., &c.

To this letter Major Finnerty attached a memorandum in explanation of the proceedings that took place between him and the priest at their interview on the day of the trial. The Major says:—

At or about half-past one o'clock on that date (March 15), the Police Magistrate, J. G. Slade, Esq., adjourned the court in order that all might get refreshments. I went to my house. Mr. C. Ferguson came in about two o'clock. We were taking sherry. A knock came to the door. A gentleman I had never spoken to, but knew to be a priest attached to the Convict Prison, entered the room. I asked his name and introduced him to Mr. C. Ferguson. I then asked him to be seated and to join us in a glass of sherry, which he declined, and spoke of one of the prisoners, named Bell, whom I was about to try. He endeavoured to prejudice me in favour of this man, by saying the man was not guilty of the charge, and that there was no evidence to show it. I, wishing to change the subject, said, "I fear he has fallen in with a bad lot." He replied, "He has not." I answered, "That is a matter of opinion." He replied, "No one can prove it." I said, "Yes; I can prove it." He returned, "You can't," thus implying to me in an offensive manner that I told an untruth. I stood up, walked to the door, opened it, and told him to walk out of my house.

C. FINNERTY.

{ FREEMANTLE, 14th March 1876.

Copies of the above letter and memorandum were forwarded by the Governor to "My Lord" Bishop Griver, with the intimation that His Excellency was satisfied with the magistrates' explanation. But although the Governor was satisfied, Bishop Griver was not, and he wrote again to His Excellency urging him to insist on the magistrates offering an ample apology to the Rev. Mr. Carreras, and through him

to the whole Roman Catholic clergy and laity, for the "insult" to their faith involved in the language addressed to the witness Taafa. The Governor, of course, refused to comply with the Bishop's impudent request, and the offending magistrates remain "masters of the situation."—*Protestant Advocate*.

VII.—ANOTHER APPARITION OF THE VIRGIN MARY.

(From the *Paris Correspondent of the North British Daily Mail*.)

A COUPLE of days ago a telegram from Pau announced that another apparition of the Virgin had taken place in the Pyrenees, at a place called Saint Palais. It seems that the son of a butcher, twelve years of age, was driving home some sheep, when he perceived a woman in black with a white cap, who said she was the Immaculate Conception, and told him to repair to the brook to drink some water and swallow four pebbles, adding that she would reveal a secret to him on Tuesday. Such crowds of people are flocking to the spot where the apparition took place that it has been found necessary to place an iron railing round it. "The road," says a writer in the *Figaro*, who has interviewed the young Jean Lemarrieux, "is filled with carts, carriages, and pedestrians, with officers of hussars, gentlemen, Basque peasants (men and women) on horse and mule, multitudes of people on foot, from children of six to old men of sixty. Most of them have provisions, and the bottles which they intend to empty and then fill at the stream, which the Virgin says will cure all kinds of diseases, provided the sick persons have faith. The police commissioner has arrived from Mauléon, and is drawing up a report, and in the meantime new lines of communication are being opened to Saint Palais from the different towns in the neighbourhood." The *Figaro* refuses to venture an opinion concerning this apparition, which has been already accepted by many of the inferior clergy. The success of Saint Palais is therefore assured. You may remember that the miracle of La Salette was at first rejected, not only by the Bishop of Grenoble, but by the Archbishop of Lyons; but the parish priests and the people would believe in it, and in the end the miracle was confirmed by a Papal brief, and bishop and archbishop had to accept it.

VIII.—"IS ENGLAND TO BECOME A POPISSH NATION?"

A LECTURE on this subject was delivered last evening (25th August) in the large room of the Norwich Free Library, by the Rev. J. M. Moir Porteous, M.A., of the Free Church of Scotland, under the auspices of the Norwich Auxiliary of the Protestant Alliance. There was a good attendance, and the chair was occupied by Mr. Samuel Reid, who in opening the proceedings said they were only just arriving at a proper estimate of the importance of the aggressive efforts of the Church of Rome. If any were awakened from their lethargy on this matter by this lecture, he was sure it would be a profitable meeting.

The Lecturer, in his prefatory observations, said that in answer to the question, "Is England to become a Popish Nation?" he believed every Christian patriot would say "No" with heartfelt earnestness. But

though this might be their expressed desire, they must see that the desire expressed itself in action. In looking at the question they must consider three matters which would naturally occur in connection with it:—1st, Why propose this question? 2d, Why dread such result? and 3d, What can avert the danger? In answer to the first question, he would draw their attention to the fact of the great extent of emigration of Roman Catholics from Ireland to the large centres of industry in England, while Maynooth—nourished from the public purse—was sending forth numbers of priests into the land; and Jesuits who had been expelled from other European countries had come to this country. Then the organisation of the Roman system here was nearly perfect; and the increase in priests and agents, and also in places of worship and conventual institutions, was very considerable during the last few years. This extension of buildings and agents, and the rank and power which had attached to the system here, showed it was rapidly on the increase. By deliberate or hasty legislation the contents of the British purse had been placed at the use of Rome and her agents; and it was estimated that about £1000 a day from this source went to Rome for all purposes; and still their demands were increasing. Soldiers in uniform from their own army had taken part in Romish processions on different occasions, and this, besides being a sign of what was going on, he believed to be illegal. Then many of their national safeguards against the system had been removed; and it was asserted that Ritualism was doing its work in the country in order to assimilate itself with Romanism if possible. When they saw the paraphernalia and organisations of Ritualism in the land, they might be sure that the Tractarian movement was rapidly Romanising the Church of England. This was leavening people of all denominations, and it would ultimately result in many perverts to Romanism. He would also say that secular education in our schools would turn out children who were more open to the wiles of Rome than those who had received religious education. These were some of the streams which went to swell the tide of Popery, and having seen how important and serious they were, he would ask the question, “Why should they dread the results of this?” He contended that Popery rested on a false basis, and was a gigantic conspiracy against the rights of mankind, for the Pope claimed, in addition to being the head of the Church, the universal dominion over all nations. The decrees of the system manifested its persecuting principles; but Englishmen in protesting against Rome and her machinations were acting in self-preservation, and not in a persecuting spirit. It might be said that the acts of the heads of the Papacy in past ages were not likely to be repeated, and that they had departed from the dogmas then held; but on the authority of Mr. Gladstone, he would tell them that Rome, as it was now constituted, had retracted nothing and abandoned nothing of what she previously held. Seeing, then, that Rome was an enemy to mankind in all its interests, that its claims were based on error and imposture, and that it was the greatest despotism on earth, nothing need be said to justify the existence of Protestantism, and it could not be a matter of indifference whether Protestantism or Popery prevailed. Then came the question, “What could be done to avert the danger?” Education in this matter was one important method of averting this result; and he trusted that this might be spread by means of this Norwich Auxiliary of the Protestant Alli-

ance, as it was being spread in Scotland and also in parts of England. Protestants must gird on their armour in refuting the errors of the Papacy; and controversy on behalf of the "faith once delivered to the saints" must be engaged in. Consolidation must also be resorted to in this battle of truth against error. Unity was the strength of Roman Catholicism; and the lack of it with regard to Protestantism was a manifest weakness. Even with the strength of education, consolidation was absolutely essential in order to wage successfully the conflict of truth. Those who have read the history of the world to any purpose would agree that one of the great lessons to be learned from it was that the rejection of the law of God was one of the most dangerous social foes from which a nation required to be protected; and seeing this they would be committing this sin were they to stand idle while Romanism was doing its insidious work. Representation—with a view to keeping religion connected with education—and earnest supplication from all denominations of Protestants, was needful in this great movement, and if they made use of these methods with heartiness and fidelity, he believed their efforts on behalf of truth, pure and simple, would meet with success under the blessing of God.

Hearty votes of thanks were accorded to the reverend lecturer and the chairman, and the meeting terminated.—*Eastern Daily Press.*

IX.—NOTES FROM FRANCE.

(*From the Yorkshire Post.*)

PARIS, September 10.

MARSHAL MACMAHON'S visit to Lyons has not passed off without the political incident which it was generally feared would occur. The General Council of the department and the Municipal Council of the city are in high dudgeon because, at the Marshal's reception, precedence was accorded to the parish priests and the commissaries of police. They claimed, and not without reason, that precedence belonged to the elected representatives of the community, and not to the subordinate functionaries of the Government; and in consequence of the behaviour of the Prefect they have drawn up a formal protestation, a copy of which has been remitted to the Marshal. They have, moreover, decided not to be present at the banquet given in the President's honour. This incident is to be regretted. It is hurtful to the Marshal's popularity in the south of France, and it will provoke a polemic which may be disadvantageous to Lyons itself. It is significant that the crowd lining the streets along which the Marshal passed during his various excursions through the city should have greeted him with vociferous demands for an amnesty. There were but few shouts of "*Vive MacMahon!*" the spectators confining themselves as a rule to cries of "*Vive la République!*" and "*Vive l'Amnistie!*" The Marshal's impressions of Lyons, I fancy, will not be particularly agreeable.

Religious intolerance is every day becoming greater in France, and the conflict between the Ultramontanists and the remainder of the population has grown extremely menacing for public tranquillity. The clerical organs have opened a campaign against certain municipal councillors of Marseilles and Toulon for the speeches which they pro-

nounced at the distribution of prizes of the public schools of these towns; and M. Gabriel de Belcastel, a fiery member of the Legitimist party, has announced his intention of interpellating the Minister of the Interior for allowing such speeches to be pronounced. He has, moreover, written an extremely violent letter to the Keeper of the Seals, which epistle the *Univers* publishes with all the honours of large type. It is possible that the municipal councillors of Toulon and Marseilles were not very guarded in their language, and it is to be greatly regretted that a religious dispute should be generated in the presence of children; but, on the other hand, the bad example had already been given them by their Ultramontanist antagonists. General Barry recently delivered a most improper speech to the pupils of the schools of Perpignan, and his oration was far more calculated to disseminate pernicious ideas than the Toulon or Marseilles discourses. The Ultramontane generals are abusing their official position in the most shameful manner to promote the propagation of the narrow-minded Papist doctrines which they have espoused. Only the other day we saw General Ducrot organising a most extraordinary politico-religious manifestation among the troops placed under his command. The Pope, it appears, had condescended to bless General Ducrot and his corps d'armee, and forthwith the Ultramontane commander honoured the occasion by an outrageous military masquerade, in which Protestants and Liberal Catholics had to take part as well as those who profess anti-Gallican religious doctrines. The other day, moreover, Felicien David died; the man had been a free-thinker all his life, at one time even he was a Saint Simonian, and on his decease he requested that he might be buried without any religious rites. He was not an atheist, but at the same time he had an intense horror of the Roman Catholic religion. Now he happened to occupy a certain rank in the Legion of Honour, and by the terms of the law his remains ought to have been escorted to their last resting-place by a company of soldiers. On the morning of the funeral a detachment of infantry arrived outside his residence, but when the captain learnt that the body was not to go to church, he ordered his men off, and returned to the barracks. This incident created some little sensation, and a controversy has been going on concerning it ever since. These instances will show you that the religious question has entered upon a very difficult phase over here. The Roman Catholic Church is every day acquiring greater unpopularity.

X.—AN APOLOGIST FOR THE INQUISITION.

YES, he has actually turned up,—here, in Melbourne. The Inquisition has found an advocate and defender in a contributor to the *Advocate*, who modestly conceals his own name, and merely signs himself "Peutetre." Pity he should be so reticent. If he is desirous of fame and notoriety, he might acquire an unlimited amount of both by avowing himself as the one man in Australia who admires, approves of, and applauds the appalling atrocities perpetrated by one of the most devilish tribunals that ever cursed this blood-stained earth with its murderous doings.

Speaking of the Spanish Inquisition, "Peutetre" informs us that it

was "royal, and not a clerical or ecclesiastical tribunal, properly speaking." Yes, that wretched creature Isabella, the wife of Ferdinand, yielding to the influence of her confessor, Thomas de Torquemada, was reluctantly persuaded to request Pope Sixtus IV. to establish an inquisition; but the butcher Torquemada was placed at the head of it, and he was confirmed in his office by Pope Innocent VIII. But will "Peutetre" pretend to be ignorant of the fact that an inquisition was established in Aragon, for the suppression of the Albigensian doctrines, by Pope Gregory IX., who committed into the hands of the Dominicans, and that it had been previously instituted at Languedoc by the Council of Toulouse? Does he not know that a Papal Bull, issued by Paul IV. in 1557, endeavoured to re-establish an inquisition in France, and that the Parliament refused to register the decree until it had been stripped of its tyrannical character? And yet, with these facts staring him in the face, the Jesuitical writer in the *Advocate* tries to make the people believe that the Inquisition was a political and not an ecclesiastical tribunal! "We know," he says, "the true history of the Inquisition. We know why it was and what it was, and how much needed it was, when first established. Catholics know against whom its official powers were directed, and *how considerably and temperately those powers were always used.*" Other people know its true history also, and, knowing it, will read with burning indignation the gross and astounding falsehood contained in the passage we have underlined. "Considerate and temperate!" Just Heaven! was there ever such a scandalous misuse of words? Was the burning alive of 298 "heretics" in Seville alone "considerate and temperate?" Was the butchery of 15,000 persons in that city, in ten years, and the confiscation of their property, "considerate and temperate?" Can "Peutetre" be aware that copies of the "official Code" or the "Sacred Arsenal of the Holy Inquisition," printed by Papal authority in Rome, A.D. 1730, as also of the "*Practica del Santo-Uffizio*," are still extant, and that these abound with detained instructions as to the infliction and the torture, which cannot be read without making the blood run cold with horror at the malignant cruelty of the fiendish churchmen who devised these abominable cruelties?

"Must you be told," this crafty and mendacious Jesuit goes on to say, "that the Inquisition never could have existed as it did unless the Spanish nation found solid advantages from it? Must you be told that it was legally set up and legally conducted: that it kept complete records, and had the highest and noblest and most educated men for judges; that it was conformable to the national sentiment, adapted to the national habits, and approved of by the national judgment of Spain?" What is to be thought of or said to a man who deliberately perverts facts and falsifies history after this shameless fashion? Why the Inquisition was abhorred by the Roman Catholic laity of the country. Its murders and spoliation aroused a spirit of the fiercest indignation. The Cortes remonstrated against it both at the Spanish Court and at Rome. Peter Arbues, the chief inquisitor of the province of Aragon, was mortally while attending a midnight entertainment in the Cathedral of Saragossa; and it was ascertained that among the persons who had suborned the assassin, were many nobles, and some converts to Christianity from Judaism. So unpopular was the sanguinary tribunal presided over by the arch-fiend Torquemada, that serious tumults arose in various parts of Spain; and

the ringleader of the ecclesiastical slaughterman was so conscious of the depravity of his own conduct, and so well acquainted with the hatred it proved, that he lived in constant fear of a violent end. For, like many illustrious villains, Torquemada was a great coward, and never went abroad without a strong body-guard; while he kept upon his table a horn, which he supposed to be that of a unicorn, and which he superstitiously imagined would warn him of the presence of poison by sweating when any toxic agent was brought near it. So atrocious, in fact, were the proceedings of this satanic scoundrel, that Pope Alexander VI. appointed four bishops to be his coadjutors, with a view to mitigate the ferocity of the Inquisition; while the same Pope, in order to raise the wind, attempted to sell exemptions from its authority and pardons for offences condemned by it.

Again, the Inquisition used its powers so "considerately and temperately," that, at the instigation of Torquemada, about 300,000 Jews were expelled from Spain; and this was followed by the expulsion of the Moors: both Jews and Moors being forbidden to carry with them gold, silver, or jewels. What consideration! What temperance! In a word, the accursed Inquisition passed over Spain like a withering blight. And the nation has never recovered from its desolating effects. Torquemada found the peninsula a garden, and he left it a desert. The decline and fall of the Peninsula commenced with the reign of that bloody tribunal. Previously it had been one of the strongest, richest, and most influential of the European powers. To-day, what is it?—A corpse. It has been slain by the hands of the Latin Church; and now it is exposed to the insult and contumely of being told that the weapon which murdered it was "comfortable to the national sentiment, adapted to the national habits, and approved of by the national judgment of Spain!"—*Melbourne Punch.*

XI.—CLERICAL CELIBACY.

(To the Editor of the "*Bulwark*.")

SIR,—I send you an article worth preserving, which appears in the *Press and St. James's Chronicle*. Its appearance in your invaluable serial may be useful. I trust you will find room for it in an early number.

The *Bulwark* deserves more extended support. If the various Protestant institutions would make it known, and circulate it freely, much good would result. It is the oldest of our Protestant journals, and its articles are invariably trustworthy. We need united effort against Romanism and Ritualism; and much self-denial and fervent prayer is needed, to effectually counteract Papal aggression.—I am, yours truly,

Birmingham.

T. H. ASTON.

In her new story of "Daniel Deronda," George Eliot makes her hero, a boy of fourteen, ask his tutor a pertinent but delicate question about the "nephews" of Cardinals and other ecclesiastical dignitaries of the Church in the Middle Ages. More bluntly than politely, the tutor replies that they were called "nephews," as ecclesiastics of the Roman Church were forbidden to marry; but that they were in reality illegitimate children. The licence claimed for, and exercised by, high digni-

ties of the Church of Rome centuries ago is not so altogether a thing of the past that it may not still illustrate the habits of the present. We would not desire to bring any railing accusations against the Roman Catholic hierarchy; but it is a simple historical fact that celibacy has been instituted and enjoined, and is still maintained, as the means by which Rome keeps its clergy in abject subservience to the Vatican. A true instinct led Pope Gregory VII. to say long ago:—"The Church can never be delivered from servitude to the laity unless the clergy are delivered from the influence of wives." It has been the constant aim of those who directed the policy of the Vatican ever since to sever the clergy from all separate and distinct interest in, and from all influence growing out of, the relations of family in the social economy of the State, and by leading them to subordinate patriotism to the ends of priestcraft, to make ready for the hierarchy servile tools that would carry out their plans, because they themselves had no ideas of their rights as freemen.

This is no new doctrine; but its truth has been illustrated and enforced in a very searching and convincing manner in a work on "Compulsory Celibacy," which has just seen the light in Germany, from the pen of the distinguished Old Catholic scholar, Von Schulte. This writer is one of the ablest and most scholarly of the German Catholics who were forced into opposition to their Church by the exactions and usurpations of the Popish hierarchy, culminating, as is known, in the blasphemous decree of Papal Infallibility on the 18th of July 1870. It ought not to lessen Von Schulte's authority on the question he discusses with remarkable ability and great learning, that twenty years ago he was an advocate of clerical celibacy. He now comes forward to acknowledge an error, if not a fault, which was due to the circumstances of his training. At the time he wrote his book on ecclesiastical law, in which he upholds that pernicious institution, he was destitute of the practical experience he has since gained, and under the teaching of which he has come to discern the true meaning and effect of celibacy in reference to the individual, to society, and to the Church. Von Schulte is entitled to ask that he should be judged not by what he may have written twenty years ago, but by the work which is the product of his experience since that time, and of the close and careful thought and unremitting investigation he has devoted to the whole question. Let his position be judged on its merits by the arguments it offers, and the illustration it gives. We trust that ere long an English translation of his valuable *brochure* may be given to the public; but in the meantime our readers may be glad of a brief indication of the position of the old Catholic jurist, and the reasoning which convinces him that the celibacy of priests and ecclesiastics in the Roman Church has been one of the most potent means whereby the hierarchy have been able to secure their own authority and ensure the unquestioned supremacy of the Vatican over the whole field of faith and morals. If supremacy over the field of politics has not at the same time been obtained, it is from no lack of cunningly-concocted schemes devised for the purpose.

Von Schulte has an easy task in proving that the rule of priestly celibacy has no authoritative sanction in Holy Scripture, and cannot appeal to the authority of an Œcumenical Council of the Church. There is no law of the Church Universal—of the Christian Church as

represented in any fair and adequate manner—on the subject, the only laws in favour of celibacy being those of special local or otherwise limited Synods. We are taught by history that the early Church agreed in requiring only the one point of the celibacy of bishops; and this was a matter of practice rather than of prescriptive regulation. Any rules imposing celibacy on the clergy as a duty are due to special Synods, and were of no legal or moral force in binding the whole Church. In fact, the invalidity of the marriages of the clergy was first of all decreed by a law of the State, and was first introduced into the Latin Church in 1123 by a Papal Constitution addressed to the Lateran Synod. Neither in the commands of the Apostles of the Christian Church, nor in the decrees of any of the ancient Councils of the Church, is there any warrant for the enforcement of celibacy on the clergy. Experience, however, taught the ruling powers of the Roman Communion that where the law of compulsory celibacy is enforced, the clergyman ceases to be a free man, and becomes fitted to be the instrument of hierarchical despotism. These conclusions are proved to be accurate both from historical and rational grounds by Von Schulte. We have not space to enter further upon them; and we pass on to say a few words upon the social effects of clerical celibacy in modern Germany. On this point, we find such information in Von Schulte's work.

While it would have been impossible to have secured the deification of the Pope without clerical celibacy—for only a clergy to whom the interests of family life and of national affairs are not matters of any deep concern would have submitted to a system designed to insure the subjection of the laity—that institution has, in reality, been deeply prejudicial to the clergy themselves of all ranks and degrees. Von Schulte's testimony to the state of things in Germany affords many illustrations of this. There is not only no learned priesthood, there are scarcely any students among the Romanist clergy of even respectable attainments. Those of them who have any literary or scholarly tastes are "a vanishing minimum." The social life of the priests is painted in the darkest colours—the tavern, the casino, and the like occupying much of their leisure time. There was a time when the high places of the Church in Germany were filled by scions of the aristocracy and members of princely families. That day has long gone by; and now we are told the ranks of the clergy are, with few exceptions, recruited from the lower classes of the population. Von Schulte tells us that it is common for the peasantry to surrender those of their sons for priestly training who are found to be too weakly or too dull to make "good peasants." The connection between these two facts and the institution of clerical celibacy is shown by Von Schulte to be one of cause and effect.

XII.—ITEMS.

ROME'S VIOLATION OF THE SABBATH IN AUSTRALIA.—The Rev. R. W. Vanderkiste of Sydney writes:—"I greatly dread an evil inclination which is increasingly perceptible here, to render the blessed Sabbath an imitation of the miserable burlesque Sabbath of the Popish countries, and not of papal governed countries alone, for the example of San Francisco appears to be doing us much

harm, now that we are brought increasingly into commercial contact with that most ungodly city of the American Pacific. It should be known that the large element of Popery in our midst is performing a most pernicious work in helping to undo the doors of the Lord's day, and to throw that Divine institution open to every secular innovation. As I rode from my afternoon to my evening appointment, noticing Sabbath after Sabbath the Roman Catholic young men of a certain township playing cricket on unoccupied ground by the roadside, I was truly informed by the principal Romanist of the district, on naming the matter to him, that "their Church *allowed* amusements after morning mass." Miss —, bereft of father and mother, succeeded to a large fortune, and on the Sabbath evening was found at cards with two priests, who were her visitors. But I was again truly informed that the ruling of the Papacy respecting the observance of the Sabbath was not violated by the prosecution of such amusements. Would to God that the authoritative teachings of the Romish Church respecting the Sabbath were better understood by Protestants, and also less lightly regarded. But in this, as in all points, the errors of Popery are but feebly understood. A tremendous and pitiable caricature of Christianity is in our midst in every portion of the British Empire, which is truckled to, winked at, speciously excused or extenuated, but with comparative rareness properly understood, as a masterpiece, if not the masterpiece of the Devil's delusions upon the earth."

THE VATICAN does not condemn the fiendish atrocities in Bulgaria. Columbus is to be canonised, something detrimental to his character having been sufficiently whitewashed to entitle him to sainthood. The French "miracle" season has set in, and the Papal press chronicle the "cures." A nun having completed her jubilee at Castle Island, Ireland, has received "plenary indulgence" from the Pope.—*Christian World*.

A PROTESTANT HALL FOR GLASGOW.—The Working Men's Evangelistic Association of the above city having conducted a mission for seven years under the directorate of Mr. H. A. Long, with results known to all, are under the necessity of building a hall through the expected action of the Improvement Trust. They are anxious to have one worthy of the cause represented and the work to be done. To effect their object they are constrained to appeal for assistance. Subscriptions will be taken charge of if forwarded to the offices of the Scottish Reformation Society, 17 George IV. Bridge, Edinburgh.

ROMAN CATHOLIC FASTING.—To-day, being *Jeu'di Saint*, is observed (says the *Times*' Paris correspondent) as a strict fast-day by all good Catholics; but there are many Epicurian devices for keeping to the strict letter of the clerical law. I met a gentleman of the Faubourg Saint Germain this afternoon, who described his *déjeuner de mortification* at a friend's house. The bill of fare comprised oysters, four different sorts of fish dressed in many ways, a *timbale Bontoux* strictly *maigre*, besides macaroni, new potatoes, asparagus, green peas, strawberries, and other unseasonable delicacies, the whole washed down with every sort of wine but champagne. "Such," said my friend, "are the privations imposed upon the children of our Holy Mother the Church."

THE BULWARK;

OR,

REFORMATION JOURNAL.

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I.—CARDINAL MANNING ON TOLERATION.

THERE are two pedal operations which knowing men—not to say, cunning ones—are so careful to eschew, that we are surprised to find them both performed by Cardinal Manning. Such men never, when they can help it, “show the cloven foot,” and as seldom as possible “put their foot in it.” Dr. Manning has most unmistakably done the latter; and in the doing of it has clearly exhibited the construction of the foot which he has put forth. Amongst our extracts will be found a correspondence between “His Eminence” and a Methodist minister, in the course of which the former gives his views of toleration. They are utterly inconsistent with the conducting of missionary operations,—utterly condemnatory of the lives and works of the best men of his own Church,—utterly justificatory of all heathen and Mohammedan persecutors and persecutions,—utterly opposed to the whole spirit of Christianity as an aggressive system, claiming universal acceptance in all places of the earth: so far does the Cardinal “put his foot in it.”

Now, as to the configuration of that organ. “So far as I know, . . . the laws of Spain do not extend to the private conscience or belief of any one, but restrain only the public propagation of religious tenets or worship at variance with the religion of the Spanish people.” Can any human law “extend to the private conscience or belief of any one,” provided that belief do not exhibit itself in more or less public acts of worship? But, in point of fact, the Cardinal’s premises are as erroneous as his conclusion from them is false. The action of the Spanish Government is directed against Spanish Protestants. They would never have taken such action had the “religion of the Spanish people” retained that absolute unity which, in Dr. Manning’s view, is a justification of the withholding of toleration. Probably there never has been an instance of persecution originating until such unity has been broken.

We see, then, the position of His Eminence. He claims liberty for Romanists at the hands of Protestants, because, although we are a majority, we are not the whole of the people. He will grant us toleration when his sect becomes the majority, until they become the whole

and then—let the Luthers and the Knoxes of another Reformation look out.

But who does not know that this is pure pretence? The Spaniards are right because those whom they persecute are heretics. The English, though not right in merely giving equal liberty to Romanists and Protestants, must be borne with: until the Romanists are numerically and influentially stronger, and then the Romanists will declare Romanism to be "the religion of the British people," and the public propagation of Protestant tenets, and the celebration of Protestant worship will become a flagrant crime.

II.—THE PERSECUTIONS IN SPAIN.

ELSEWHERE we give a report of the interview of representatives of Protestant and Missionary Societies with Lord Derby, on the subject of the recent persecutions in Spain. While we write, the result of the representation then made is not manifest; nevertheless, direct communications we have received from Spain warrant us in presenting to our readers a review of the situation as it appears to the native Protestants, whose point of view is somewhat different from that of their fellow-Christians in this country.

We begin by recalling the significant fact that the Constitution voted by the Spanish Cortes, and adopted by the Government, so far as it relates to religious liberty, or rather religious toleration, was violently opposed by the priest party. The bishops and priests got up petitions—which, however, were mostly signed by women and pensioners of the Church—praying the Cortes to restore the Catholic unity. The Pope himself addressed a private letter to the King on the subject, and inflammatory appeals to the ladies of Madrid and the people of Spain. On the other hand, there were eloquent appeals from Castelar and the few intelligent liberals in the Cortes, urging the Government to take their stand still more resolutely in favour of full religious liberty. This party, though it is growing in influence, and has the advantage of being represented by men of higher character than those who usually find their way into public places in Spain, is still very decidedly in the minority; and the Protestants of Spain were, on the whole, thankful that, in the face of the powerful opposition of the Ultramontanes, so considerable a measure of religious liberty was declared. It is now statute law in Spain that public worship may be conducted by Protestants, according to their conscience, in all their regular places of worship. The free exercise of all religious observances is guaranteed to individuals and sects, "so long as they keep within the bounds of Christian morality;" a proviso with which no one finds fault, and which no one has yet attempted to apply in such a way as to hinder Protestant worship. But another clause of Article XI. runs as follows: "But no other ceremonies, and no other public manifestations than those of the religion of the State, shall be permitted." It is this clause which the enemies of the gospel have chosen as their battle-ground. There can be little doubt that this clause was made ambiguous, of set purpose. The Government were not prepared to openly withdraw in this clause the toleration they had given in the previous article; and, at the same time, they evidently intended to conciliate the priest party by leaving them an

opportunity for persecuting, of which they have not been slow to avail themselves. Unfortunately, we do not need to go so far as Spain for examples of this sort of policy on the part of public men—trying to serve two masters, subordinating principle to worldly policy and expediency. But we may do the Spanish Government the justice of saying that they have not shown themselves eager to become the subservient tools of the priests. Although it was stated on the part of the Government, during the discussion of this clause in the Cortes, that it would be interpreted to the effect of removing signboards from Protestant churches, &c., a considerable time has been allowed to elapse before this paltry act of intolerance was carried out. And Castillo, the Prime Minister, stated to a Protestant pastor in Madrid that, but for the taunts of the opposition journals that local governors were doing in other places what the Madrid Government was afraid to do nearer home, the removal of these insignia in the capital would not have been insisted upon. Whatever may be the intrinsic worth of this statement, we have no reason to discredit its sincerity, for Castillo has always maintained the reputation of being a liberal of a sort, and the Spanish Protestants have been accustomed to regard his presence and pre-eminence in the Cabinet as a guarantee that the priests would not get everything their own way. Of course, the right thing for the Government to have done, would have been to reach consistency by rebuking the local governors who had given the most rigid and illiberal interpretation to the *clausula vexata*. But the truth is, they had foreclosed the controversy by stating in the Cortes that they held the clause to mean that Protestant signboards and other such “manifestations” were forbidden. That battle was fought, and the friends of religious liberty in the Cortes were, for the time, defeated. It cannot well be fought over again, except by demanding an amendment of the Constitution under this head, or a declaratory Act, giving the clause a more liberal interpretation.

We are informed by some of the Spanish Protestants that they have not been much disconcerted by the recent action of their Government, that they are only surprised, that what they were plainly warned to expect has not come upon them sooner. And, happily, a large proportion of the Protestant churches and schools in Spain are not touched by this action of the Government. They have never used and do not need signboards, the native pastors having ready access to their fellow-countrymen without such aids. Moreover, even in the case of the churches presided over by foreign pastors, against which the Government has chiefly directed its new-born zeal, the publicity obtained by the signboards is not to be compared with the publicity now given to the whole Protestant propaganda everywhere by means of the continual discussions in the newspapers,—discussions in which the press generally takes the side of the Protestants against the Government. God is making the wrath of man to praise Him and to advance His cause in Spain.

In order still further to remove the apprehensions of those who fear something like a collapse of Protestant missions in Spain, in consequence of what has recently taken place, we may add that Lord Derby was quite right in asking the deputation, which waited upon him a few weeks ago, to distinguish between the acts of local governors in Spain

and the acts of the Government itself. That is not a plea which would have much force in this country, where Government officials are not allowed to be a law unto themselves. But in Spain, as every one knows who has travelled much in that country, *alcaldes* and *alcaldes*, dressed in a little brief authority, are fond of acting the part of independent princes, and require to be pulled up sharp, from time to time, by the Central Government. The Spanish Government has not, as yet, sanctioned the proceedings of local governors who have stopped singing in schools as a "public manifestation;" kept the doors and windows of churches closed so as to prevent the manifestation presented by the sight of the worshippers within; fined an *aya* for taking children to school in processional order; and so forth. What they have done in these cases is to institute an inquiry, after which it is usually reported that the facts are not as was alleged, and that the governors have not been to blame. We are sorry to say that we believe most of these reports to be false. We have, in a Madrid paper before us, full details of the circumstances in one of these cases narrated by the parties directly concerned, and which leave no doubt that the Government Commissioner has reported that which is not true. And we greatly fear the Spanish Government itself is winking hard at what it might know, if it took proper pains to inform itself, is false. While the Government is evidently not prepared to sanction the persecuting conduct of these governors, they don't want to provoke the priests by dismissing or censuring a governor for being a zealous son of the Church; and they fear the people if they were to confess that they have allowed such acts of persecution to pass without reproof. So the public verdict is "Not guilty," and the secret instruction to the governor is, "Don't do it again."

In one aspect of the affair, it is ludicrous to find the mighty Church of Rome condescending so far as to deface and destroy Protestant signboards in the country where once it burned and tortured Protestants themselves. All the more, perhaps, is its unchangeable *animus* manifested. And the present step is only the first in a course of Ultramontane reaction, if the Protestants of Spain and of our own and other countries are not vigilant. We regard as more serious than the signboard question the prohibition of the sale of Bibles in the streets, and even of the exposure of Bibles for sale in the windows of the Bible Depots. Popery has a mortal hatred of the Bible, and cannot bear that it should even come within the sight of its ignorant adherents. This is a point which we hope will receive the best attention of our Government and our Madrid ambassador, Mr. Layard, who has frequently interfered with effect in favour of religious liberty. We must not allow the eleventh article of the Spanish Constitution, flexible as it is, to be twisted into such a shape as this. The Jesuits are quite at home in the use of such a handy instrument as this Article XI. has proved to be in their hands. If the display of books for sale in a shop window is to be declared a "public manifestation," there is almost nothing done by the Protestants which they may not bring under the same designation. If a man does not fall down on his knees in the street as the "host" passes, that may be called a "public manifestation;" or if he is seen entering a Protestant place of worship, Bible in hand, that may equally be characterised as a "public manifestation." The Jesuits in

Spain are at this moment endeavouring to gain, by craft and persistence, and intimidation of the Government, what they were not able to conquer in the open arena of the Cortes. The Protestants of Spain, and the true Protestants of our own country, must see to it that the secret attacks of this malicious and unscrupulous enemy of Christ's gospel be watched, exposed, and resisted. There is this to encourage, that, while it is possible—as has been shown in the history of Spain itself—to fairly extinguish the gospel for a time, in the blood of its martyrs, the petty persecution, which is all the modern Spanish inquisitors have yet been able to venture upon, is calculated to damage them much more than the persecuted. A conflagration may be extinguished by flooding it with water, while the spitting of tiny jets of water will only feed the flames it is intended to quench.

J. B. G.

III.—SCOTTISH REFORMATION SOCIETY.

AT a meeting held in Inverness on the 12th ult., it was resolved to form a Branch in connection with, and for promoting the object of, the above Society. Mr. Forbes of Oulboden presided; and among those present were—Mr. Ogilvy of Conimony, Provost Simpson, Rev. Dr. Black, Rev. Mr. Colvin, Rev. Mr. Macdonald, Mr. Mackenzie, Broadstone Park, &c. The Rev. G. Divorty, Edinburgh, being present on behalf of the Parent Society, made a statement regarding the present position of Romanism; and afterwards a Committee was appointed to make the necessary arrangements in connection with this matter. It was also agreed that the Rev. Mr. Colvin should conduct a Protestant class during the winter, similar to that conducted with so much success by the late Rev. David Sutherland.

Among other efforts put forth by the Romanists for the extension of their cause in Scotland, the recent acquisition of the garrison buildings, with lands attached, at Fort Augustus, for monastic purposes, renders it highly necessary that active measures should be taken to warn the people in the surrounding districts of the kind of agencies now at work in the midst of them; and it is to be hoped that the Branch Society, now formed in Inverness, will be the means of stimulating the friends of the Protestant cause to fresh exertions; and especially to the duty of instructing the young in the great distinctive doctrines of the Protestant faith, and thus guarding them against the snares of Romish error to which they will now be more than ever exposed.

IV.—THE ROMISH PRIESTHOOD IN ENGLAND.

THE Romish priesthood in England and the colonies never weary of chanting the praises of religious toleration. The wily gentlemen know well that were they to openly proclaim their real sentiments on the subject of toleration in the ears of the liberty-loving British people, their chance of securing a permanent foothold on English soil would be small indeed. Therefore they profess, in public, to hold the principle of religious equality before the law in high estimation, while in their hearts they hate it with a mortal hatred, and speak of it among their

own people as a "damnable thing," a "godless assumption," and so on, *ad infinitum*. In Spain, however, the case is different. That land of bull-fights and pious royal harlots is the chosen home of bigotry and intolerance. There the Romish clergy have no reason to disguise their opinions. That which is whispered in secret, or darkly hinted at in England, may in Spain be proclaimed from the house-tops. In England the priests wear a mask, and act a part in public which in private they repudiate. In Spain they at all times allow their real features to be seen. In England they cry out for toleration, and speak of Protestants as "separated brethren," whom they long to see return to the true fold. In Spain their cry is, "No toleration! Down with the Protestants! Expel the heretics from the country, as our forefathers of yore expelled the Jews!" Only the other day this cry was heard in the Spanish Parliament. In the course of the debate on the eleventh clause of the new Constitution, which guarantees a certain amount of religious liberty to Protestants in Spain, Senor Fernando Alvarez, who is in the Cortes the recognised mouthpiece of the priesthood, said, in answer to a question from a member of the Liberal party, that he would, if he had the power, close the Protestant churches, and drive the "heretics" out of the country. In strong contrast with this bigoted utterance, worthy of the days of Torquemada and Pedro Arbuez, is the speech of Senor Castelar, the man who of all others is most hated by the Spanish priesthood. "From the day when the elements of human nature rose up from the confusion of chaos," said the great Liberal orator, "there rose up with them spirit and heart and conscience; that spirit you cannot curb, that conscience you cannot bind by any human law of coercion. Try it. It has been tried; it has ever failed, and will ever fail. And why? Because it is against the will of the great Creator of the universe. The State has ever sought to bind down the conscience of men. Pharaoh, who represented the State, sought to force his own form of worship upon Moses and the Jews; Pilate, the representative of the State, through seeking to do this, steeped his hands in the blood of the Spotless One. Nero, the Cossack of the Don, King Henry VIII. and his harlot Parliament, Charles IV.—all these, powers of the State, committed a like fatal error; and how do their names sound to our ears? . . . Conscience, my brother deputies, is incoercible and inviolable; you may persuade, but never can coerce it by force. You can move it by inspiring it with a new idea; you cannot move it by a mandate. The persecutor gets his way outwardly, but he does not in reality. Outward obedience and assent is all he can obtain; and is such a victory to be called a triumph? I charge no one with desiring to bring back the cursed age of torments, the horrors of the Inquisition, the street and altar smeared with innocent blood; but I charge you with trying to coerce men to be hypocrites and liars through fear—fear lest their children should be illegitimate, lest they should be deprived of their rights of citizenship, lest, when dead, their bones should rot on some dunghill. You say, 'the State undertakes to support the Roman Catholic religion and its ministers.' Well, I give that creed its due honour; I admit its beauty, its strength, and its antiquity. Are you so gross as to say that this is the true religion, because it is imposed by human law and force of arms? Nay, you will surely say that it is true because, and only because,

it recommends itself to your heart and conscience as the true one; and, if so, why do you want a human law to force you to follow that which your conscience tells you is true? Are you afraid of a rival? You do an honour to Protestantism if you think it so true as to be able, in a fair race, to outrun Roman Catholicism. But if this religion of the State be not true, what? *Magna est veritas, et prævalebit.* If the Roman Catholic creed be true, it will prevail by force of truth; if Protestantism be true, it will prevail, and you cannot crush it. If this liberty of conscience be of God, you cannot, if of man you need not, crush it. Protestantism and Catholicism have both tried to coerce. Look at their failure in the fall of our Philip II., and of the history of England under the Tudors and James II. . . . Having appealed to history and to your conscience, I now appeal to your patriotism. Do you believe, because you are triumphant in the North over the bodies, that you have won ascendancy over the souls also, of the Basque peasantry? Religious exaggerations have wrought more evil than democratic exaggerations; in three months our advanced Republic put an end to the riots at Cartagena, Seville, and Cadiz; but it has taken four years and 300,000 men to put down a religious war! The women of Jerusalem went to the sepulchre, at this season, and finding it empty, said that the body of their Master was stolen; and it was no human voice that answered, 'He is not here; He is risen.' Blind women of Jerusalem, foolish women! But more foolish, more blind still, are our retrograde and reactionary parties: they are seeking Christ where He is not—they are seeking Him in His sepulchre of stone—in the feudal castle of Middle-Age story, in flame and torment, on the floor of the Inquisition—and lo, He is risen. Yes, He has risen: He is not there. He has risen in Reason; He has risen in Liberty, in Equality, in Fraternity, in the punishment of John Brown, in the martyrdom of Lincoln. Brother Deputies, go and search those books which breathe this spirit of perfect freedom of thought and conscience; persuade, and seek not to coerce; conciliate, and cease to persecute; break the chains and fetters that man, and not God, has forged, and is forging." The clause was carried by a majority of 226 against 36; and liberty of worship is now, thanks to Castelar and his friends, recognised by law in Spain. The rage of the priests when the result of the debate was announced may be imagined. They traversed the streets of Madrid shouting out that God had abandoned Spain, and His judgments would soon fall upon the impious men who had dared to sacrifice "Catholic truth" on the altar of modern freedom. At Rome the intelligence of the passage of the clause created a profound sensation. Within the precincts of the Vatican bitter wallings were heard, and the papal organs denounced the action of the Cortes as an insult offered to God and "His Vicar," that would, sooner or later, bring down His vengeance on "unhappy Spain." "God in His Church," said the *Voce della Verità*, "has been dragged through the mud at Madrid by the proclamation of liberty of public worship which has been voted in the Spanish Chamber of Deputies. We are not frightened at this great majority of votes which has split up the fair Catholic unity of Spain. All know how those deputies were elected, and how they represent Spain; we state the fact that God was dragged in the mud by this vote. . . . The future of the King is in the hands of that God whom he allows to be outraged by his Parliament

to-day, and whom he will himself outrage to-morrow, by appending his signature to the new Constitution. Then, forsooth, he will still claim to retain the glorious title of 'His Catholic Majesty.' The spirit of the Inquisition still lives in the Romish Church, and were it possible to revive that sanguinary tribunal, there would be no lack of men to carry out its decrees.

In Spain there are now over 10,000 Protestants, made up of 53 communities, spread over the various provinces of the kingdom, and possessing close upon 100 schools. These schools, and the churches also, although supported by foreign missions, are attended by native Protestants only. In Madrid there are several Protestant churches, three Protestant periodicals, five or six Protestant schools, and two societies for the propagation of the gospel. It is now the "day of small things" in Spain, but the time is not far distant when the Protestant organisations already existent there will be increased a hundredfold.—*Protestant Advocate.*

V.—CARDINAL MANNING.

CARDINAL MANNING is the mouthpiece of a religious body in this country who at one time laboured under restriction of liberty on the score of their religion, who, properly enough, complained very strongly of this grievance, and who, with equal propriety, have had it so fully redressed that they have ceased to complain. It is always interesting to notice how people who have been treated in this way regard questions affecting the liberty of others; and an opportunity of doing this in the case of Cardinal Manning, and those for whom he undertakes to speak, has just been afforded in a correspondence which has taken place between that dignitary and an English Dissenting clergyman, who addressed him on the subject of the oppression of Protestants alleged to be going on in Spain at the hands of the Government. By the new law of toleration, as it is called in Spain, while Catholicism is the established religion, all sects may maintain their own forms of worship, provided they do so without any "public manifestation." What is meant by "worship," and its "public manifestation," is coming to be made more plain than pleasant by the Spanish authorities. For one thing, it seems that the work of Protestant Church schools is not regarded as "worship," and a demand has been made that they shall be stopped. Then, "public manifestations" have been held to include not only public processions, ringing of bells, and the like, but the advertising of a church or school service in the newspapers, or the exhibition outside churches of notice-boards announcing the hours of service. One vigilant official went into a Methodist meeting and stopped the proceedings, because the singing, being heard outside, was a public manifestation; another, equally vigilant, regarded the opening of the Protestant chapel doors as a public manifestation, and had them closed accordingly; while yet another, if possible still more vigilant, regarded a Protestant schoolmistress walking out with some of her pupils as a public manifestation, and had her fined ten reals for this remarkable infraction of the law of toleration. Non-Catholics are to be allowed to carry on what the authorities choose to regard as worship within the walls of a place of worship, but nothing

tending to proselytism is permissible anywhere. At the rate at which the art of definition seems to be proceeding in Spain, there appears to be no reason why the very appearance of a place of worship in the street should not be held to be a public manifestation. A very little ingenuity would be required to construe it also into a proselytising agency, inasmuch as it is a standing invitation to all Catholics who know to what uses it is put to enter and inquire; and even at the best, if non-Catholics may not be informed by advertisement or notice of any kind where they can have the worship that suits them, the toleration of their worship seems nothing better than a mockery. To give a man full permission to eat, but to shut him off from all information as to where food is to be had, looks uncommonly like exposing him to starvation.

In these circumstances, the Rev. J. Swan Withington, minister of the United Methodist Free Church, Harrogate, bethought himself of appealing by letter to Cardinal Manning, which he did with much politeness, calling him his "Lord Cardinal" and his "Eminence," and all the rest of it, and, in short, assigning him all the "Clerical Precedence" in his power, and asking him whether he would not try by a joint representation from English Catholics to the Spanish Government to obtain at least a part of that liberty for non-Catholics in Spain which is so completely the possession of Catholics in England. The Cardinal replied with promptitude and civility, that he would not think of doing so, on the ground that he had no business with Spanish affairs, or no time for them, but that such a representation would be improper in view of other considerations which he indicates, and which are worthy of attention. He points out the difference between the divided condition of England and the homogeneous condition of Spain in religious matters, maintaining that in England the civil law is impotent to produce religious unity, and that, therefore, Catholics like himself should be left at liberty, because the law could do nothing towards bringing him and the rest of the sects to be of one mind. In Spain, on the other hand, he contends that national religious unity exists, and that, although the law may be impotent to turn religious diversity into religious unity, it is not impotent to prevent religious unity from being broken up into religious diversity, and, therefore, it ought to put down by the strong hand anything like proselytism by those non-Catholics who are not in harmony with the national faith. The extent to which he would go in this matter of suppression must be judged of by the equanimity with which he appears to regard the present treatment of "public manifestation" in Spain. The principle on which the Cardinal bases this plea for a different treatment of himself in England and of Protestants in Spain is stated by him to be that, "so long as the unity of a people in faith and worship exists unbroken, it is the duty of such a people to preserve it from being broken by public law." The remarkable thing about this sweeping proposition is, not so much the democratic basis on which it rests—for the Jesuits taught the doctrine of the people as the source of power long before the era of modern revolutions—but the vast and unexpected range which is assigned to the principle. Cardinal Manning does not contend that it is because the Spanish people are united in the one true religion—that is, in his view, the Roman Catholic religion—that they have the right to suppress by force

the spread of other views, but simply because they are united in a religion, and religious unity of any kind has a divine right to be let alone. Had it been the Druidical religion that existed in Spain, his argument must have been the same. If his exact and lucid statement were conceivably of a different interpretation, the context of his letter would show that he contends for the absolute right of a religiously united people to secure, by force, their religious unity. He founds on a political, not a theological basis.

Some very curious consequences flow from this principle. For one thing, Cardinal Manning seems bound to hold that all Christian missions to non-Christian nations are wrong. If nations do right in forcibly arresting the activity of those who seek to disturb their religious unity, then those who seek to disturb that unity must be doing wrong, since those who punish and those who are punished cannot be both right. In that case, what becomes of the many and celebrated missions of Cardinal Manning's Church, mediæval and modern, to north, south, east, and west? Must they not all have been wicked invasions of popular rights? Must not the canonisation of Boniface and Xavier have been a mistake? Nay, what becomes of the original planting of Christianity itself? The Roman Empire was in reality as much a religious unity as modern Spain, and the persecuting Emperors, who were so choicely cursed by Cardinal Manning's predecessors in the Episcopate, ought to have monuments erected to them, while the early Christians ought to be stigmatised as reckless destroyers of social unity. Or, to come nearer home, must not the emancipation of Cardinal Manning's religion in the history of this country have been a mistake? Less than two centuries ago we had religious unity here as far as disturbance from the Cardinal's Church is concerned. Ought not the first Catholic cry for a little liberty to have been instantly silenced? Was not the policy of the Revolution Settlement a mistake? And is not Cardinal Manning a living monument of England's greatest dereliction of duty? Then turning from the past to the future, if Cardinal Manning were getting power enough here or anywhere, what he would do to those of us who do not agree with him. He is kind enough to say that "if the Catholics in England were a majority to-morrow, they would molest no one in matters of religion by civil laws." But here one would like to know what Cardinal Manning means by "a majority." After all, in Spain he has only a majority. The very fact that there is a body of dissentients, on whose behalf special legislation requires to be made, is a proof that the unity of which Cardinal Manning speaks is not absolute, but only comparative or partial. When he says, therefore, that though he were in a majority he would not exercise suppression, he can only be referring to a bare majority; if he were in an overwhelming majority, it seems pretty clear that he would consider it his duty to use overwhelming measures with those who differed from him. He would, in short, justify Mr. Withington's accusation that "Catholics throw up their hats for liberty when they are in the minority; but when in the ascendant, they persecute the Protestants." The lesson to be derived from this by those who desire to be independent of Cardinal Manning apparently is, that they should use all lawful means to prevent his acquiring an overwhelming majority. Then a curious light is thrown by the Cardinal's principle upon the possible significance and value of reli-

gious unity in his eyes and the eyes of those whom he represents. On his view, it does not seem to matter so much what the particular religion is that is held, if only people are preserved from breaking up into discordant parties. Proselytism seems to be objected to, not because it spreads error, but because it dissipates harmony. If this be the real principle of the Cardinal's Church, no wonder that it is found in irreconcilable antagonism to modern science, whether physical or historical, whose avowed aim is the discovery and proclamation of truth, whatever may be the consequence. At the same time, if all that is said be true, the Cardinal's Church is not alone in acting as if it were better that people should be united in obedience to delusion than divided in the pursuit of reality, and as though Peace at any Price were a preferable watchword to Truth at any Price.—*Scotsman*.

VI.—SALE OF "MASSES" IN FRANCE.

THE Paris correspondent of the "Morning Advertiser," says the "St. James's Chronicle," has enlightened his readers as to what is still possible in France in the sale of masses, and although the facts related may not astonish those who have closely studied the ignorance and superstition of many French men and women, it is still an astounding and a painful narrative. Masses for the souls of the dead is the natural outcome of a belief in purgatory. The cases cited in France illustrate the abuse of the practice; they operate by way of warning against the most dangerous of all the inventions of Romanism. Readers of ecclesiastical history know how the monks in the Middle Ages formed themselves into fraternities, with the obligation to say a certain number of masses for the soul of every brother at his death, and on its anniversary; or to provide for the purchase of them by a payment which in this country was called *Soulscot*. An extension of this theory led to masses for prayers for such weather as was desired by those who paid for them. The penitential books of the Roman Catholic Church, said to have been of Eastern origin, show how penance for sin was regulated, and history discloses how these were commuted into money payments, and again how these payments, intended for the benefit of the poor, became a lucrative source of income to the clergy. It is true that the Council of Chalons denounced the penitential books, and, as a sequence, all the evils they had generated, but the practice continued, and was among the proximate causes of the Reformation. These, it is sometimes said, were the evils arising from the ignorance and superstition of the Middle Ages. The correspondent of our contemporary observes naturally enough:—"Men will wonder that in this age of railways and telegraphs, when eclipses and comets are reported as due, and keep their time with all the regularity of an express train, there should be thousands of beings of both sexes in France who believe that the Deity can be induced to listen to their prayers in consideration of thirty sous, or two francs, and that the gravity of judges should not be shaken when they are called upon to sit in judgment on those who have been engaged in these transactions."

The material influence of modern civilisation exercises a potent influence, and are adverse to superstition, but great numbers of the

population of every country in the civilised world are not much affected by these influences, as regards faith and morals. In no country in Europe have mental and moral advancement kept pace with material progress; not even in Spain, where railways and telegraphs are not numerous, and mechanical art, as applied to agriculture and even to manufacture, remains in its undeveloped forms. No absolute exception can be claimed in favour of this country; it is true that the masses of the population are far in advance of those of France, but it is undeniable that many among them are ignorant, and even superstitious to an extent which is only known to those very familiar with their habits of thought and the daily practice of their lives. The clergy know this, but few besides; it is a trick of the peasantry to conceal their superstitions and their ignorance. Of all influences that of religion is the greatest, and the purer faith of the Church has destroyed such examples as France affords in the instances cited in the pages of our contemporary.

The effects of such a system are not only degrading to its victims; they lessen the influence of Christianity. The modern sceptic is more ready to sneer than to reason, and has before him a conclusion which he rapidly illustrates by such examples of prayers for money as the narrative we have quoted supply. Many good Catholics in France must feel shocked at such instances of superstition; but what of the clergy who profit by them? What of the Roman Catholic hierarchy in France? Are they powerless to prevent so notorious a traffic in what they profess to believe to be sacred and solemn services for the souls of the dead? Behind the practice lies the doctrine, which is erroneous, but its abuse is an aggravation of the evils arising from error. It is well that courts of law can take cognisance of such offences as obtaining money by false pretences of forgery, or award damages for breach of contract. But such punitive or remedial agencies do not atone for the scandal brought upon the Christian religion by its ostensible professors, and the vicious practices in which they are thus proved to indulge, and still more the fundamental error in faith on which the malpractices are criminally founded.

VII.—ROMANIST EDUCATION AND ITS RESULTS.

ROMISH priests, and their devoted but unthinking followers, are continually harping, in season and out of season, on the superiority of what they term a religious training, i.e., a thoroughly Romish education, to the system adopted in schools over which they have no control. According to the statements of these people, nothing more is required to check the spread of crime—to prevent the young from falling into vicious courses—and to make a nation prosperous, virtuous, and happy, than to hand over the education of the masses to the brotherhoods and sisterhoods of Rome. But, unfortunately for the promulgators and defenders of this theory, facts, hard facts which there is no gainsaying, are against them. We have many times in these pages brought forward authenticated proofs of the failure of Romish education to accomplish that which is claimed for it; and we have now to hand another instance of its utter worthlessness in the shape of an inspector's report recently furnished to the English Parliament, on the

condition of the reformatories and industrial schools in Great Britain. It is shown in the report that the principles and doctrines taught in the establishment under the control of Romish ecclesiastics are absolutely opposed to constitutional liberty; that the education and instruction given do not tend to repress crime; but, on the contrary, that a heavy expenditure is incurred by the State for the restraint of Romish criminals, and that the latter have increased to an extent wholly out of proportion to the number of the Romish section of the population. Notwithstanding these facts, the Romish ecclesiastics and their representatives in Parliament are continuously clamouring for increased grants of public money for chaplaincies, for education, for reformatories, and other institutions under the control of monks and nuns. At the close of the year referred to in the report the numbers under detention in reformatories—Protestant and Roman Catholic—in England and Scotland were 4545 boys and 1143 girls, of whom 1163 boys and 305 girls, nearly one-fourth of the entire number detained, belonged to the Romish Church, whilst the Romanists are only one-twentieth of the population of England, and about one-fourteenth of the entire population of Great Britain. The re-convictions from Protestant reformatories in England amounted for boys to 13 per cent., and for girls to 6; but from Romish reformatories they amounted for boys to 18.26 per cent., and for girls to 12.28: in Scotland the number of re-convictions from Protestant reformatories amounted for boys to 9.92 per cent., and for girls to 9.70; but from the Romish establishments 30 per cent. of the boys, and 7.46 per cent. of the girls were re-convicted. Further on in the report some of the Romish institutions which show the worst results are named. At the Mount St. Bernard Reformatory "the educational standard is far below the average, and the general conduct of the inmates was very bad." Of 230 youths discharged from Parkhead Reformatory during the year, one-third were re-convicted. The Ilford Industrial School returns only 84 boys as "doing well" out of 170 discharged. At St. Margaret's girls' school the discipline was lax, the general management bad, and only 18 out of 43 of the inmates were reported as showing signs of reformation. The school at Brook Green, Hammersmith, "has given, and continues to give, serious cause for anxiety," while that at Fairfield, near Liverpool, is said to be very badly conducted, the teachers being inefficient, the discipline lax, and the educational standard low. In closing the report, the inspector remarks that, "As a rule, the failures and re-convictions from Roman Catholic schools are considerably more than those from the Protestant institutions;" and adds, "My observation of the Protestant and Roman Catholic schools leads me to think that there is too little attention given in the latter to the arousing and the increasing in the inmates of a spirit of self-exertion and self-control—too little encouragement to independence of thought and action, which might keep them steady when they leave the schools; and, especially, too little care and interest as to their disposal and their after-oversight and guardianship. In some schools they have been kept too long under a strict and often too childish discipline, and when turned out into the world have been liable to fall from not having been sufficiently led on and encouraged to stand alone, and no sufficient agency has been maintained for their supervision and assistance in the new positions they have to fill. I doubt, too, very much

whether the management of the schools by clergymen or members of religious orders—who are of necessity unmarried, and have little practical experience of the common working life of the world, and of the difficulty of keeping up the active personal intercourse with it which opens the door to employment to so many Protestant schools—is favourable to success as to results.” But the ignorance of the simplest rudiments of secular education manifested by the inmates of Romish reformatories and industrial schools is amply atoned for—in the opinion of “good Catholics,” at least—by the thoroughness of their “religious knowledge.” They may be ignorant of the multiplication table, and a question in simple subtraction may be beyond their power to solve, but then they are “well up” in the Church Catechism, and can “tell their beads” without a mistake. And for imparting this “religious instruction” monks and nuns receive a yearly grant of public money!—*Protestant Advocate.*

VIII.—RELIGIOUS LIBERTY IN SPAIN.

FROM a verbatim report of the proceedings at the interview with Lord Derby in the Foreign Office, Downing Street, London, on the 28th September, we extract as much as our space will permit. The deputation, which was large and influential, was headed by Sir Thomas Chambers, Q.C., M.P., and amongst the gentlemen present were Mr. J. M. Holt, M.P., Mr. Marten, Q.C., M.P., the Hon. A. Kinnaird, M.P., Captain Bedford Pim, M.P., Mr. A. McArthur, M.P., Sir G. Balfour, M.P., Mr. S. B. Bristowe, Q.C., M.P., Mr. A. E. Miller, Q.C., as well as representatives of various societies:—

Sir T. Chambers, Q.C., M.P., said—My lord, I have the honour of introducing to your lordship a deputation consisting of representatives of societies carrying on work in England, and very much interested in the question of religious liberty in all parts of the world, especially in Spain. Although all these societies are not immediately concerned in work in Spain, they are interested in the protection of religious liberty there as well as elsewhere; but only gentlemen will address your lordship who represent societies actually doing work in Spain. Your lordship will, doubtless, be quite familiar with the circumstances which have given rise to this deputation. It seems that very recently, in Madrid, Protestant schools have been closed; the signboard of the Bible Society's depôt has been obliterated—the board containing the words, “Depot for the Sale of Bibles.” The Spanish Government have also caused to be taken down the names of Protestant churches and schools; they have prohibited the advertisements of Protestant works appearing in the newspapers, and the posting up of the hours of service on the doors or walls of churches. They insist that singing in churches and schools shall not be heard outside the buildings, otherwise it will be held to be a “public manifestation.” They forbid Protestant children going home from school in groups, as well as the sale of Bibles in the streets. These proceedings have been taken under the 11th Article of the new Spanish Constitution, which runs as follows:—“The Catholic Apostolic Roman religion is the religion of the State, and shall be exclusively maintained by it. The nation undertakes to maintain its worship and its ministers. No one, however, shall be

molested or persecuted on Spanish soil for his political opinions, nor for his particular form of worship, so long as he keeps within the bounds of Christian morality ; but no other ceremonies, and no other public manifestations, than those of the religion of the State shall be permitted." The proceedings which have been taken under this Article are entirely novel : they are an interference with the course of things which have hitherto been going on, and on the interpretation of the Article the whole question will probably turn. Of course my opinion as an English lawyer on these words would not be of much value ; but they may receive a judicial interpretation in Spain which will be conclusive as far as the administration of the law is concerned, and prevent any successful steps being taken to alter the present course of affairs. For that reason, among others, we have been obliged to trouble your lordship, as representative of this country, to receive this deputation. The next point I have to allude to is your lordship's own despatch on the question of the recognition of the present King of Spain. In a despatch, dated the 26th of January last year, your lordship said, among other things—and I must here declare that the language is quite worthy of your lordship—"The policy of Her Majesty's Government is one of non-interference in the internal affairs of foreign States, and they have no intention of departing from it. They cannot, however, but think that the King and his Government may derive support from being acquainted with the view taken of the situation in Spain by the Government of a friendly and disinterested country, and they, therefore, consider that you should lose no fair and becoming opportunity of impressing upon the Spanish Government the vital importance to the King and the people of Spain of maintaining unimpaired the principles of religious freedom." In a memorandum to your lordship, dated February 3d, 1875, Mr. Layard said he had communicated to Señor Canovas del Castillo the contents of the last-mentioned despatch, and informed his Excellency that Her Majesty's Government could not but consider it entirely consistent with the position of a truly friendly and disinterested Power to impress upon the Spanish Government the vital importance to the King and the people of Spain of maintaining unimpaired the principles of religious freedom. The reply of his Excellency was that "Spain could not be otherwise than ever grateful for the many proofs she had received of the friendship of England ; and it was his firm intention to maintain unimpaired the principles of religious freedom." The Minister of State in Madrid who made that statement is the same Minister to whom appeal has been made with reference to the innovations we now complain of. It is impossible to contend that the steps which have recently been taken are not inconsistent with the assurances which Señor Canovas del Castillo gave. It is obvious that public worship in connection with any religion cannot be held without some "manifestation." I should have thought, looking at the subject on broad grounds, that the Article was only intended to prohibit ostentatious displays at public worship in connection with any other than the State religion, but a different meaning has been put upon it by the Spanish authorities—hence our appeal to your lordship.

The Rev. O. Jackson said—I have the honour of representing on this occasion the British and Foreign Bible Society, and, as Sir Thomas

Chambers has put their case so well before your lordship, it will be only necessary for me to add a very few words. We ask for nothing unreasonable as regards our action in Spain. We have always acted in obedience to the laws of the country in which our books are circulated. We entered Spain with the sanction of the Spanish Government, and have been established there during the last eight years, having our depôt taxed by them. We pay £45 per year; and yet in the face of that tax, through which they virtually recognised our position, they have done what Sir Thomas Chambers stated to your lordship. What further action they mean to take, we know not; but we think we may appeal to you, even on the ground of simple justice. If we pay tax for our depôt, we ought to be at liberty to expose our books for sale, and to display a sign-board showing what the nature of our business is. The same with regard to the churches. The churches were sold to the parties who now possess them by the State, for the purpose of public worship. Some of them have been wholly paid for, and others partially; and for the Spanish Government to turn upon us in the way they now have, appears to be quite contrary to every principle of justice. But we appeal to you, my lord, not simply on the ground of justice; we go on the broader ground of Christian toleration and religious liberty. We do not wish to quibble with the Spanish Government as to the meaning of the 11th Article, but we say that religious intolerance and persecution are things of the past. They have had their day, and a bitter day it has been; but we trust that the day is past, and we hold that the nation whose constitution admits of religious intolerance or persecution is not worthy of recognition by the British Government. We, therefore, appeal in all confidence to your lordship, on the two broad grounds of justice and religious liberty: and we ask you to use your kind offices to ensure religious liberty in Spain, and a continuance of that action which has hitherto been accorded in by the Government of that country.

Mr. W. J. Slowan said—I have the honour of appearing before your lordship as representing the National Bible Society of Scotland, whose objects in Spain are similar to those of the British and Foreign Bible Society. Our directors, feeling anxious with regard to this Article, in May last memorialised your lordship on the subject, in order to guard against the unhappy interpretation of which it seemed to be susceptible, more especially at the hands of rural maires and alcaldes. Your lordship was good enough to forward a copy of the memorial to Her Majesty's representative at Madrid, counselling us at the same time to wait until interference called for action. We followed your lordship's advice, and I am here to-day not merely to show our sympathy with the other bodies here represented, but to express our sense of the gravity of the present crisis, and to inform your lordship that during the present month our colporteurs, who had been duly licensed by Spanish law, have been interfered with by the authorities. An order has, moreover, been issued forbidding the sale of the Gospels, and portions of Scripture in less than 200 pages, except by special permission. We are, therefore, placed entirely at the mercy of any village maire, who is often a man unacquainted with the principles of religious liberty. We feel that the interference of the Spanish Government with men, their own subjects, duly licensed by themselves to follow a lawful

calling, is not only a breach of contract on the part of that Government, but indicates an intention to put a stop to any real liberty in Spain. Not only on account of the material interests involved, but in view of the vastly more important principle at stake, we ask your lordship to use without delay your great influence to persuade the Government of Spain to turn, while it is yet possible, from a retrograde movement which, persevered in, will, we believe, be disastrous to the welfare of that great country.

The Rev. L. S. Tugwell, of the Spanish and Portuguese Church Mission, said—My lord, on behalf of the Spanish and Portuguese Church Missions, we beg to state that this Society has grown out of a work which was commenced at Seville, very shortly after the revolution of 1868, at the earnest request of a few Spanish Protestants residing in that city. The work has gradually extended since that date, so that, at the present time, we have eight mission stations in various parts of Spain. In Seville we have purchased two late Roman Catholic churches from the Spanish Government, in which divine service is held in the Spanish language. A third large church has been purchased by a friend for the joint use of the English and Spanish Protestants. We would call your lordship's special attention to the fact that we pay a heavy territorial and war tax on each of these buildings to the Spanish Government. They were, of course, purchased with the understanding that freedom of worship had been fully and firmly established. About 700 Spanish children are under daily instruction in our Seville schools alone, and a considerable number of adult Spaniards attend the various services. At Puerto Santa Maria we have also a mission church and schools, the latter being attended daily by about 200 children and youths. At Algeciras we have a large school, and divine service is held in the schoolroom. At Port Mahon we have also purchased a church and opened schools. It was the opening of a school "*de segunda enseñanza*"—that is, a school in which, in addition to elementary instruction, English, French, and Latin are taught—which aroused the fanaticism of the Sub-Governor of Minorca, and led to those acts of tyranny and oppression against the Protestants of which your lordship has doubtless heard. The superintendent of our mission, Mr. Binion, inserted an advertisement in the local paper, *El Bien Publico*, calling attention to this school. In consequence of this, the Sub-Governor sent for Mr. Binion, and informed him that he had contravened Article XI. of the Constitution by styling the school "Evangelical," and signing himself as "Superintendent of the Mission;" and added, "If you will leave out the objectionable words the advertisement may appear again." The advertisement, thus amended, appeared again on the 11th of August, but immediately the Sub-Governor sent the following notice to the editor of the newspaper: "You are forbidden to publish any notice or advertisement relating to the Protestant schools, such notice being contrary to the law of the land." A few days after the Sub-Inspector of Police, accompanied by a policeman, called on Mr. Binion, who was at the house of Mr. Robinson, the ex-Consul of America, and there, in the presence of several witnesses, ordered Mr. Binion, in the name and by the authority of the Sub-Governor, to close his schools. In consequence of the energetic action of Mr. Binion, the Sub-Governor

revoked the order after three days, but insisted that there should be no singing in the schools, as it would be heard in the streets, and would be considered by him a public manifestation, and, therefore, a breach of the Constitution. He also gave Mr. Binion to understand that it was the intention of the Government to close all the Protestant schools very shortly. We would ask your lordship especially to note that in the circular lately addressed by the Spanish Government to its representatives at foreign courts, no allusion is made to the tolerance of Protestant schools. We think the omission is most significant and important, as there are nearly 4000 children in the various Protestant schools in Spain. We beg to contradict most emphatically the statement made by the Spanish Government in that same circular, that the Propaganda at Mahon was of a Separatist or anti-Spanish character; it is purely a religious movement. The Spanish Protestant ministers, missionaries, and teachers at Mahon, and throughout Spain, have always conscientiously abstained from political topics in their pulpits, classes, and schools. We are also able to state, on the most reliable authority, that the Commission lately held at Mahon, for the investigation of the conduct of the Sub-Governor, refused all testimony excepting that of the friends of the Governor and of the Bishop of Minorca. Our informant affirms that the real object of the Commission has been to shield the Sub-Governor, and to justify his oppressive actions. We, therefore, earnestly pray that Her Majesty's Government will protest against the oppressive action of the Spanish Government, and use its great influence to secure for both native and foreign Protestants in Spain that freedom of worship and liberty of action which is the common but precious heritage of civilisation.

The Earl of Derby, who was received with applause, said—Gentlemen, I need not occupy your time, nor my own, by replying at any length to what you have said. I have listened to it with care and attention, and it is quite unnecessary that I should discuss with you the general principle at issue with regard to these matters, because upon that general principle we may say the whole of England is of one mind. The only question is, how we can give practical effect to that which is our wish. I think you cannot doubt, after hearing the extracts from the despatches of last year which were quoted by Sir Thomas Chambers, what the feeling of the British Government is in this matter. It was well known at the time the present King of Spain was placed upon the throne, that there was in that country a very powerful absolutist and clerical party, and that there was every probability of a strong clerical reaction. It was precisely in view of that probable contingency, which to a certain extent has been borne out by facts, that I ventured to give those words of friendly warning and advice which have been quoted in this room to-day. With regard to the 11th Article of the Constitution, it undoubtedly represents a compromise between conflicting interests. It does not give entire religious liberty, as we understand it in this country; on the other hand, it was, as probably many of you know, violently and persistently opposed in the National Parliament, because it gave a great deal more religious freedom than a large proportion of those who composed that assembly were at all inclined to concede. I mention that merely as showing what, in fairness and justice, we are bound to allow for, namely, the very real and con-

siderable difficulty in which any Spanish minister, however well meaning, is placed by the state of party and public opinion in his country. Now, I have looked carefully at the words of that 11th Article, and certainly they are, to an English mind, about as vague, as indefinite, and as elastic as any words that could possibly have been used. I think it would very much clear the ground, and enable us to see where we stand in regard to the question of the Spanish Constitution, if an authoritative decision in some form could be obtained on the construction of that article. I presume—I do not say that it is so, but I presume—that in Spain, as in most countries with a written constitution, the constitution is a legal document capable of receiving a judicial interpretation in the courts. I think, therefore, it would be eminently desirable that we should have the opinion of some competent Spanish lawyer as to what may probably be held to be the real meaning of those words upon which everything turns—the words “public ceremonies and manifestations.” I am confirmed in that view by a letter which I have received from a friend of ours, and of yours, Lord Shaftesbury, in which he recommends that that course should be taken. With regard to the various matters which you have brought before me, the various cases of hardship or annoyance to which Protestants in Spain have been exposed, they seem to fall under two classes. There are some of them which, if I rightly caught what was said to-day, do not seem to be covered by the 11th Article of the Constitution at all. There is nothing in the article, so far as I can understand, to justify the closing of Protestant schools; in point of fact, I do not gather that the Spanish Government themselves put that interpretation upon it. A case arose in Minorca, and some correspondence has taken place upon it. I received on the 13th a telegram from our representative at Madrid to this effect:—“The conduct of the Governor of Minorca with reference to the Protestant establishment, alluded to in his despatch, is being investigated by the Government. The Governor denies having ordered the Protestant churches and schools to be closed, and our representative has been informed by the Foreign Minister that the Governor will be severely reprimanded if he is proved to have done so, as such an act would be a direct infringement of the 11th Article of the Constitution.” I quote that telegram for a double purpose; partly to show that we have not been idle in this matter, and partly because I think it likely enough that in many cases such as those to which you have referred, it may be found that the zeal, fanaticism, or whatever you please to call it, of local officials, has led them to go very far beyond what would be approved by their superiors at Madrid. These two distinctions should be borne in mind, namely, whether we are dealing with the over-zeal of local officials, or whether we are dealing with the action of the Government itself. The other question is, whether we are dealing with that which is under the sanction of the 11th Article, or with acts which, though a forced and strained interpretation of that Article, are yet considered as legal, in consequence of the existence of that Article. With regard to the first, we have a clear ground for protest. When the Spanish Government has formally and officially proclaimed freedom of religious worship, subject to certain considerations, no question can arise about our right where the terms so made by themselves have been

followed. A more difficult class of case will arise where the question at issue is the proper construction to be placed upon the Article. I do not hesitate to say that, in my own personal judgment, the prohibition of singing in churches so as to be heard outside, or of carrying on public worship with doors open, so that people in the street may look in, appears to me to be an exceedingly forced and strained construction of that Article. I think there is a great deal of truth in the remark made by a gentleman who spoke towards the close of the proceedings, namely, that we have a right, besides that which may arise from purely abstract reasoning, to claim that the law shall not be construed in a manner unfavourable to the rights of foreigners in Spain, because they have undoubtedly been encouraged to settle in Spain, and to invest capital there upon the understanding given by former Governments—by express promises given—that they would be free from annoyance of this kind. I cannot discuss in detail the various matters which have been brought before me. Many of them I hear for the first time, and I do not think that they have been brought to the notice of our minister at Madrid. What I would suggest is, that every case where those who are affected think it worth while to remonstrate, and take official notice of the matter, they should send to me their complaints, with all the necessary details, and I will then promise that proper inquiry shall be made. But I am quite sure that, either from Sir John Walsham or from Mr. Layard, who has now returned to his post, you will receive all the sympathy and support that you have a right to expect from a representative of the British Government.

Sir T. Chambers thanked the noble Earl for the courteous manner in which he had received the deputation, which then withdrew.

Since the meeting with the Foreign Secretary, the following resolution by the Executive Committee of Council of the Irish Branch of the Evangelical Alliance, held in Dublin, 26th September 1876, has been received :—

"This Committee rejoice to hear that a deputation has been appointed to wait upon the Foreign Secretary in behalf of the Spanish Protestants and Protestant workers in Spain, and unite to express their sympathy with the efforts which are now being made to secure the liberty of worship and Christian work enjoyed now for eight years in Spain, and urge that all that is possible may be done by the Foreign Secretary and Government to secure a liberal interpretation and application of Article XI. of the new law of the Cortes.

"(Signed) WILLIAM BROOKE, *Chairman*.
DAVID MULLAN, *Secretary*."

IX.—CARDINAL MANNING AND RELIGIOUS "TOLERATION" IN SPAIN.

THE *Leeds Mercury* yesterday published the following correspondence between the Rev. J. Swann Withington and Cardinal Manning :—

"MY LORD CARDINAL,—I am anxious to know whether the English Catholics have expostulated with the Government of Spain in reference

to the prohibitory measures, which are now being imposed on Protestants in that country. Fullest toleration—say liberty—is very properly granted to Catholics in the British Empire; would it not be well for your Eminence, and those who act in concert with you, to try to secure for oppressed Protestants the same boon? I shall be gratified to learn that my countrymen, professing the Catholic form of the Christian religion, have done what they could in this laudable direction.

To be outspoken with your Eminence, it has been often said that the Catholics will get all they can, in the way of privilege and gift, and throw up their hats for liberty when they are in the minority; but when in the ascendant, they persecute the Protestants. Certainly this is now being done in Spain, and the Government of that country are strictly Catholic. Your Eminence is an Englishman by birth and training, and I respectfully ask, has anything been done by the British portion of the Catholic Church, in the way of mediation, pointing out to the King and the general executive of Spain a pacific, conciliatory, and liberal course, similar to the one observed in recent years in this country? While totally differing from your Eminence in faith and ceremony, as a lover of free thought and speech I humbly submit these questions, and beg the honour of a reply, with permission to publish.

Understanding that your Eminence would be the guest of the Marquis of Ripon during the present week, I have addressed this letter to Studley Royal.—I am, my Lord Cardinal, your obedient servant,

J. SWANN WITHINGTON,

Minister of the United Methodist Free Church.

HARROGATE, September 18, 1876.

[*Reply.*]

LEEDS, September 21st, 1876.

REV. SIR,—Your letter of the 18th reached me this morning.

So far as I know, the English Catholics have made no representation to the Government of Spain in reference to the Protestants in that country. So far as I know, and I learn it also from the papers of to-day, the laws in Spain do not extend to the private conscience or belief of any one, but restrain only the public propagation of religious tenets or worship at variance with the religion of the Spanish people.

Under these circumstances, no Catholic would consider any representation to be justified.

The Spanish people are united in faith and religion, and are fully justified in preserving their country and their households from the miseries of religious conflict.

And believing as they do that this unity of faith and worship is a divine law, they hold it to be of the highest obligation to transmit it faithfully to their children.

On reflection, you will, I think, correct the opinions you have expressed in your letter.

If the Catholics in England were a majority to-morrow, they would molest no one in matters of religion by civil laws.

In a pamphlet written by me last year in answer to Mr. Gladstone, you will find this more fully treated than I am able to do now.

The principles on which I answered then, and answer now, are these:—

1. So long as the unity of a people in faith and worship exists un-

broken, it is the duty of such a people to preserve it from being broken by public law.

2. When once that unity is broken up by the religious conflicts of a people, no civil laws can restore unity ; which can be restored only as it was created—that is, by the obedience of faith.

3. The public law of such a country can do no more than protect the freedom and welfare of all its subjects, by restraining what is injurious to human society, such as the propagation of blasphemy, impiety, polygamy, &c. &c.

There is, therefore, no parallel between Spain and England, nor between a people united in one faith and a people unhappily and hopelessly divided.—I remain, Rev. Sir, your faithful servant,

H. E., *Cardinal Archbishop.*

The Rev. J. Swann Withington.

X.—PERSECUTION IN SPAIN AND MINORCA.

THE following extracts from letters received in London were read at the special prayer meeting which was held in Willis's Rooms, London, on Friday, on behalf of Spanish Protestants. The meeting was attended by representatives of most of the Christian Mission Societies in London.

From the letter of a gentleman long resident in Port-Mahon, Minorca, and not connected officially with any of the Missions, dated 30th September, we extract the following:—"The bishop has been making personal visits to draw away pupils from Mr. Binion's school. The four Jesuit priests have come. We hear that they intend to preach from tables in the streets against Protestants. It is evident they intend to create such a state of things that Protestants will not be able to appear in the streets, and they want blood ! blood ! The English Vice-consul is a neo, i.e. ultramontane, and against the Protestant work. Words cannot convey a true idea of the excitement here. Rome is in terrible earnest. Her argument is the sword, fire, and the inquisition. If the Spanish Government can crush out the work here, then, I presume, it will be banished from Spain. I fear the next move of the governor and bishop will be of a violent character. We may expect anything from them. Already the judge of the first instance has been removed, because, I believe, he is a liberal-minded man, and would not be led by the bishop and sub-governor. His removal has been brought about to give place for one who will be a mere tool in their hands. The Romish bishop has openly advised the shooting of Protestants in the streets. The bishops, the priests, and authorities, are all arrayed against us, and are using their social and political influence to prevent the free circulation of the Bible, to destroy liberty of conscience, liberty of worship, and liberty of teaching. I trust Lord Derby will be firm in his demands, or withdraw England's recognition from Spain. *P.S.*—Matters are really so serious that an English war ship should be sent here. It may be of vital importance to us."

From a Spanish clergyman at Seville, dated October 3rd.—"A friend of mine who has been for a long time past in the habit of visiting the town of Villa-Francia Palacios, for the purpose of reading and expounding

the Scriptures, came to me a few days ago for some tracts, as he was about to visit the place again. On his arriving there, finding that most of the people were engaged in the vineyards, he went and conversed with them there, and gave them tracts. On his return to the town he was summarily arrested by a policeman, and taken before the Alcalde, at the Town Hall, who grossly insulted him, and said—'he was sorry he could not sprinkle him and all the Protestants in Spain with petroleum, and set them on fire.' He then ordered the policeman to take him to prison, where he was confined in a filthy cell until the middle of the next day, when he was set at liberty, with a warning that if he returned to the town he would meet with his death."

The Bishop of Minorca a few days ago, read at High Mass, in the parish church of Mahon, a pastoral which has since been circulated. It contains the following sentence of excommunication against all Protestants, and those who may give them any assistance or countenance :—"We renew our major ex-communication against all heretics of every class and condition, according to the constitution *Apostolica Sedis*, against all their associates, pupils, fathers, guardians, all who eat with them, assist or serve them, against their teachers, and those who let rooms or sites for their infamous teachings, or the exercise of their false worship; against those who extend to them pecuniary aid, be it by donation, loan, or testamentary legacy, or any other transfer; also against all those who form intimate friendship with them, or those who by word or writing, and still more by printing, shield or defend them, and show a liking for their doctrine and practices, or attack the true religion, whether it be by attacking directly Catholicism or under the more special title of ultramontaniam or clericalism."

XI.—ULTRAMONTANE FICTION.

THE reader of a historical romance ought not to expect historical accuracy, and if he does he will be disappointed. Yet we agree with Mr. Morley, who, at Birmingham, eulogised the educational utility of Sir Walter Scott's historical novels. Scott, Shakespeare, and all authors of repute who have made use of historical data do not needlessly pervert history, but as far as possible are accurate. But what are we to say of Cardinal Manning's historical romances? There is not a word of truth in them, except that he gives the real names of men and places. They are not only false, but perversely false. He calls white black, and black white. No wonder the Pope and his counsellors vehemently object to education that is not under the control of the Popish priesthood. Such fiction in lieu of history is necessary for those who are ultramontane. If the Bible could be made a sealed book, and if all the records of history could be destroyed, the ultramontanes would have a comparatively easy task. As it is, their assertions are flatly contradicted.

Cardinal Manning was lately preaching from the text, "The kingdoms of this world are become the kingdoms of the Lord and of His Christ, and He shall reign for ever and ever." He said that, no sooner had the Emperor Constantine been converted, "than he translated his throne to Byzantium, which became Constantinople, because his instinct

told him he could not reign supreme in the city where the Vicar of Jesus Christ dwelt." The Roman empire was divided for political and family reasons, and when Constantine fixed his abode at Byzantium the claims of the Bishop of Rome to supremacy either in Church or State were not known. The Council of Chalcedon (in 451) declared the see of Constantinople to be equal to the see of Rome, except in precedence. The suggestion of Constantine acting from an "instinct" is what the Americans call *smart*; for if the Cardinal is asked to cite any word of Constantine in support of the theory, we shall be told that when men act from instinct they are frequently unaware of the motive of their action. The object of the Cardinal is manifest. It is a notice to the king of Italy to quit the capital of Italy. The Pope dwells in Rome, and therefore no king can be supreme in Rome; and therefore the Pope ought to be king of Rome, and so on. It is as easy and as true as the nursery story about the pig that would not get over the stile. As true—not more so—as the statement of the Cardinal that Pius IX. is "a prisoner in his own palace, the threshold of which he had not crossed for six long years." The Pope may have remained in the Vatican for six years, but not as a prisoner, for he has been at liberty to leave the Vatican at any time. It is, however, not understood that Pius IX. shrinks from leaving his palace and appearing in Rome as a subject, and the Vatican is not like an ordinary palace. It is a roofed town, and has beautiful and extensive grounds. There is everything in the Vatican, and a gentleman of the Pope's age does not care for change of scene. We are not sure that it is wise on the part of the ultramontanes to assert that where the Pope dwells no king can be supreme. There are many Italians who are not pleased with the opposition of the Papacy to the kingdom of Italy, and begin to think that it would promote the peace and welfare of the nation if the Pope left Italy. It will be awkward if, hereafter, the nation says to the Pope, "Leave the Vatican. We agree with you that it is not convenient for king and Pope to dwell in the same place, and as we will not give up our capital you must quit."

After the fiction about Constantine, Cardinal Manning proceeded as follows:—

"The sovereignty of this world then gave place to the sovereignty of the Incarnate Word, and from that day onwards Christian civilisation spread from Rome as its centre. In the person of the vicar of Christ, the two offices of pontiff and king were united, and, because united in him, they were separated in all others who bore authority. Three hundred years ago the kings of the north of Europe essayed and accomplished that which no man had ever ventured on before. They made themselves independent of the Supreme Head of the Church, and claimed to be themselves supreme. Since that day other kings, still retaining the Catholic faith, had so contended with the Supreme Head of the Christian Church as to teach their subjects a spirit of rebellion against themselves. There was now no nation which was more than partially in conformity with the laws of Christianity. The kingdoms of the world were returning to the order of nature from which they were redeemed, and at this moment they were preparing themselves for warfare and collision. They had no tribunal to appeal to, no common law to bind them together. The majestic fabric of Christendom was dissolving away, and unless God intervened by a miracle once more, as in the beginning, it had no future."

History is not very well taught in elementary schools, yet any intelli-

gent child of ten years of age who has attended an elementary school would laugh at the foregoing fiction. When Rome had power, Europe was a battle-field, and some of the longest and most sanguinary wars were carried on by the sovereigns who were styled the faithful vassals of the Papacy. We will not, however, be guilty of the folly of minutely exposing the falsehood of Cardinal Manning's utterances and, we must add, comic fiction. The Cardinal concluded his sermon by asking his hearers to pray that "the light of faith which formerly made England united might again descend upon this country and heal the divisions of Englishmen." Does the Cardinal refer to the *unity* of the period of the Wars of the Roses? Or to the *unity* that has for so many years been in Spain? We most prefer the *disunion* of Protestant England!—"Weekly Review" (London).

XII.—THE EVILS OF CONVENTS.

SIR,—It is high time for the Protestants to awaken out of their infatuated torpor and indifference about the rapid strides of Papacy throughout the length and breadth of the nation. We have no excuse—the Word of God and the history of the past clearly attesting its terrible character as "the beast:" and the frightful atrocities it has perpetrated in all ages on the Church of Christ causing the recent Turkish atrocities to pale into utter insignificance. And now, when these testimonies have failed to arouse public attention to the enemy "coming in as a flood," it seems as if a gracious Providence would in great mercy disabuse the morbid charity that "thinketh no evil" of Popery, fancying it a *gentle lamb*. That it is still the same cruel devouring "beast" is shown by two recently striking facts (reported by the "Perthshire Courier" and the London "Rock"): strongly suggestive of improprieties and cruelties enacted within convents in England: (1.) The escape of a nun "from the Nunnery of the Visitation at Westbury-upon-Trim, near Bristol," in which attempt she got seriously injured; and, being found in that state in the garden of a surgeon, a Roman Catholic by profession, whose residence adjoins the convent, it appears "he had given her his professional attention, and, despite her cries, returned her, or caused her to be returned to the convent." (2.) It appears "the guardians of St. George's, Hanover Square, Union," London, have represented, on 30th ultimo, to the Home Secretary, the *excessive death-rate* "in the convent in Carlisle Place, Westminster, during the last six months." The system of these institutions is opposed to the law of God, and wholly repugnant to nature, and the feelings of every right-thinking person. They are nothing less than illegal prison-houses for enslaving the souls and bodies of young women in this (once) pure, free, Protestant land. The circumstances of the attempted escape from one convent, and the numerous deaths in another cannot fail to suggest thoughts of the existence of *strange secret doings* in those places that call more loudly than ever that they should—in common with all other public corporate bodies—be opened *as early as possible* to public inspection. The hands of Mr. Newdegate, M.P., should be strengthened by petitions from every part of the country preparatory to the next session of the Legislature, demanding this justice,

not alone for the sake of the common weal, but also for the safety and welfare of those immured in those bastiles of Rome. In the meantime, similar petitions should be sent to the Government—to let them see the nation is in earnest in making the request, and that they may bring forward a measure to secure the convents being opened, giving thereby equal protection of life and liberty to Roman Catholics as that enjoyed by the other subjects of the Crown. Should the leadings of Providence in this matter be disregarded, then great will be the responsibility and guilt of the nation, and sore the punishment that is certain sooner or later to follow the delinquency. Ere closing, I cannot but say the conduct of the surgeon in returning the poor nun to her prison against her will was unmanly and unfeeling, *as also illegal*, and in the latter light it is to be hoped some action will be taken by the friends of the distressed and of freedom to bring him speedily to account.—I am, &c.,
 PROTESTANT.

September 23d.

XIII.—SUNDAY, THE FIFTH OF NOVEMBER, 1876.

To the Editor of the Bulwark.

SIR,—The Fifth of November is a marked date in the annals of English history; and may the facts to which it adverts never be obliterated from the memories of our children, or effaced from the pages of the British calendar. On that day, sir, as you well know, we commemorate two great national events, which should never pass unnoticed or unhonoured by all true-born Englishmen, and Englishwomen too, who value as they ought “The Protestant religion and liberties of England.”

The first took place in 1605—the notorious and atrocious “Gunpowder Plot,” of Popish origin and device, and the second Romish attempt to get rid of James I., King of England. The plot was laid with all subtlety, stratagem, and skill, was long and successfully concealed, and was on the very eve of accomplishment when, through the goodness and mercy of God, the plot was discovered, and its murderous execution prevented. The other event took place nearly a century afterwards in 1688, when the thrilling and glorious announcement reverberated throughout our land that the Prince of Orange had arrived on the coast of Devonshire—a celebrated day from that time up to the present, for God made all opposition to fall before him till he was acknowledged the sovereign of these realms. As these celebrations, both so pregnant with happy results to our country, socially, religiously, and politically, fall this year on the day when we shall hope to be assembled in the house of God, and as, moreover, we have the strongest Scriptural grounds and divine command, indeed (as in the case of the Israelites of old and their deliverances from their open and secret enemies), for the commemorations of great historical anniversaries, would it be too much respectfully to ask our Evangelical clergy and all Protestant Nonconformist ministers to make special reference to these most providential interpositions from their pulpits on that day?—I am, yours truly,

THOMAS H. ASTON.

82 BLOOMSBURY, BIRMINGHAM.

XIV.—ITEMS.

CARDINAL MANNING, speaking at Nottingham, on Monday, said the Pope's vigour of intelligence and powers of speech were greater now than at any former period during the last few years.—"Scotsman," 30th Aug.

A LARGE meeting of Roman Catholics has been held at Nottingham to consider the education question. Cardinal Manning, the Duke of Norfolk, and the Marquis of Ripon, were among the speakers.

MARIE PSCHERA, of Scheibenredisch, in Bohemia, to whose couch thousands of superstitious Roman Catholics have made a pilgrimage, because she was said to be punctured with Christ's wounds, has died in an hospital at Prague from decomposition of blood, owing to artificial wounds inflicted on her body for the sake of deception.

THE PAPAL ELECTION.—Rome, August 29.—It is affirmed that the Cardinals have unanimously agreed to the proposal to omit certain minor ceremonies in the Conclave that will be held when the election of a successor to the Papal See becomes necessary. The object of this proposal is to hasten the election of a new Pope, and to keep the Conclave free from all foreign influence.

ROMAN PETER LEGEND.—In the "Presbyterian Quarterly and Princeton Review," published in New York, is a useful *resumé* of Lipsius' recent work on the "Roman Peter Legend." The position is strongly maintained that Peter never was at Rome at all. Scripture is silent on the point. Clement of Rome and Ignatius have no decisive testimony. Later fathers may only have founded upon a growing mass of tradition.—"British and Foreign Evangelical Review."

A ROMAN CATHOLIC MAYOR.—It is reported that there is a good deal of religious bitterness in Lancaster at the present time because the Mayor (Alderman Preston), who is a Roman Catholic, has announced his intention to attend, in his official capacity, St. Peter's Church, on the occasion of Archbishop Manning preaching there next Sunday. It is said that Alderman Preston was elected to the office of mayor because his fellow-townsmen did not wish to throw any barrier in the way of his civil promotion owing to his religious beliefs, but that an official visit to the church was never thought of, and is an insult to the Protestant feeling of the town.

THE Church of England is no longer the bulwark of Protestantism in this country, but the nursery in which priests are trained for the Church of Rome. Many of our agricultural villages are polluted by priests of the Anglican Church, and we see no hope for Protestantism in these villages unless Protestants of all denominations unite together, and give us disestablishment. Barrington is not alone in having its priests and priestly performances. This village is near Cambridge. The parish church is perfumed, and a light, called by the country folk "the everlasting light," is kept burning.—*Correspondent in Christian World.* —

M. HENRI ROCHFORD, in his journal the "*Droits de l'Homme*," says:—It is childish to deny that the Society of Jesus is now our sovereign and absolute mistress of our destinies. The venerable Raspail has been condemned for finding the Jesuits everywhere. He only saw them where they are. Our land has only come out of the hands of the Germans to fall into those of the Jesuits; and we should only be glad to be rid of our new masters for the sum of five milliards. The wet spreads from the north to the south. The wood of the *auto de fé* dries at the bottom of the sacristies, and De Broglie holds the match, which is all the more ready to light as it does not come from the Government manufactory.—"N. B. Advertiser," &c., 12th August 1876.

A CHURCH CHOIR ON STRIKE.—The equanimity of the religious world in Heywood is much disturbed by an edict, consisting of 24 clauses, which the Rev. T. J. Henderson, M.A., rector of the parish church, has issued for the observance of the members of the parish church choir. Among other things with which these rules deal, are the following:—"Each member of the choir must communicate at least once a month. They shall be admitted members by a proper dedication. Their surplices must be after a certain pattern, and so long as cassocks are not worn, each member must appear in dark dress and black necktie. Members must not sing in the streets. They are not to frequent public-houses or other places of gambling resort." Rule 22 says:—"Members of the choir are not to sing in dissenting schools or chapels, or for the promotion of dissent from the doctrine and discipline of the Church of England either directly or indirectly." A printed copy of the edict has been sent to each member of the choir, and a meeting has been held at which the choir decided to absent themselves from church until the obnoxious rules are withdrawn. Consequently, on Sunday, the ritual at St. Luke's was not so elaborate as usual. In the evening, a notice was posted in the entrance porch of the church inviting persons to form a new choir.—"Manchester Examiner."

CHURCH INTOLERANCE IN ENGLAND.—According to a story told by the "Christian World," a bazaar was held the other day in connection with a Congregational Church at Parton, and a member of the Church of England, Dr. Dick, consented to assist in the proceedings. This was a piece of heterodoxy on the part of Dr. Dick which provoked the Rev. W. Baillie Wallace, the rector of Moresby, to make a protest against countenance being given to the erection of a Sunday school "where the unfortunate children of this benighted place may be brought up in gross heresy and antipathy to the Holy Catholic Church of Christ." Dr. Dick said in reply that he was "acting as a Christian, if not as a Churchman," and "if the two courses of action are opposed to each other, so much the worse for the Church. Mr. Wallace thereupon rejoins that he has no intention of reasoning with Dr. Dick on the matter, his province as "priest" being "not to argue with but to instruct," and he further expresses his regret that "the Church is unable at present to close dissenting conventicles, and thus check the spread of the 'sin of disobedience,' and the growth of impurity, lawlessness, and other evils (not to speak of infidelity) which seem to be the natural outcome of dissent."—"*Manchester Examiner*."

THE BULWARK;

OR,

REFORMATION JOURNAL.

DECEMBER 1876.

I.—SCOTTISH REFORMATION SOCIETY.

A FRIEND who takes a deep interest in the work of this Society has added another to his generous acts, in presenting, for distribution among the classes for Protestant instruction, 750 copies of a little work recently published by the Rev. John Lindsay, and bearing the following title: "A Protest against Ritualism and the Papacy in England, and a Warning relative to the Impending Judgments of God on account thereof." A copy of the work has been presented to Her Majesty the Queen, who has been graciously pleased to accept the same. It is written in a devout and earnest spirit, and comes as the testimony of one who is fully alive to the dangers which, in the midst of a criminal apathy, beset the Protestant churches in these lands; and it is hoped that its dissemination will be useful in helping to awaken a wider and deeper interest in the momentous subject to which it refers. The writer introduces himself in the following terms:—

"Let none surmise that we have even the slightest shadow of intention to appear offensive, in respectfully addressing our present subject to royalty and nobility as well as peasantry; for we have not, God knoweth. No, for we are loyal to our beloved Queen and our Protestant Constitution, and above all, loyal to our God and His truth; and as a subject of His grace and power, we feel moved by His Spirit to make our present address. It is a subject which should concern us all, from the throne to the hovel, and therefore we would desire that all should be interested in it. It is a subject, to our mind, calling for lamentation and woe in every Protestant home in the land, and loudly demanding that we humble ourselves before Almighty God, and with weeping, confession, and supplication, seek His help. It is a subject relating to that evil which, if not removed from our midst, will prove our nation's ruin, and entail upon us and our children sorrow, misery, and wretchedness incalculable, as well as the just wrath and anger of the Almighty. The words of good Queen Esther relative to what she saw was coming upon her people, echo in our inmost soul: 'For how can I endure to see the evil that shall come upon my people? or how can I endure to see the destruction of my kindred?' (Esther viii. 6.) And that evil and destruction is coming upon us is certain, for God is dishonoured in our midst, His holy truth is despised, and His word and ways departed from; whilst Antichrist and all the vile

appendages attached to his pernicious and soul-deceiving system, is encouraged, favoured, and supported. This Antichrist is none other than the Pope of Rome, for we fully concur in the statement of Lord Bacon, when he says, 'If there were a hue and cry issued against Antichrist, and the description of him taken from the Word of God, the Pope would infallibly be arrested.'

After a pretty extensive delineation of the actual position in which our country is placed, in consequence of the increasing power of the Romish Antichrist, the writer concludes in the following words:—

"National repentance, national prayer, and national protests against the evils and errors we have pointed out becomes us; and depend upon it, apart from these things, national judgments, national distress, and national ruin will befall us! And supposing nothing can avert the just and well-merited judgments of the Most High from falling upon us, yet if we have been what we should be in so important and solemn a matter, we shall have the conscious evidence within us, that we have done our duty to our God, our country, and our conscience! Let us, therefore, see to it that none deter us, either with frowns or smiles, persecution or persuasion, from the fulfilment of the solemn obligations here laid upon us. And again we say, if we wish well to our country, to our Queen, our rulers, and ourselves, in the Lord's name, let us *pray, petition, and protest* while we *may*; for the sudden and terrible peril which shall strike our liberties at the root *may be nearer than we apprehend!* The Lord command His powerful blessing and divine influence. AMEN."

II.—THE DEATH OF CARDINAL ANTONELLI.

DEATH has entered the Vatican. Antonelli is gone. In many respects his last days present a mournful spectacle, with little to relieve the gloom as the days descended into hours. His iron will struggled hard, but struggled in vain, against the last enemy. He clung to life with a tenacious grasp, even when all hope was gone, refusing to the last to take to bed, and preparing, in the very agonies of dissolution, for the performance of his official duties in receiving the visit of ambassadors accredited to the Pope. With the stamp of death on his pale and wasted visage, the dying man questioned his visitors as to the state of the money market. Little did such questions concern him; he was done with the world, but loath to believe or realise the fact. The Pope in his sedan chair was carried up stairs to visit him. Of the interview which followed, the Roman correspondent of the *Scotsman* says: "Seated again in his arm chair, and swathed in flannel as before, the Cardinal became agitated at the Pope's appearing so soon after the physician, seeing, as he did, that his death-warrant was practically signed. Deadly pale, and with a look of the most abject dismay, he rose with an effort to his feet, and then slowly assuming the kneeling posture, he turned up his eyes imploringly to Pius the Ninth, and said, 'Most blessed Father! you are the vicar of Christ, and can absolve me. In charity hear me!' He then made full confession of his sins, after which the Pope raised his hand over him and gave him the Apostolic benediction *in articulo mortis* (on the point of death). It was a striking scene." Striking truly it was, as well as sad, that a man on the verge of the unseen world should have his mind en-

grossed with things which were now to him as though they had never been ; and sad and mournful, above all, is the spectacle of a dying man in the last hour of his extremity, praying to a fellow-man who must soon follow him to the grave, to grant him remission of sin. Such is the fruit of Romish teaching. Such are the consolations which Rome has to bestow.

III.—PROTESTANT REFORMATION SOCIETY.

THE first of a course of popular lectures, under the auspices of this Society, by Mr. George Hay, missionary to the Roman Catholics in Glasgow, was delivered in the Bridgeton Public Hall on the 15th ult. There was a very large attendance, and several gentlemen connected with the locality were on the platform supporting the chairman—Mr. William Kidston of Ferniegair. The subject of the lecture was “Papal Infallibility.” In introducing the lecturer,

Mr. Kidston said, “At a meeting held lately of the Glasgow branch of the Protestant Reformation Society, which is now in the fifty-second year of its existence, I was called upon, as I now unworthily am, to occupy the chair. *Inter alia*, it was resolved at that meeting that Mr. George Hay, whom I now see on this platform, should be appointed a missionary to the Roman Catholics in Glasgow ; that besides his operations in this department, he was to deliver lectures on the errors and corruptions of the Church of Rome in a variety of places, which he has been recently doing ; and to-night he commences a short course in the good city of Glasgow—whose motto is or used to be, ‘Let Glasgow flourish’ by the preaching of the Word. The subject for this evening being ‘Papal Infallibility,’ I am glad to see so crowded an audience to inaugurate the series. In regard to the subject of ‘Papal Infallibility,’ I have to notice that Popery is a political as well as a religious system, and it is no longer possible, in the interests of our civil and religious liberty, to overlook the inordinate pretensions lately put forth by it. Some will say—What is the necessity or advantage of giving these lectures and holding these meetings? One reason is, that our people are unwilling to believe that Rome is still the same, or rather worse than she was, during the darkness of the Middle Ages. A second reason which makes such an Association to be necessary, arises from the deplorable ignorance and apathy that exist among Protestants in regard to Rome, and the apparently utter forgetfulness of all the lessons which our fathers learned at so vast a cost. I have said that Popery is a political as well as a religious system. The Bible warns us unequivocally that the system called Popery should arise in the world, and that, instead of being a part of the Church of Christ, it should be the most formidable obstacle to the spread of the Gospel in the world. It is a mixture of Judaism, Paganism, and Christianity, and forms a prominent illustration of the fact, that the corruption of the best things always makes the very worst. As a religious system it is a soul-destroying heresy, and as a political system it wields every element of despotism that ever ground the nations to the dust. We, therefore, in this large meeting wish to sound a trumpet note of warning against the dangerous pretensions of Ultramontaniam. No subtlety of reasoning on the part of Romish Jesuits can divest of political significance the fact, that the dangerously ramified organisation of Rome is, and will continually be, intently set upon

two things. 1st, To deny within its pale all rights which are in opposition to Papal authority; and 2d, In regard to the world outside of it, to override, at its will and pleasure, the entire action of the civil powers; and to employ physical force for this end, when it sees fit, and when the use of such force is within its reach. In regard to the present position of the Romish apostacy, we must not shut our eyes to the fact, that Rome holds some of the most powerful Continental nations in her chains; and, above all, that she is carrying on a most insidious war for the subjugation of Britain; that she is labouring with ceaseless energy for the perversion of our people, and that we cannot carefully consider the signs of the times without coming to the conclusion, that the battle of the Reformation will require to be fought over again in this country. I cannot think that the liberty-loving men and women of Glasgow can continue apathetic, when such a time of danger is casting its shadows before! A united effort must be made on the part of all who hold the great principles of the Reformation. The aim of the Vatican decrees is monstrous and portentous, and if they are to be overcome, the friends of intelligent progress, and of the great principles of civil and religious liberty, will require to buckle on their armour. I hope, therefore, you will see that there is need for the efforts of the Reformation Society, and urgent need for enlightening and instructing our people on this subject. The Papal system is so peculiar in itself, that it requires some study to sound the depths of this Mystery of Iniquity. The amount of our love to the souls of men can be the only measure of our opposition to it. The Reformation Society purposes to establish missions to the poor ignorant Roman Catholics in Glasgow and elsewhere, to be conducted in love, with an earnest regard for the welfare of their never-dying souls, and to save them from the awful superstition which drives them down into an unknown eternity with a lie in their right hand. If I were asked the question whether all Roman Catholics are lost, I would say that Christians might be found in Rome, for the Word of God, speaking of the Romish apostasy, gives the solemn exhortation—"Come out of her, my people, lest ye be partakers of her plagues!" But the descriptions given in the Bible of that apostasy are so full, specific, and distinct, that it is impossible for any one not to see that she is not a church of Christ, but, on the contrary, the Antichrist of Scripture. Her whole *external* policy and her whole internal workings fill up the divine prediction. At the same time, I have little liking for what may be called 'Political Protestantism,' or nominal Protestantism. It will evidently be of little avail in resisting the progress of Popery, and I must warn you not to forget that the real strength of the Papal system lies in the fact, that it is fatally adapted and sweetened to the taste of depraved human nature, and so long as that fallen human nature exists, it will continue to arise in so congenial a soil. It is a right thing to enlarge our knowledge of this subject; it is a right thing to 'contend earnestly for the faith once delivered to the saints,' but we must pray also as well as labour; we must exhibit amongst our own people a practically-illustrated, deeply-felt, and widely-diffused spirit of piety, and earnestly pray that the Lord, in His own time, and in His own way, would destroy the Man of Sin, the Mystery of Iniquity, and all other anti-Christian systems with the 'Spirit of His mouth and the brightness of His coming!'"

Mr. Hay then proceeded with his lecture, in which he gave an outline of

the policy of the Roman Catholic Church, describing it as one of expediency, ever shifting and changing ground, and introducing new doctrines to suit the purposes of the hierarchy. The three aspects under which he dealt with the special subject were (1) Papal supremacy; (2) Papal infallibility; and (3) The bearing of that dogma upon modern society. In concluding, he said that the doctrine of infallibility was the product of a conspiracy against civil and religious liberty, and seeing that it was so, and that the number of Roman Catholics in Scotland and throughout the country are increasing, he called upon all Protestants to awake and resist the encroachments of such an enslaving system. A vote of thanks to the Chairman terminated the proceedings.

IV.—VARIATIONS OF ROMANISM.

SOMETIMES upon erroneous grounds customs have been brought in, God knows how, and afterwards have spread themselves through the whole Church. Thus Gordonius Huntleius confesses, that because baptism and the eucharist had been anciently given both together to men of ripe years, when they were converted to Christianity; afterwards by error, when infants were baptized, they gave the eucharist also to infants. This custom in short time grew universal, and in St. Austin's time passed currently for apostolic tradition, and the eucharist was thought as necessary for them as baptism. This custom the Church of Rome hath again cast out, and in so doing professed either her no regard to the traditions of the Apostles, or that this was none of that number. But yet she cannot possibly avoid, but that this example is a proof sufficient that many things may get in by error into the Church, and by degrees obtain the esteem and place of apostolic tradition which yet are not so.

The custom of denying the laity the sacramental cup, and the doctrine that it is lawful to do so, who can pretend to derive from apostolic tradition? Especially when the Council of Constance, the patron of it, confesses that Christ's institution was under both kinds, and that the faithful in the Primitive Church received it in both.—*Licet Christus*, &c. Although Christ after His supper instituted and administered this venerable sacrament under both kinds. Although in the Primitive Church this sacrament was received by the faithful under both kinds.—*Non obstante*, &c. Yet all this, notwithstanding this custom, for the avoiding of scandals (to which the Primitive Church was as obnoxious as the present is), was upon just reason brought in, that the laity should receive only under one kind.

Brought in, therefore, it was, and so is one of those doctrines which Lerinensis calls—*inducta non tradita inventa non accepta*, &c., therefore all the doctrine of the Roman Church does not descend from apostolic tradition.

But if this custom came not from the Apostles, from what original may we think that it descended? Certainly from no other than from the belief of the substantial presence of whole Christ under either kind. For this opinion being once settled in the people's minds, that they had as much by one kind as by both; both priest and people quickly began to hink it superfluous to do the same thing twice at the same time; and he reupon, being (as I suppose) the custom required that the bread should

be received first, having received that, they were contented that the priest should save the pains, and the parish the charge, of unnecessary reiteration. This is my conjecture which I submit to better judgments; but whether it be true or false, one thing from hence is certain, that immemorial customs may by degrees prevail upon the Church, such as have no known beginning nor author, of which yet this may be evidently known, that their beginning whensoever it was, was many years, nay, many ages, after the Apostles.

St. Paul commands that nothing be done in the Church but for edification (1 Cor. xiv. 26). He says, and if that be not enough, he proves in the same place, that it is not for edification that either public prayers, thanksgiving, and hymns to God, or doctrine to the people, should be in any language which the assistants generally understand not (vers. 27, 28); and thereupon forbids any such practice though it were in a language miraculously infused into the speaker by the Holy Ghost: unless he himself or some other present could and would interpret. He tells us that to do otherwise is to speak into the air: that it is to play the barbarians to one another (vers. 9, 11): that to such blessings and thanksgivings, the ignorant for want of understanding cannot say Amen (ver. 16). He clearly intimates that to think otherwise is to be children in understanding (ver. 20). Lastly, in the end of the chapter he tells all that were prophets and spiritual among the Corinthians, that the things written by him are the commandments of God (ver. 37). Hereupon Lyrarnus upon the place acknowledgeth, that in the Primitive Church blessings and all other services were done in the vulgar tongue. Cardinal Cajeton likewise upon the place tells us, that out of this doctrine of St. Paul it is consequent, that it were better for the edification of the Church that the public prayers, which are said in the people's hearing, should be delivered in a language common both to the clergy and the people. And I am confident that the learnedst antiquary in the Roman Church cannot, nay, that Baronius himself, were he alive again, could not, produce so much as one example of any one Church, one city, one parish in all the Christian world, for five hundred years after Christ, where the sermons to the people were in one language and the service in another. Now it is confessed on all hands to be against sense and reason, that sermons should be made to the people in any language not understood by them, and, therefore, it follows of necessity, that their service likewise was in those tongues which the people of the place understood.

But why talk we of five hundred years after Christ? when even the Lateran Council, held in the year 1215, makes this decree:—*Quoniam in plerisque*—Because in many parts within the same city and diocese, people are mixed of divers languages, having under one faith divers rites and fashions, we strictly command that the bishops of the said cities or dioceses provide fit and able men, who according to the diversities of their rites and languages may celebrate divine services and administer the sacraments of the Church, instructing them both in word and example.

Now, after all this, if any man will still maintain, that the divine service in unknown tongues is a matter of apostolic tradition, I must needs think the world is grown very impudent.

There are divers doctrines in the Roman Church which have not yet arrived to the honour to be *Donatæ civitate*, to be received into the

number of articles of faith; which yet press very hard for it, and through the importunity and multitude of their attorneys that plead for them, in process of time may very probably be admitted. Of this rank are the blessed Virgin's immaculate conception, the Pope's infallibility in determining controversies, his superiority to Councils, his indirect power over princes, in temporalities, &c. Now as these are not yet matters of faith and apostolic tradition, yet in after ages, in the days of our great grandchildren, may very probably become so, why should we not fear and suspect that many things now pass currently as points of faith which *Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo recepit*, which perhaps in the days of our great-grandfathers had no such reputation?

Cardinal Perron teaches us two rules whereby to know the doctrine of the Church in any age. The first is, when the most eminent fathers of any age agree in the affirmation of any doctrine, and none of their contemporaries oppose or condemn them, that is to be accounted the doctrine of the Church. The second, when one or more of these eminent fathers speak of any doctrine not as doctors but as witnesses, and say, not, I think so, or hold so, but, the Church holds and believes this to be truth, this is to be accounted the doctrine of the Church. Now, if neither of these rules be good and certain, then are we destitute of all means to know what was the public doctrine of the Church in the days of our fathers. But, on the other side, if either of them be true, we run into a worse inconvenience; for, then, surely the doctrine of the millinaries must be acknowledged to have been the doctrine of the Church in the very next age after the Apostles. For both the most eminent fathers of the time, and even all whose monuments are extant, or mention made of them, viz., Justin Martyr, Irenæus, Tertullian, Melito Sardensis, agree in the affirmation of this point, and none of their contemporary writers oppose or condemn it: and besides they speak not as doctors but as witnesses, not as of their own private opinion, but as apostolic tradition and the doctrine of the Church.

Horantius, and out of him Franciscus a Sancta Clara, teach us, that under the gospel there is nowhere extant any precept of invoking saints, and tell us that the Apostles' reason for their giving no such precept was, lest the converted Gentiles might think themselves drawn over from one kind of idolatry to another. If this reason be good, I hope then the position whereof it is the reason is true, viz., that the Apostles did neither command, nor teach, nor advise, nor persuade the converted Gentiles to invoke saints, for the reason here rendered serves for all alike; and if they did not, and for this reason did not so, how then, in God's name, comes invocation of saints to be an apostolic tradition?

The doctrines of purgatory, indulgences, and prayer to deliver souls out of purgatory, are so closely conjoined, that they must either stand or fall together; at least, the first being the foundation of the other two, if that be not apostolic tradition, the rest cannot be so. And if that be so, what meant the author of the Book of Wisdom to tell us that (after death) the souls of the righteous are in the hand of God, and there shall no torment touch them? What means St. John to teach us, That they are blessed which die in the Lord, for that they rest from their labours? But, above all, what meant Bishop Fisher in his confutation of Luther's assertion, so to prevaricate, as to me he seems to do, in the 18th Art. in saying, *multos fortasse movet*, &c.? Peradventure many are moved not to

place too great faith in indulgences, because the use of them may seem not of long standing in the Church, and a very late invention among Christians. To whom I answer, that it is not certain by whom they began first to be taught. Therefore it is not true that all the Roman doctrines were taught by Christ and His Apostles. Yet some use there was of them, as they say very ancient among the Romans, which we are given to understand by the stations which were so frequented in that city. Moreover, they say, Gregory the First granted some in his time. And after *cæterum ut dicere cœpimus, &c.*—But as we were saying, there are many things of which in the Primitive Church no mention was made, which yet upon doubts arising are become perspicuous through the diligence of after times. Certainly (to return to our business) no orthodox man now doubts whether there be a purgatory, of which yet among the ancients there was made very rare or no mention. Moreover, the Greeks to this very day believe not purgatory. Whoso will let him read the writings of the ancient Greeks, and I think he shall find no speech of purgatory, or else very rarely. The Latines also received not this verity all at once, but by little and little. Neither was the faith whether of purgatory or indulgences so necessary in the Primitive Church as now it is, for then charity was so fervent that every one was most ready to die for Christ. Crimes were very rare, and those which were were punished by the Canons with great severity. But now a great part of the people would rather put off Christianity than suffer the rigour of the Canons. That not without the great wisdom of the Holy Spirit, it hath come to pass that after the course of so many years, the faith of purgatory and the use of indulgences hath been by the orthodox generally received; as long as there was no care of purgatory, no man looked after indulgences, for all the credit of the indulgences depend on that. Take away purgatory, and what need is there of indulgences? We, therefore, considering that purgatory was a long while unknown, that after, partly upon Revelations, partly upon Scripture, it was believed by some, and that so at length the faith of it was most generally received by the Orthodox Church, shall easily find out some reason of indulgences. Seeing, therefore, it was so late ere purgatory was known and received by the Universal Church, who now can wonder touching indulgences, that in the Primitive Church there was no use of them? Indulgences therefore began after men had trembled awhile at the torments of purgatory. For, then, it is credible the Holy Fathers began to think more carefully by what means they might provide for their flocks a remedy against those torments, for them especially who had not time enough to fulfil the penance which the Canons enjoined.—*Stillington.*

V.—MARTIN LUTHER.

THE house in which Luther was born is in the town of Eisleben, in Saxony. It stands at the top of the street which bears his name, and is soon reached on leaving the railway station. The house was partly burnt many years ago, and was restored in 1817, but the lower portion inside remains unaltered. It has a modern entrance surmounted by a badly executed bust, enclosed in a frame, with the following inscription: "In this house Dr. Martin Luther was born, the 10th of November 1483. God's Word is Luther's lore; which abides for

evermore." In his "Homes and Haunts of Luther," Dr. Stoughton gives the following description of this house as well as of Erfurt, the capital of old Thuringia, the scene of Luther's preparation, as a student, for his great life-work:—

The building is uninhabited and unfurnished, and at the back of it is a school-house, where I found boys busy with their lessons. The custodian is connected with the school, and he manifested no little interest in the Reformer's story as he led me through the house. I entered a kind of hall with a damp stone pavement, where my attention was directed to some miserable daubs on the walls. To the left is a room containing portraits of Luther and Melancthon; also an older picture of the former, said to have been in the house before the fire. There is another painting, in which he appears in the act of ordination, and there is a wood carving of him and his wife Catherine; and in the middle of the room stands a table, bearing the figure of a swan, and a small iron box. These are pronounced veritable relics connected with the Reformer: the swan is said to have been the favourite ornament of his study.

There is no reason to doubt the tradition that Luther was born in the house I visited; but of so large a residence his poor parents could hardly have been possessors. They might, indeed, have had only a part of the dwelling, the rest being occupied by other tenants. But this is an improbable surmise. Whereas it seems likely enough that these honest people might have had friends at Eisenach, in a position superior to their own, and occupying a much larger house than they themselves could afford; or they might have had temporary lodgings in the tenement. There is an old staircase remaining, up which you are conducted to a room where are preserved autograph letters of Luther and Melancthon, two of Luther's rings, medals struck in commemoration of his name and work, and a curious painting of Eisleben in the year 1561, from which it appears how much of the town continues just as it was then.

Close to the house in which he was born is the church in which he was baptized. It is dedicated to St. Peter, and though of no architectural pretension, has an arched roof well ribbed and groined. Altogether the structure is in pretty good preservation. Baptized on the day dedicated to St. Martin of Tours, the boy took his name; and the identical stone font used for the purpose remains, the pedestal only having been renewed.

Erfurt is built on a wide-spread plain, fruitful in hemp, flax, and oil seeds. The Gera runs through the midst of the city; and the stranger who crosses its little bridges will pause to glean amusement from curious vistas formed by over-hanging houses, rickety landing-places, and dirty tan-yards on either side the running stream. The Dom, or Cathedral, once belonging to a bishop, a highly ornamented building, combining beauty of detail with slenderness of construction, is the principal architectural lion, its portals, altars, and painted glass being well worth the archæologist's study; but I have a livelier recollection of the stately church of St. Severus, with its three spires, mounted on a hill, looking "like a direct lineal descendant from the old Roman basilican apse, grown into Grecian tallness." There are two squares here—characteristic of German towns; the fish market, with a statue of Roland; the general market, with an obelisk in memory of the Elector, Frederick Charles Joseph.

Hither came the miner's son, in the month of July 1501, to avail himself of the educational advantages which Erfurt offered; and here,

from the age of eighteen to the age of twenty-two, the earnest youth might be seen sometimes with a sword at his side, according to the fashion of the day, devouring Virgil and Cicero, digging into Aristotelian logic, engaging in debate with fellow-students, walking about the street amongst the merchants and waresmen, or strolling out of the city gates into the pleasant neighbourhood of well-wooded hills, meadows, and streams. One spring day, as he took an excursion to the river Holme, through the golden mead, he ran the ungainly fashionable sword into his foot, which brought on consequences of a serious kind. In the prospect of death he commended himself to the Virgin, and used to say afterwards, "Had I then died, I should have died in the faith of the Virgin."

One incident in his Erfurt life stands out beyond the rest, and has been depicted by an eminent artist with singular force and beauty. You see Luther studying the Bible. It appears that he entered the University of Erfurt in 1501, when he was eighteen years old; and up to the age of twenty he had never seen an entire Bible. It must have been in the university library that he first laid hold of one. He was surprised to find in it so much more than he had ever read in the Gospels and Epistles prescribed for church use. He remarks, "I was reading a place in Samuel when it was time to go to lecture. I would fain have read the whole book through, but there was not opportunity then."

Two years afterwards he became a monk in the Augustinian monastery of the same town. "When I entered into the cloister," he narrates, "I called for a Bible, and the brethren gave me one. It was bound in *red morocco*. I made myself so familiar with it, that I knew on what page and in what place every passage stood." This is his own account—contained, according to Dr. Sears, in a MS. preserved in the library at Saxe-Gotha. We have then his own authority for distinguishing between a copy of the Bible which he saw at the age of twenty in the *university library*, and a copy of the Bible which he procured in the *Augustinian monastery*, when he was twenty-two. The latter book was the one he studied, the "*red morocco*" cover ever after remaining in his memory; whilst, as we all are wont to do with regard to a familiar volume, he could, in imagination, turn over the pages and tell exactly where particular passages occurred.

Much of Luther's early religious history is bound up with the Thuringian capital. In a retired road which runs out of Erfurt to a place called Stotterheim, he was overtaken by a thunderstorm; the lightning struck at his feet and filled him with fear as he proceeded on his journey. Just before, he had lost a friend named Alexis, who, it seems, had been assassinated. Perhaps the electric shock blended its effects with his previous musings. At all events, stunned with terror at what he saw and felt, he uttered a prayer, and made a vow, common in those days, crying out, "Help, beloved St. Anne, and I will straightway become a monk!"

He fulfilled his promise. "I forsook," he says, "my parents and kindred, and betook myself, contrary to their will, to the cloister, and put on the cowl." One evening in July, 1505, he invited his university friends to a party in the house where he lived, and startled them at the close of the festivity by the solemn declaration, "To-day you see me: after this you will see me no more." He chose the convent of the Augustinian Eremites, and there spent the three following years of his life.—*At Home and Abroad.*

VI.—BABY FARMING IN A MONTREAL CONVENT.

THE *Montreal Witness* says :—The public has all along been aware that the Sœurs Grises receive into their institution many hundred babies yearly to take care of, but the *modus operandi* of the exercise of their maternal care has never been very well known. Like all Roman Catholic institutions in this country they maintain strict exclusiveness from either the public gaze or the cognisance of Government. They receive large grants yearly from Government, but do not allow in return even the slightest surveillance. A young Roman Catholic Irishman came into our office on Friday, and asked if the *Witness* could aid him in securing justice, as his child had been taken by the Grey Nuns, and died while in their charge. He made the following statement :—

“My name is Peter Nangle; I am a Roman Catholic Irishman, twenty-five years of age. I came to Montreal about two years ago from New York, bringing with me my child, a little boy aged nearly seven months. I am a shoemaker, and after coming to Montreal worked a few days with Mr Dangerfield, in Notre Dame Street. After arriving here I went to the Grey Nunnery in Guy Street, and asked them if they would do me the favour of minding my boy for a few days, and I would pay them for their trouble. They consented to take him and take care of him as a favour, but they said it was against their rules to take money. I gave them two dollars to begin with, and promised to remunerate them for their trouble. I left him with the nuns on the 23d of March. Next day I went to see my boy, and they told me that he had refused to eat or drink, but they said that one of their best nurses from the country had taken him in charge. They said he was five miles away. He became alarmed and repeatedly tried to see his child, but could not till he threatened legal proceedings. He says after this the Superioress got somewhat confused, and put two girls into the sleigh. We then drove to Dumaine's livery stable, where we changed horses, and I had to pay ten dollars for the sleigh. We then drove into the country fifteen miles. We came to two log cabins about fifty yards from each other on opposite sides of the road. We stopped at the farthest cabin, and one of the girls went in with me while the other ran back to the first cabin. I believe the girls were carrying out the orders of the nuns. When I saw that my baby was not there, the girl told me to wait, and my baby would soon be there. In a few minutes the other girl came in and said that my baby was dying, and she wanted me to wait a few minutes until it was dead, when I could take it back. As soon as I heard this I ran over to the other cabin, and there I saw my baby dying. His eyes were glassy and his tongue was covered with fur for the want of milk to moisten his lips and mouth. I gave him a little drink, and he seemed to come round. I took a sleigh and went two miles to Riviere des Prairies to get a doctor to see if there was any hope. I got Dr. Marien, who came to see the child, and said it was doubtful if he would recover. The next morning the doctor came back at half-past six, and told me there were hopes for my baby. He gave the baby a little castor-oil, and he said there was inflammation. He said the care taken of the child was not good enough for a negro. The child's back was all raw. After taking the castor-oil the baby seemed to get weaker, and I went back for the doctor. He came up with me, and said the baby would get round. The baby lived till ten

minutes to five next morning, and then died. The girls wanted to take the baby back. They said their orders were to bring him back, dead or alive. I gave them a severe but respectful talking to, and sent them home. The doctor was very indignant, and said it was a shame. I got a coffin made, and hired a sleigh, and brought the corpse into town; it lies now in the Roman Catholic vault. While I was at the cabin I learned that my baby was not brought into the country until six days after I had left him in the nunnery. The ladies told me he was taken into the country the day I left him there; so for six days he was in the nunnery, while they made me believe he was in the country. In the cabin where I found my baby there were two other babies. One was about eighteen months old. He was quite blind, and a shocking sight. The other seemed to be about two years old and looked well, but he wheezed when he breathed. There was no one in the house to look after them but an old woman, sixty years old, and her husband. I was told that the old woman's daughter had been taking care of my baby, but she was not there. I declare the above statement to be true, and I am ready to make oath to the same.—PETER NANGLE."

Desirous of confirming the father's statement, a *Witness* reporter started at six A.M. on Saturday, accompanied by Mr. Nangle, for Riviere des Prairies, a little hamlet on the Back River, and about fifteen miles from Montreal. They visited Dr. Marien, a very intelligent and serious gentleman, who gave full particulars of the condition of the sick baby. The following conversation took place:—Reporter—I am told by Mr. Nangle that his baby died from want of proper care by the nurse in charge of it; what's your opinion? Dr. Marien—I can scarcely think he died from neglect, although there was serious negligence. I think the prime cause of death was change of food, which caused inflammation of the intestines. Reporter—The father says the child's back was ulcerated. Dr. Marien—Yes, it was ulcerated. The fact is, the child was not cleaned as he ought to have been. He was allowed to lie in filth, and this produced a diseased state of the skin. Reporter—Should you not call that culpable negligence? Dr. Marien—That was very bad, no doubt, but these people do not know how to take care of children. They do as well as they know how, but still they can never replace a mother's care. I expected the baby would recover after my second visit, but after he had got so low, it was difficult to save him with such food as was given. After I washed him he seemed to get better, and I was surprised to learn that he was dead. Reporter—Do you think he was properly cared for after you saw him first? Dr. Marien—As well as possible, under the circumstances. The fact that he was teething also helped to make him weaker. But the nurse who took care of him had the reputation of being the best in the parish. Reporter—Are there other families about here that receive babies on hire from the Grey Nuns? Dr. Marien—Oh yes, there are ten or a dozen families in this parish alone who take babies to keep. This is the chief locality for the nuns to place their babies. Some families have five or six in charge, but generally they keep two or three. Reporter—How long do they keep them? Dr. Marien—Until they are eighteen months old, or until they die. Reporter—Do many die? Dr. Marien—*The greater part of them die.* Some of them are tainted with disease inherited from their parents; they all suffer from the exposure on the voyage hither, and but few can stand the coarse food that is furnished them. Reporter—

Do the nurses ever call a doctor when the babies are sick? Dr. Marien—I have been living here twenty-one years, and have never been called to attend one of the babies until Mr. Nangle called me the other day. I have occasionally given some advice about the sick babies, but was never paid for it. The nurses are not authorised by the nuns to pay the doctors, and they have no means of paying for them themselves.

After leaving Dr. Marien, our reporter came on about two miles up the river to the house of one Roy, where the baby died. The family is composed of the father, mother, aged sixty years or more, a middle-aged daughter, and a son of twenty. The house was very small, and the inside gave evidence of abject poverty. There were but two rooms, a kitchen and a bedroom, each about 7 by 14 feet. In the kitchen a nice fat baby sat crowing on a box. He might have been a year old. In the bedroom there were but two beds and three cradles, which left scarcely standing-room. An infant was lying on its face in one of the cradles. The younger woman, on being asked what was the matter, reluctantly raised its head. The face presented one of the most shocking spectacles that could be imagined. The poor little thing, victim of other's sins and inhumanity, was perfectly blind! The eyes were closed, but exuded profusely a thick, watery liquid; nearly the whole face was ulcerated, and yet it seemed to be pretty strong, for upon the nurse releasing her hold, it gave a little cry, and pushed its face down again on the pillow, where it nestled and resisted efforts to turn it over. The old woman was very suspicious of strangers, but the reporter succeeded in ascertaining that she thought three dollars a month was far too little for her trouble. When asked if she ever sent for the doctor when the babies were sick, she sharply answered "No," because the Sisters did not give her money enough. The reporter next visited another house a few rods distant, which was a little better furnished than the other. Here there were two babies lying in cradles. One seemed to be ordinarily healthy, and the old woman in charge took pride in showing what fat legs it had. The other baby was very thin, and evidently ill, and not much longer for this world. The old woman was anxious to impress upon the mind of her visitors that she did the best she could for the children. She protested this again to the reporter after he had gone out of the house, as if she were disputing with her conscience. In the above account no statement is overdrawn, and all can be substantiated by ample proof.

VII.—THE PRIEST AND HIS HORSEWHIP.

DEAN SLATTERY, of "free and flashing sword" notoriety, is not the only member of the Irish-Australian priesthood that has faith in the converting powers of whipcord. At Charters Towers, in Northern Queensland, there dwells a cleric who holds the opinions—albeit, fortunately for himself and others, he has not the courage—of the pugilistic Dean. This gentleman, the Rev. Denis Fouhey, has, it seems, appointed himself to the office of censor of the press at Charters Towers, and in that capacity has come to loggerheads with the editor of the *Northern Miner*, a Roman Catholic paper published in the district. It appears that when the Rev. Denis was sent by Bishop Quinn to take charge of the souls and bodies of the "faithful" at Charters Towers, the editor of the paper

named met him with offers of aid in building a new place of worship, getting up a choir, and forwarding the interests of the Church generally. These offers were gratefully accepted, and for a little time priest and pressman worked together in harmony. Funds were collected and a meeting of the faithful was announced to be held in the old church for the purpose of appointing a committee to assist the priest, and everything appeared to be going on satisfactorily. But as the time for holding the meeting drew near, Father Denis informed his flock that, owing to the difference of opinion which existed regarding the site of the proposed new building, he would do without their assistance, and immediately took the whole management of the expenditure into his own hands. This high-handed proceeding was not submitted to without comment. Father Denis supposed that the *Northern Miner* would support him in this as it had in other matters connected with the management of the church. But he "reckoned without his host." In a leading article on the subject, the editor alleged the right of the laity to a voice in the expenditure of the money they had subscribed, pointing out the danger, in the event of unforeseen accidents, of loss to the people and the Church for the want of a committee, and concluded by suggesting, among other things, an improvement in the choir, and that the musical talent available in the congregation should be made use of for that purpose. What ensued must be described in the editor's own words. On the Sunday following the appearance of the article in the *Northern Miner*, the Rev. Denis "announced that he would be obliged to any persons who could sing if they would join the choir, as it was rather weak. Acting on this immediate invitation, which had some months ago been made to him, the proprietor of this paper, after service, went into the choir, and with his daughter was engaged in practising for the evening service when Mr O'Flynn put his head in at the door and then disappeared. Presently Rev. D. Fouhey came in and beckoned Mr. O'Kane out, and informed him that he wished to speak with him in the sacristy. Arrived there and the door being securely fastened, the following scene occurred between the priest and the pressman:—

Pressman—"I should have joined the choir before if you had sent me word." Priest—"I don't want to talk about the choir, I want to speak to you on a matter of business. Everything that occurs in the Church is a family matter, is private, and must not be published in your paper without my authority and permission." Pressman—"Nonsense! It is the common practice in the colony and at home to publish whatever takes place in any church; to report sermons, and to describe ceremonies of every kind." Priest—"That is by permission of the resident priest; you mustn't do it. I tell you—this is private (catching up his whip and holding it threateningly within three inches of the pressman's nose); I tell you, I had a good mind to go down yesterday—and horsewhip you! Yes, and you deserve it (excitedly). I'll bring a criminal action against you if you dare insert anything in your paper without my express permission." Pressman—"What I published was public property, and announced by yourself publicly; and I will not submit to any dictation from you or any one else as to what I publish in my paper; nor shall I, while I am able to conduct it, allow you or any other man to gag it." Priest—"I had a good mind this very day to get you turned out of the church during Mass, and I'll do it if you dare again to publish anything." Pressman—"I know you have a strong back, but I can defend myself against

violence; you could not put me out of the church legally, but I shall not give you the chance.' Priest—'You attacked Father Connolly before, and the poor Italian priests here.' Pressman—'Father Connolly deserved what he got, but what I wrote was in defence of the poor Italian priests who were left starving here, and if I had not spoken, you would not be here to-day yourself.' Priest—'Why don't you criticise the Church of England and their doings?' Pressman—'I have.' Priest—'Aye, but if you heard what Mr. Thomas said of you.' Pressman—'I know. He feels sore because he gave a public lecture here once on Matrimony, and he was criticised as he deserved.' Priest—'I was asked awhile ago if I had invited persons to the choir in consequence of the paragraphs that appeared in the *Northern Miner* yesterday, and I said, "No," at once. "I never saw your paper."' Pressman—'Mr. O'Flynn, I suppose, asked you that question.' Priest—'You have done other things before, and I'll take a criminal action against you if you presume to put anything in your paper about my church without my permission. Your paper is not an honest paper.' Pressman—'You forget yourself altogether; I care nothing for your threats, and reject your interference with my paper.' Priest—'I'll get you turned out of the Church—you are no true Catholic.' Pressman—'I am as much a Catholic as you are, and you have no power or authority to put me out of the Church.' Priest—'No, you are no Catholic—you are a Judas! (Highly excited.) Here (opening the back door of the sacristy with a bang and raising his whip), here, out of this, get out of this—get out of this.' Pressman—'Yes, I'll go, but you will not get another opportunity of repeating this insult.' Exit pressman. We have rather softened down the above scene, the language is all correctly reported. The reader's imagination will readily supply the details; the angry and enflamed countenance of the modern Torquemada, the upraised whip, the foaming mouth and impotent rage, all powerless even in that secluded room, with willing tools within call outside to put on the 'screw' if needed, to disturb the equanimity of that pressman, or bring him on his marrow bones to cry *peccavi*. There was no *mea culpa* to be got out of that godless and infidel pressman, and he evidently did not care a rap if the Rev. D. Fouhey had turned on the whole force of his infernal battery on him there and then, cursed him with bell, book, and candle, and so on. We are very sorry the Rev. Dionysius the tyrant put his foot in it. He is terribly in the wrong, and, whilst we can laugh at his insolent assumption of an authority which he has no right to, we regret the evils his hot temper and love of despotic power are likely to lead him into. Had he remonstrated in a mild and Christian spirit, there would have been an end to the bother. It is too late in the day to come the Hildebrand over people of intelligence and better education than he received in that second-hand college, All Hallows, which turned him out a finished specimen of an Irish priest. His desire to make the conference a private one might have been respected, if he had shown himself less of the clerical bully; but when he proved by his threats of a horsewhipping in his own house, within the precincts of the sanctuary, and in the presence of Him whom he professes to believe he had just received in the most solemn ceremony of the Church, that he was neither a true priest nor a gentleman, he cannot expect that his wishes as to secrecy will be regarded. The law of the land is our ample and sufficient protection, and we tell this reverend firebrand that we care

neither for his whip nor his tongue. We advise him to be careful how he uses either, for he may find that even the altar is no longer a refuge for a slanderous tongue, and though he may be expert in the use of whips and scourges—some of his cloth have proved adepts in that line in olden days—the day for indulging such little pranks is gone by; but if Rev. Dionysius Fouhey is determined to go in for the ‘whip,’ and nothing less, he had better try it. He will not get a chance of experimenting in *corpore vili* in his sacristy though. The field is large, and the proprietor of this paper will always be happy to meet and accommodate the reverend gentleman on ‘easy terms.’—*Protestant Advocate*.

VIII.—THE INSTITUTION OF THE SISTERS OF ST. JOSEPH OF THE MOST SACRED HEART OF JESUS IN AUSTRALIA.

A PAMPHLET of fourteen pages, bearing the above title, is now before us. In charmingly simple language, such as Romish scribes know so well how to use when their object is to soft-soap Protestant writings, preparatory to making a raid on their pockets, the writer sketches the history of the grey-frocked sisters who are so deftly spreading the Papal net over South Australia. The establishment of the Order of St. Joseph, the pamphleteer obligingly informs us, “is mainly attributable to the legislation which has taken place with regard to the young of South Australia.” This is, as far as it goes, a correct statement of the origin of the Order. But the priesthood had another object in view when they established the Sisterhood of St. Joseph, beside that of educating the young of their flocks in a manner conformable to the doctrines of the *Syllabus Errorum* and the encyclicals of Pius IX. This object the writer of the pamphlet does not, for very sufficient reasons, allude to in his account of the rise and progress of the Josephite congregation. As, however, we have not the same motive for reticence as that which actuates our friend the pamphleteer, we now, without further preface, state the secret and primary cause of the anxiety manifested by the priesthood in all lands, and especially in England and her colonies, to have about them communities of women who shall be, to all intents and purposes, their humble and obedient servants. It is, in brief, this: Nuns are the best and most devoted proselytisers. They can, and do, mostly under pretence of soliciting charity, worm themselves into societies and visit places into which a priest, as such, would not be admitted. The nuns act as decoys to lure unwary birds into the net of the priestly fowler. In short, what the jackal is to the lion, the pilot-fish to the shark, or a trustworthy spy to an army, a nun is to a priest. Therefore the establishment of a monkery—under which name we include all communities of priests, whether secular or lay—in any place is soon followed by that of a nunnery, as naturally as night follows day. We do not, however, intend to further discuss this phase of the Romish question here, our purpose at present being to examine the claim of the Sisterhood of St. Joseph to rank as first-class educationists, and their appeal to the sympathies of the public for aid in their work, as put forth in the pamphlet under notice.

In the first place it is stated, at the conclusion of a paragraph in which the circumstances connected with the establishment of the Sisters in Adelaide are related, that the instruction given by them is quite equal to

that imparted in the Government schools. This is a bold assertion, and one that can be made almost without fear of contradiction, for the simple reason that there are few persons outside the Romish fold—and, we venture to say, very few within it, or they would soon detect the sham—who would take the trouble to visit the Sisters' schools and examine the children under their care. Nevertheless, we here affirm our deliberate conviction, based upon certain facts which have come to our knowledge respecting the teaching capabilities of the Sisters, and on an examination of the lesson books used in their schools, that the instruction imparted by them is as much inferior to that given in the Government schools, as the light of a twinkling star is to that of the sun at noonday. It cannot be otherwise, for the class which has hitherto furnished the largest number of recruits to the ranks of the Sisterhood is notoriously the most ignorant, the most stupid, and the most besottedly superstitious section of our population. Irish servant girls are not the most promising material from which to manufacture skilled school teachers, and Irish servant girls form the majority of those who wear the grey frock and white bib of the Order of St Joseph. There is one thing, however, the Sisters can do well, and that is—dig. We have, on more than one occasion seen them at work in the garden of their convent at Kensington, and we are sure that very few men could handle the spade more deftly, or turn up the sod with more vigour, than the muscular nuns we saw breaking up the hard ground about the convent.

It is stated in the pamphlet that the Sisters have a training school for teachers in connection with their convent, but the place where the trainers acquired a knowledge of their work is not mentioned. Probably it would puzzle the writer to do so. Then, if the trainers are themselves untrained, how can they train others? No doubt the Sisters undergo some sort of training in order to qualify them for the performance of their duty, as teachers of the doctrines and dogmas of the Romish Church; but educational training, in the generally accepted meaning of the word, they have none. This may also, with equal truth, be said of the other religious Orders connected with the Romish Church.

Previous to the occupation of Rome by the Italian troops in 1871, monks and nuns were the only teachers allowed on Papal territory. In the "Holy City" six thousand male and female ecclesiastics claimed and held sole supervision of the spiritual and moral and educational interests of the people. With this large staff of teachers the Roman people ought to have been the best educated in the world, yet the census taken by order of the Italian Government in 1871, revealed the astounding fact that of a population of two hundred and twenty thousand, one hundred and fifteen thousand could neither read nor write.

But, *revenon a nos moutons*. Our pamphleteer states, as indicative of the popularity of the Sisters as teachers, that their schools have now an average attendance of about 2600 children, but says nothing of the means employed to gather and retain the children in the schools. It is a fact well known to every one acquainted with the working of the Roman Catholic system in this province, that the large attendance at the Sisters' schools is mainly the result of the spiritual tyranny exercised by the priests over the minds of the parents. Were this pressure removed, were the priests to cease interfering with the choice of their people in the matter of education, the occupation of the Sisters as

teachers would soon be gone, and their emancipated pupils would be found mingling with the children of other denominations in the Public Schools of the colony.

As we have devoted more space than we at first intended to the consideration of the educational part of this subject, our remarks on the appeal made on behalf of the Sisters of St. Joseph to the sympathy of the public for contributions in aid of the works under their care, must be brief. The appeal is very cunningly worded, soft-soap and bunkum alternating in every line. The only request we can notice here is a truly modest one to make to Protestants. It is for help to liquidate the debt on the convent at Kensington. Fancy a Protestant minister requesting Bishop Reynolds and his clergy to help him pay off the debt on his church or school! Yet such a request would not be one whit more impudent or absurd than the appeal which the Sisterhood of St. Joseph are now making to Protestants for contributions in aid of the funds of their convent. If these women or their father confessors were questioned on the subject of giving towards the support of Protestant Churches or charities, they would answer that they dare not, under pain of incurring the punishment due to mortal sin, give the value of a hair towards the support or encouragement of Protestantism; and yet they unblushingly ask the people whom they hate, and would willingly, if they had the power, consign to hades, to help forward schemes which have for their primary object—anything that may be said to the contrary, notwithstanding—the aggrandisement of the Romish Church. When Roman Catholics give of their substance to charities unconnected with their Church—when Romish priests and nuns contribute towards the support of Protestant places of worship—when they cease to intrigue for the downfall of Protestantism, and pray for the acceptance of the principles of the Reformation by all the nations of the earth, then, and not till then, should Protestants extend a helping hand to the Sisters of St. Joseph.—*Protestant Advocate*.

IX.—DECOY DUCKS.

I DECLARE what I know, and testify to what I have seen, when I say that the emissaries of Papal-Catholicism frequent the hotels and *pensions*; that they change their attire, their names even, and their abodes when under the spell of this proselytising genius; and among these a certain class of the more recent perverts from Prelacy are conspicuous. They are the decoy-birds employed in this nefarious work. Let me record this single Papal-Catholic *séance*. Scene—The corner of a sitting parlour in a fashionable hotel. Present—Four ladies, two of whom are at their embroideries; the other two—the one belonging to the Italian *noblesse*, the other to one of the higher grades of Scottish life (so she said)—are in earnest conversation. The two who are engaged in conversation are fully aware of the presence of the two silent embroideresses, and by one of the speakers at least it is the intention that the conversation should be overheard and lodged in the heart. “You are, then, from heretic Scotland!” said the Marchioness. “I am, dearest,” was the reply; “but I can hardly say that I came from heretical Scotland, for I belonged to the Scottish Episcopal Church, which occupies the borderland to the Holy Apostolic Church of Rome, and it was there my eyes were opened to see the true light. I did not belong to the heretics who gave up the beautiful and

blessed Queen Mary, and who in after years sold their king for gold." "Are there very many of those heretics yet in Scotland?" "Oh yes, dearest; too many still! Their numbers are diminishing very rapidly, however. Their chief men are fast coming over to the Church. Some of their nobles have already been won over, and others of them are on the way. To-day there arrived in the city one of their baronets, who is just about to make his profession. His family history is not an old one, but for honour and for wealth is of the first water; but now its scion is on the road to life; and the blessed day for Scotland is not far off when all her sons and daughters shall come and seek salvation from our Holy Father in Rome." "Let me understand. You call the greater number of people in Scotland Presbyterians, and you call the Church to which you once belonged 'the Scottish Episcopal Church.' Is the difference between them very great?" "Yes, dearest; very great—very great. There is between them all the difference that there is between light and darkness. Indeed, the one is darkness, the other is light; and oh! that it may soon lighten the way of all dear Scotland back to the only asylum where the weary can find rest." "But let me understand this now. Is there a very great difference between what you call the Scottish Episcopal Church and the true Church?" "Not much, dearest; a step—only a step. But I must go. At two o'clock, the dear baronet, who has just arrived, is to visit the Vatican along with dear Father —, who, you know, dearest, is much in favour with the Holy Father just now; and I am to accompany them; and oh! dearest, I do wish you would go with us. The excitement would do you good." "No, no; I cannot go outside the door to-day. This moist atmosphere will be my death." The silent lips of the two listening embroideresses are instantaneously opened, and "Oh, dear, dear Miss —, I will go with you—I will go with you;" and flinging down their embroideries, they hastened to prepare to accompany their friend. Returning to the parlour, they were somewhat surprised to see a change over the whole countenance of Miss —. She at once proceeded to acquaint them with the etiquette to be observed on their being introduced to Father —; the kissing of his hand; the proper posture of obeisance; the necessary repetitions of the same; their demeanour on entering the sacred courts of St. Peter's; closing her long and subdued address with a winning description of the youthful scion of Scottish aristocratic life whom they were about to meet, and whose conversion was so desirable and just about to take place, and of the pleasure they ought to find in the company of one who was so near the kingdom of heaven as he; and asking in a scarcely audible whisper, and with her hands clasped over her breast, "Who can tell but that this may be your birthday, joining you both in heart and soul for ever to the Holy Mother Church?" And they went their way together—the decoy-duck with the birds she had lured from the free, wild, joyous flock in the cage in which mind is locked in darkness, in which conscience is deadened to the voice of truth, in which the will and the judgment are perverted, and the whole body, soul, and spirit are reduced to perpetual bondage.

In this brief record the characters are real, the conversation is given almost entirely in its *ipsissima verba*, and the end is not yet. Were it the right thing, I could record on these pages names and surnames; meanwhile, however, they must be allowed to remain engraven on the fleshy tablet of my own heart. And what is all this but a proof of intense

duplicity? One cannot but see how it runs through the whole system, and has from very early times. It comes out unexpectedly, to what point soever of her plastic economy one turns in order to give it a sifting examination. Walk through the streets of Rome, and in almost every shop window, among the most diverse and heterogeneous wares, you find photographs of the Pope of all sizes and in manifold attitudes. The transactions at the Vatican are published in America before they are known at Rome. The gout of the Holy Father and the rapid sinking of Monsignor Antonelli are known in London and in Paris before the Roman heart can be grieved or gladdened by the news. Discussions on the election of a new Pope that were suggested but were not carried through by the assembled cardinals, are announced by telegram in all the capitals of Europe, and even across the Atlantic, before the capital of Italy hears aught about them. How comes this? "Pilgrim" has learned from good authority that the Vatican has a private wire in the Italian telegraphic system—a wire that connects not Italy, not Rome, with the Vatican, but the Vatican alone with the world outside of Rome, and a wire that an over-respectful King and Parliament have made it "treason against the State" for any one but a Vatican-appointed hand to tamper with or touch. Surely it should be known to the British and American press, that telegrams from the Vatican are not telegrams from Rome, or telegrams from Italy, but that they are telegrams from the Jesuits who now lord it at the Vatican, and who are doing their utmost in Germany and France, and quietly and in an underbreath even in Britain and America, to foment discord, to keep alive national animosities, and, as is their nature, to turn Europe especially into a vast battlefield.—*Courant*.

X.—MIRACLES AT MARPINGEN.

MARPINGEN—who ever heard of Marpingen? La Salette, Lourdes—who had ever heard of these places a few years ago? Marpingen's ambition is to become what these are. One difficulty, perhaps the only difficulty, there, however, exists: Marpingen is on Prussian, Lourdes and La Salette on French soil; it is a village of some 1200 souls, in the diocese of Treves. When, a few years ago, the Virgin Mary "appeared" in Krüth, in Alsatia, seated on the branch of a tree, dressed magnificently in French tricolour robes, the authorities quartered dragoons on the surrounding villages, and the "appearances" suddenly ceased. The Marpingen apparitions seem to be a far more obstinate affair. The story is shortly this: In a wood near Marpingen last July the Virgin Mary showed herself to three small children. To their question, "Aunty, who are you?" she answered, "The Immaculate Conception." The children told their story, and were strictly enjoined to hold their tongues. But again the Virgin appeared. The parish priest and the neighbouring population now took the matter up, and the report of what occurred spread far and wide. Pilgrims poured in by thousands—among them sick persons and cripples. The usual "miracles" followed. Now the *Voce della Verità*, the *Civiltà*, the *Prussian Germania*, the *Bavarian Vaterland* vouch for the genuineness of the apparitions, and predict the triumph of the Virgin over the armies of the Emperor William. She herself has told the children that for the space of thirteen months she intends from time to time repeating the apparitions. Twice during this period the Government will quarter

troops on the population ; but afterwards she, the Virgin, will gain the victory. A neighbouring priest recently wrote to the *Germania* : "Miracles follow each other in rapid succession. They are at once authenticated and put on record. Yes ; Marpingen will become a second Lourdes." Such things are possible, not only in modern France, but even in modern Germany.

THE POWER OF THE PRIEST.—Let me touch upon another point which shows in a different way the same daring priestly trifling with popular credulity. The Pope has raised himself to a giddy height, almost amounting to self-deification ; why should not the priest do the same thing ? He does not shrink from it, as what follows will clearly show. In Silesia a journal is published with the title *Katolik*. This paper enjoys the Pope's special blessing in such wise, that it is empowered to offer a share in the benefit of this blessing to its subscribers in general, but in an intensified degree to *new ones*. In a recent article it raises the question, "What is a priest?" and replies as follows :—

"A priest is a man who represents God, and is invested with God's omnipotence. Accordingly, when in the Confessional the priest forgives sins, he does not say, '*God forgives thee*,' but '*I forgive thee thy sins*.' In consecrating the host he does not say, '*This is the body of Jesus Christ*,' but '*This is my body*.' *Without a priest the Redeemer's death and passion are of no avail*. Consider the plenary power of a priest. With a word he transmutes a morsel of bread into God ! This is greater power, greater force, than the creation of the universe. *God obeys the priest*. At his call He descends from heaven into the holy water. The most blessed Virgin Mary does not possess the power of bringing down her Divine Son from heaven into the sacred wafer, nor could two hundred angels forgive one sin ; yet the humblest priest can do all this. After God the priest comes the very first. Were you to meet an angel and a priest, you would greet first the priest, then the angel ; for the priest is God's vicar, the angel only his friend."

This is a literal translation of what appeared in this Papal journal. I shuddered in translating it ; and yet a poor sinful mortal did not hesitate to write it and call on his fellow-men to believe it ! When I read Strauss' "Old Faith and the New," my feeling was one of thankfulness that just before his death Strauss himself should have openly drawn the legitimate conclusions from his own premisses. If his opponents had said, "Such is the logical result of your principles," the world would have cried them down as uncharitable and narrow-minded. So here. What Protestant would not be called an intolerant bigot if he were to assert that, carried out to its logical consequences, the Romish theory involved such blasphemies as the foregoing ? Yet here they stand printed in a journal that enjoys the special benediction of the reigning Pope !

AN ENGLISHMAN'S CONFESSION.—Such events as those at Marpingen can actually occur, and such blasphemous words as stand printed in the Upper Silesian *Katolik* can be printed in Germany. "Poor Germany !" I was tempted to cry out ; "how art thou fallen !" But I checked myself ; for a few days ago I read a letter in the *Times* from a dignitary of the Romish Church in England, dated from Lourdes, sanctioning and defending what is going on there. I remembered that a few years ago an English Duke headed a procession of Englishmen and women to the

shrine of Maria Alacoque. This very day I read that Cardinal Manning, once a clergyman of the English Church, is at the present moment the guest of a most noble marquis to whom England at one time entrusted the moulding of her great national educational interests. I was dumb. I still feel that, as a man and as a biblical Christian, I can pity poor human nature ; but as an Englishman, I have no right to look down on my German Protestant brethren. What I have reported from the land of Luther is, alas ! also possible in the land of Cranmer.—*From the Berlin Correspondent of At Home and Abroad.*

XI.—ITEMS.

HOLIDAYS IN TYROL, &c.—“Innsbruck in the north, and Botzen in the south, separated by the Brenner, are the two most important towns in Tyrol. A few years ago Botzen, rejoicing in its Liberalismus, used to reproach the capital city for its Clericalismus. But times have changed. The present Burgomaster of Innsbruck, who has just been re-elected to a second three-years’ term of office, and the Town Council, are Liberals. The Clericals are in a majority in the Provincial Diet, and at times bring the Government to a dead lock ; but their power and authority are weakened, and as the schools throughout Austria have been taken out of the hands of the priests, there is hope that knowledge and enlightenment will prevail over the bigotry and superstition that have so long been rampant in this beautiful mountain land. Priestcraft has much to answer for in Tyrol. Inquisitive tourists reading between the lines, find in the history even of that memorable Anno Nine, much more of priestcraft than of patriotism.

“Botzen found a voice in her Burgomaster Streiter, and Innsbruck in her Poet Gilm. Both are dead ; but their works live. One of Gilm’s poems, not included among his published works, comes to us as the utterance of a man who had too long groaned under the gag. Its purport may, perhaps, be gathered from the following translation :—

THE JESUIT.

“A gloomy creature walks around,
 With stealthy step and fit ;
 It smileth not, it makes no sound,
 ’Tis called a Jesuit.
 It hath no quiet, hath no rest,
 In gladness hath no part ;
 And in the daytime shuts its eyes,
 As though light made them smart.
 It wears a long dark mourning cloak,
 And short its hair is shorn ;
 It bringeth night to every land
 Where gleams the light of morn.
 It dwells within a narrow house,
 And thinks on further thrall ;
 And, looks it forth upon the world—
 Then fear men’s hearts appal.
 But Jesus wore a coat of dye,
 His breast was free and bare ;
 And what He spake was blessedness,
 And what He wrought was rare.

And Jesus went with open eye,
 Clear as His law, and meek ;
 In curls hung down His sacred hair,
 And ruddy was His cheek.
 To listening ears He taught His prayer,
 Beneath the palm-trees met ;
 And sleeping dreamt His peaceful dream
 On broad Gennesaret.
 So when I see that black device—
 ‘How can men,’ I exclaim,
 ‘Bestow on such an ugly thing
 So beautiful a Name !’ ”

—*Daily Review*, Aug. 1, 1876.

A CASE of sequestration à *la Mortara*, which will create considerable sensation on both sides of the Channel, is about to come before the French Law Courts. The story may be briefly related. Miss M. J. is an English orphan of nineteen. On the death of her parents she was placed under the guardianship of her stepmother. She is heiress to a fortune of about £30,000, which she cannot claim before coming of age ; in the event of her death before attaining twenty-one the fortune goes to the said stepmother. In November of last year the stepmother placed her ward in the charge of the *religieuses* of the Assumption of Auteuil, just outside Paris. The girl, as a Protestant, objected, and wished to be put in a *pension*, but in vain. She had no sooner entered the convent than earnest attempts were made to induce her to change her religion. She was even subjected to cruel treatment, and in despair she twice tried to commit suicide. At length her will broke down, and she consented to sacrifice her faith and become a Catholic. But the bad treatment did not cease. The poor girl continued to write to her relatives, but none of the letters ever reached their destination. Her health at last gave way, and she was attacked with typhus fever. The Lady Superior of the convent, fearing she might die, decided at length to write to the girl's aunt in London. This happened last month ; the aunt arrived and claimed her niece, but the convent authorities refused to give her up. She then applied to the Prefect of Police, but in vain, and finally appealed to the British ambassador, who sent Sir John Cornmack to examine the poor girl. This medical gentleman at once reported, that it was absolutely necessary and urgent that Miss M. J. should be taken out of the convent. In virtue of this report a demand was made to the tribunal of referees for the immediate release of the girl, but the court postponed the case for a week, and appointed Dr. Tardieu to examine and report on the poor prisoner's state of health. Here the matter remains for the present.

[This is either true, or it is not. If it is true, it will be emphatically denied by the Romanists. If it is false—as it very probably is—it is the invention of a Romanist. It will be proved to be false, and then it will be made a matter of glorying—“See how these heretics malign the faithful !” “Behold a fair specimen of the lies that these Protestants are continually manufacturing !” “Such are all the statements that have ever been made against the Holy See since the days of Luther to our own !” &c. &c.—Ed. *Bulwark*.]

THE clerical editors of certain Ultramontane journals of Holland are now urging the parish priests to stir up their parishioners to relieve the Pope, the Father of Christendom, from his cruel necessities, by taking a noble work upon themselves. "Some persons in every parish, they suggest, ought to become collectors of waste paper, clouts, rags, old iron, glass, and other saleable fragments and findings, and deliver up their gleanings to a central warehouse, which is about to be prepared for their reception. Such persons will, undoubtedly, merit the spiritual benefit of sharing the Pope's cross." The mocking Liberals of the Netherlands have spread abroad the profane joke that the lumber collected in this gigantic papal rag-and-bone shop will be employed as the raw material for relics. The gleanings are to be sold in the market, and the proceeds of the sale will be expended in relieving the money difficulties of the Pope. This suggestion is quite unapproachable in its originality; whether it will be seriously taken up, and whether it will yield any sum repaying the trouble and time which must be spent in such an occupation, remains to be proved. The confraternity of Pontifical rag-pickers will probably spread to France, and fashionable duchesses and countesses will be seen in the streets of Paris at early morning, in fascinating *chiffonnière* costumes, designed by the first milliners, sharing the Pope's cross.

RELIGIOUS INTOLERANCE IN CONNEMARA.—The usually quiet little town of Clifden, in Connemara, was yesterday morning the scene of a disgraceful disturbance, on the occasion of the departure of the Roman Catholic clergymen who have been recently conducting a mission there. They were accompanied to the public car by a number of people. The Rev. H. C. Cory, the respected rector of Clifden, happened to be on the car on his way to Galway, when this gentleman's presence was made the occasion of a hostile demonstration. Mr. Cory is well known for his kindness to all classes in Clifden, and is invariably treated with great respect, both by Roman Catholics and Protestants; but on this occasion he was yelled at in a manner the most furious, and pelted with mud from head to foot, one woman seizing his rug and endeavouring to draw the reverend gentleman off the car.—*Daily Express*, Oct. 17, 1876.

AN example of the kind of religious tolerance shown by the authorities of the Balearic Isles, and upheld by the Spanish Government in the official circular just issued, is given by a Madrid paper, the *Diario Espanol*. This journal states that the Mayor of Villa Carlos, Minorca, inflicted a fine on a Protestant schoolmistress who had accompanied some little girls on a walk; he also prohibited singing in the Protestant schools. This, the *Diario* adds, is interpreting Article Two of the Constitution altogether contrary to its true meaning.—*Scotsman*.

To the Editor of the Bulwark.

DEAR SIR,—Have *Bulwark*, and note Evils of Convents. Is there any move for petitions for inspection, and instant release of those detained against their will, and punishment of those found so detaining them, and any precautions taken to prevent them being visited by unmarried men?

Would any petition be considered competent or proper, or desirable from Free Church, or Deacons' Court, or Session, to something of above effect?—I am, yours truly,

J. PATERSON.

[Both competent, proper, and desirable.—Ed.]

